

IS SEEING BELIEVING? OR, IS BELIEVING SEEING? AN EXPLORATION OF  
THE ENDURING BELIEF IN FAIRIES AND LITTLE PEOPLE AMONG  
CONTEMPORARY PERSONS WITH CELTIC ANCESTRY

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## ABSTRACT

# IS SEEING BELIEVING? OR, IS BELIEVING SEEING? AN EXPLORATION OF THE ENDURING BELIEF IN FAIRIES AND LITTLE PEOPLE AMONG CONTEMPORARY PERSONS WITH CELTIC ANCESTRY

by

Leona Anne Parry

This Humanistic Social Science Dissertation is an exploration of the continuing belief in fairies as real in spite of over a millennium of sociopolitical and religious pressures aimed at the extinguishment of fairies. In this qualitative, phenomenological study, the belief narratives of eight subjects' encounters with fairy beings are examined.

For the purpose of this dissertation, the word fairy is based on but not limited to fairy scholar Katherine Briggs' definition and classification, which includes all spirits of the supernatural realms, except for angels, devils, or ghosts (i). Thus, "fairy" includes sylphs, subtle or intermediate beings, light fairies, nature elementals, pixies, leprechauns, elves, changelings, and brownies to name but a few. The fairy beings encountered by the interviewees are reflected against Celtic folklore established in classic works like Reverend Robert Kirk's 1691 manuscript (47) and Walter Yeeling Evans-Wentz 1911 thesis.

Depth Psychology and science provide two additional lenses to explore fairy phenomena and belief since this dissertation seeks to investigate the relationship between reality and imagination, and between tradition, experiential knowing, and belief. Moreover, counterevidence and arguments to the prevailing cultural wisdom and beliefs that fairies and imaginal beings are impossible are examined. This study approaches the

interviews from a perspective of cultural mythology and phenomenology with both emic and etic interests. The subjects experienced a moment of gnosis with fairy encounters and subsequently believed with unshaking resolve that fairies are real and true. In this context, C.G. Jung's concepts of the archetype and Henri Corbin's theories regarding the psychoid realm are helpful in understanding the Celtic Otherworld and Land of Fairy.

A constituent invariant model was developed to organize the data, and facilitated the emergence of key themes, including corroborated sightings, surprising shadows, and messages from nature beings. The belief in fairies continues and is part of an evolving, contemporary, and nature-based mythology that is very much alive.

Key Words: fairy: encounters, belief, narrative, nature, elementals, psychoid, phenomena.

## DEDICATIONS

First:

With indebted respect to our Ancestors for their strength and their stories,

May their legacies live on forever.

In gratitude to my family:

Steve, my Rock whose love and support is truly “mythic”

Shannon, my beautiful, brave Warrior Scribe, and

Jenna, my wise and unstoppable Triple Goddess

Finally:

In honor of the Fairies, Fae, Nature Elementals and Fairy People,

May they dance forever in the hearts and souls of our descendants.

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The Style used throughout this dissertation is in accordance with the *MLA Style Manual and Guide to Scholarly Publishing* (Third Edition 2008), and *Pacifica Graduate Institute's Dissertation Handbook* (2012-13)

## Chapter 1. The Belief in Fairies

*We need myths that will identify the individual,  
not with his local group but with the planet (Campbell, 1988 30).*

### Introduction

The fascination with fairies and invisible beings coexisting with humans is a phenomenon that has endured in many different cultures across millennia. For scores of individuals around the world, the mere mention of fairies or little people conjures up images and stories from inherited or borrowed cultural myths and summons the vast, imaginative powers of the human psyche. Often, descendants of Celtic and British old world diasporas grow up with tales and warnings of elves<sup>1</sup>, fairies<sup>2</sup>, giants, gremlins and banshees, to name but a few of these incredible beings of myth and imagination.

Yet most people in our Western, academically oriented societies eventually cross a threshold of awareness when such tales become suspect, and soon learn that stories of fairies are make-believe. Still, I have met dozens of seemingly rational and competent people who harbor a strong and certain belief, a secret hope, or perhaps even angst, that someday, somewhere they will have an actual, real, or true encounter with a being from that subtle world behind the veil. It is as if fairies—i.e., the Good Folk, The People of Peace or as they are sometimes known the Sidhe People— cast a spell of enchantment over human imagination, and capture some part of our non-rational selves. It is as if our psyche longs for a magical experience with nature and the invisible, the unexplainable, and perhaps even the numinous.

## **Autobiographical Influences**

Long before I ever heard of Victorian Britain's famous Cottingley fairies<sup>3</sup> or Tinkerbelle, stories about fairies and their vast array of kin enchanted me. As a child, I built houses for the fairies on the banks of the creek by my summer cottage in Upper Canada. My mother told stories and later I wrote stories about leprechauns and fairies; even today, my ears perk up at the mention of wee folk, and I know I am not alone in this interest. It astounds me there are so many people from all walks-of-life who carry a certainty of the existence of fairies. Believers, many more scholarly and wise than I, cautiously but firmly assert the incontrovertibility of real fairies, or the possibility of their realness. These believers include colleagues, my late, grounded-in-reality college-professor mother-in-law, my brilliantly independent daughter, and my great niece; and all claim to have seen a live fairy or elf-like creature with their own eyes while fully awake. Even more remarkable to me is that often, when I speak with new groups or acquaintances of my curiosity or research about fairies, someone invariably looks over their shoulder, gets wide-eyed with wonderment, and tells me about their personal encounter. One fellow I met casually before I began my research, leaned close to me in a quiet voice, and said, "I am going to tell you something that happened to me, that I have not told anyone, ever, not even my wife of twenty-five years". This solemn stranger then went on to describe how an incredible experience that he had with a nature being when he was a young man changed the course of his life— from that of disenchanted dropout to the advanced degree steward of the environment he is today. This man's confession was just one of many gifted to me during my investigations. It astounds me just how frequently I meet folks who report fairy encounters and how often they are relieved to

have someone to share their experience with, since they do not usually let others in on their secret, repeatedly discounted story.

I also found there to be a thriving culture of green spirituality (Pengally, Hall and Dowse 4, qtd. in Greenwood, Susan 22), a modern form of Paganism<sup>4</sup>, and subcultures therein, composed of people from every corner of society, who live some part of their lives honoring a version of an ancient Fairy Faith. This Fairy Faith can be described as a New Age, nature-based folk religion, and tradition of the people from Celtic lands and British Isles. I have witnessed a passionate, reverent, and soulful connection with Gaia<sup>5</sup> in a sub-tribe of fairy believers lovingly named the Feral Pagans. These Feral Pagans have achieved what Thomas Berry describes as “a truly human intimacy with the earth and the entire natural world” (13), and further, they have reconnected with “the revelation of the divine in nature (80). These arguably illogical (from a Western, scientific perspective) beliefs in fairies seem to be part of a mythology that, rather than being moribund, continues and seems to transcend culture, time, geography, religion, social status, education, age, and science. Many people I encountered while writing this dissertation, shared extraordinary events and encounters. In the field of Anthropology these anecdotes, designated as memorates, “a term coined by Carl von Sydow in the mid-twentieth century [are] . . . a firsthand account of the paranormal, narrated by the person who experienced the event” (Dégh and Vázsonyi 225).

### **An Overview and Grounding of the Study**

This dissertation therefore explores this persistent belief in fairies. I untangle problematic terminology, present a history of fairy beliefs, and establish cultural and phenomenological context for the Celtic belief in fairies. The literature review covers a

range of influential texts pertaining to Celtic mythology, fairy lore, and phenomenology, possible psychological constructs of fairy phenomenon, and finally, scientific research and writings about perception bias, social constructs, and theories of knowledge and belief as they support the phenomenon of fairy beliefs. As a phenomenological, ethnographic study, I look closely at a sample of eight present-day encounters with fairy beings, seeking to ascertain what part of the experience or phenomenon convinced the study participant that this ostensibly incredible experience was, or is, real and true. Some of my questions attempt to elicit if and how the experience altered the subjects. Additionally, I seek to answer the following question: what sustains modern-day beliefs in fairies as real beings, in light of scientific and cultural affronts to their legitimacy, plausibility, and provability?

While numerous folklore manuscripts convey fairy beliefs, there is a dearth of serious work that addresses the psychological phenomenon and numinous nature of fairy encounters, accompanying beliefs, and their effects on the individuals who experience them. This thesis also seeks to contribute to the field of academic study in mythic and cultural traditions. In the early twentieth century a young American named Walter Yeeling Evans-Wentz (1878—1968) published his doctoral research as *The Fairy Faith in Celtic Countries* in 1911. A few years earlier, he attended Stanford University where he met William James and William Butler Yeats before sailing off to Oxford University, England, where he continued studies in Celtic mythology and mysticism. Between the years 1907 and 1909, Evans-Wentz trooped throughout the Celtic countries, interviewing locals about the Good People and known fairy experiences. His book stands as a seminal text on the subject of fairies as phenomenon, although Evans-Wentz gained more

recognition as the editor and transcriber of first-ever English translation of *The Tibetan Book of the Dead*. Over one hundred years passed before the publication of another scholarly work of this ilk. In June 2012, Professor Dennis Gaffin, professor of Anthropology at Buffalo State University New York, released *Running with the Fairies: Towards a Transpersonal Anthropology of Religion*. Gaffin notes that since Evans-Wentz's afore mentioned 1911 thesis, there has not been another scholarly treatment of fairies based on interviews with people who had encounters with fairies. Moreover, Gaffin writes, "even though Evans-Wentz termed the 'Fairy Faith' as mysticism, and had the support of others such as Andrew Lang, John Rhys, and later Carl Jung, no subsequent serious academic scholar, to my knowledge, has diligently treated it in discussions of Western mysticism, spirituality, or religiosity" (3). The literature will cover other scholarly treatments of fairy-related phenomena, especially folklore about fairies, along with accounts of encounters from non-scholarly, albeit more serious pop-culture sources like Irish Seanachie, Eddie Lenihan's publication, *Meeting the Other Crowd*.

### **What Is In a Name? Etymology: Variations of the Word Fairy**

Numerous fairy encyclopedias that date back hundreds of years can be confusing because of conflicting spellings and definitions for the word "fairy". The roots of the words for fairy contribute to the confusion. A discussion and untangling of the etymology is therefore necessary for a study of the subject. Noel Williams, a British scholar who specializes in the semantics of folklore and a contributor to the 1991 collection of serious essays on fairies titled *The Good People* (458-9), analyzed the at the corpus of fairy literature for different spellings. He suggests there are at least 93 variations of the word fairy (459).

Nineteenth century Irish historian and folklorist, Thomas Keightley (1789—1872), declares that, “[Its] derivation is not historically certain, [and], the word Fairy has obtained various and opposite derivations” (4). Keightley also shares that many early Latin and medieval writers concluded that term could be either related to the Homeric name for the Centaurs, to the last syllable of the word *nympha*, or, be related the Anglo Saxon word, “to fare,” or, “to go”; the Latin noun, *fatum*, or *fata* which means fate (Keightley 5-6). There is also consideration that *fata* could be the root word, because when spoken by Roman Gauls, and later by Celts, “the ‘t’ was slurred or omitted, which gave it the sound of “fa’a”, or in the plural “fa’ae”. Award winning playwright and mythologist Laura Shamas makes the point in her well-researched text, *The Mythology of the Weird Sisters*, that at the time of the early Celts, the word *Fata* was sometimes mistaken as a form of the feminine singular and thus linked with goddess Diana (12). Keightley also mentions how medieval scholars interpreted a link between the word fairy and the Greek goddesses of Fates. The Fates, often referred to as “children of the night” (Powell 77) governed the affairs of humans, such as birth, time of death and retribution. According to belief, these beings, these “children of the night” had invisible influences on the lives of people, thereby interfering with matters of life, death, deformity, and matters of the heart, similar to the influence of fairies.

Alternatively, Keightley suggests the word fairy might otherwise have roots in the Persian language, which has no “p” sound. He further proposes that when wondrous tales of Persian Djinn were carried back with crusaders and pilgrims, the word *peri* would have been pronounced “*feri*” (1878 4). Lewis Spence (1874—1955), the Scottish journalist and folklorist also traces phonetics transformation from the later French *fee* to

English *fay* (114). Spence's folklore research supports, or possibly borrows from Keightley's, in that he echoes the earlier author's theories regarding Greek, Latin and Persian root words. Nonetheless, Spence additionally argues that the etymology of the word *fairy* could be the Latin word *fatare*, and its meaning is to enchant.

*From The Fairy Tradition in Britain:*

Faerie or féerie meaning 'enchantment', or the state of elfin illusion, came to be adopted into English and implies (a) the region of Fairyland, (b) the spirits who dwelt there in a communal sense, (c) fairy magic or phantasy, and (d) by a late corruption of usage, an individual fay or, as we say, a 'fairy' .... [And] The Anglo-Saxon expression in use to describe fairy spirits was elf". (Spence 115)

Ultimately, there is no consensus on the exact origins of either spelling for *fairy* and I suspect the true answer to this query remains as elusive as the intangible beings. The spelling and specific designations of the words for fairies tend to be unfixed and complicated.. The noun *fairy*, pronounced, "feəri; 'feri'", plural *fairies*, is defined by *The Oxford English Dictionary* as "The mythical land of fays, fairyland; the inhabitants of fairyland collectively, enchantment" (def. 1 916); or "A mythical small being with human form, popularly believed to possess magical powers and to interfere with the affairs of . . . humans" (*fairy* def. 2 916). According to *The Oxford Dictionary* the alternate spelling of the noun, "faerie", can also refer to "The enchanted world of fays". (def.1 913) or its supernatural inhabitants (def. 2 913). "Faerie" the older spelling, is often seen in publications and is thought to have been introduced with Sir Edmund Spenser's epic poem, "The Faerie Queene," which was published in Britain in 1596 during the reign of Queen Elizabeth I.

Considered the oldest and one of the longest written English poems, Spenser uses "Faerie" as synonyms for Fae or Sidhe (pronounced "she") to refer to mysterious and

ancient Celtic beings that are human-like in size and character. The fairies in Spenser's classic work invoke the heroic Tuatha Dé Danann of Celtic mythology said to appear to some humans still. These are the Irish/Celtic version of those the Welsh call the Children of Dôn, who are another race of mythic heroes with origins in the pre-Celtic mythology. In particular, fairy tales and the linked concept of fairies with the root spelling *fair*, typically refer to the genre of stories popularized for modern audiences by modern pop media. The spelling *fairie* has been used to specifically denote the nature divas or elementals, which are the airborne entities, (e.g. sprites, sylphs) that relate to the popular concept of fairy. Eileen Kilgren, who lectures and teaches in the USA about the Fairy Faith and practices near Seattle, also distinguishes between the two spellings. Her understanding of the literature is that, "Fairy' comes, through the Old French *feie*, from the Latin *fatum*, or fate. Fairies are young group Spirits, Beings of Light and pure Spirit . . . [and] 'Faery' comes from the Gaelic fear Shidhe, [Sidhe] . . . [and means] 'People of the Mound'" (Kilgren 1). After much deliberation, and because so much that has been written about fairies is unclear, contradictory or conflicting, in this dissertation the more familiar and modern spelling "fairy" will refer in general to all fairy beings unless the word is quoted differently by another author.

### **"Them That T'is"**

There is some agreement among fairy anthologies and encyclopedias, that it is disrespectful, unwise and risky to name fairies directly either individually or as a group (Spence 125-126; W.Y. Evans-Wentz 1911 273; Briggs 1976 xi). When dealing with "Them", Evans-Wentz cautions against committing major taboos against the fairies. He offers three accepted prohibitions, which are: 1) naming fairies, 2) eating food from the

fairies or in Fairyland, and 3) using iron to hurt them; the most egregious of which is naming. Evans-Wentz writes this about taboos: “The chief one is the taboo against naming the fairies, which inevitably results in the use of capitalized euphemisms, such as ‘Good People,’ ‘Gentry,’ ‘People of Peace, (or the) Welsh descriptor, ‘Tylwyth Teg’ and [the] ‘Fair Folk’” (1911 273; qtd in Narváez ii, ix). I explore naming taboos in this dissertation since many synonyms and much of the confusion are attributed to fairies in order not to offend them and unwittingly bring bad luck, illness, bodily injury, or unhappy circumstances upon self or family.

To obfuscate the subject further, authors Evans-Wentz, Spence, Keightley, Briggs and other folklorists who have dealt with these mysterious peoples have all attempted to categorize fairies. Each author compiled a list of fairy genus, designations, traits, behaviors, and preferred fairy habitats. In his 1880 edition of *The Fairy Mythology*, Keightley recognized the need for and presented the following interpretation of the vast number of differences between the types of fairies, including their designated spellings. The “Fays” are more human-like as he writes in this passage:

Our subject naturally divides itself into two principal branches, corresponding to the different classes of beings to which the name Fairy has been applied. The first, beings of the human race, but endowed with powers beyond those usually allotted to men, whom we shall term fays, or fairies of romance. The second, those little beings of the popular creeds, whose descent we propose to trace from the cunning and ingenious Duergar or dwarfs of northern mythology, and whom we shall denominate elves or popular fairies. (Keightley 10)

Dermot MacManus, a modern collector of fairy lore, an historian, and friend of authors A.E. (George Russell) and Yeats in their later years, disapproves of allowing too wide a definition for fairies that would include all things occult. MacManus offers the term fairy should include “seal folk, leprechauns, cluricauns (solitary fairy with red caps),

and banshees, and in England and Scotland the pixies, brownies, and glaistigs. Gnomes, dwarfs, pookas may have a claim for recognition, but I propose to exclude them arbitrarily for the convenience of my own classification, even at the risk of hurting their feelings” (22). MacManus adds that in medieval times the word fairy meant, “[A]a powerful spirit in human form which should be treated with respect, if not with a little fear and now has become attached to dainty little winged figures flirting like butterflies from flower to flower doing ballet dances with a starlit wand” (23). *The Middle Kingdom: the Faerie World in Ireland* is Dermott MacManus’s own collection of fairy stories and encounters.

Perhaps the most famous of the fairy collections, *An Encyclopedia of Fairies* is by the aforementioned Katherine Briggs (1898-1980), the renowned twentieth century British folklorist who dedicated much of her life to research and writing about fairies and folklore. Her taxonomy employs a broad, more general understanding of the word fairy, which includes hundreds of different fairy types, i.e. subtle or intermediate beings<sup>6</sup>, such as pixies, sprites, leprechauns, hobgoblins, elves, merpeople, changelings<sup>7</sup>, green children, Gwarwyn-a-Throts, brownies and banshees to name but a few. The comprehensive definition put forth by Briggs actually borrows from the 1691 manuscript by the Reverend Kirk (47). Briggs writes:

The word ‘fairy’ is used in various ways. . . .The first is the narrow, exact use of the word to express one species of those supernatural creatures ‘of a middle nature, betwixt man and angels’ – As they were described in the seventeenth century – varying in size, in powers, in span of life and in moral attributes, but sharply differing from other species such as hobgoblins, monsters, hags, merpeople and so on. The second is the more general extension of the word to cover that whole area of the supernatural, which is not claimed by angels, devils, or ghosts. (1976 i)

Briggs ultimately defers to Thompson's *Folk Motif-Index*<sup>21</sup>, which may satisfy the scholar but does not address the continuing problem of categorizing fairies. In this dissertation I use the more liberal definition of the concept of fairy as defined by Briggs and adapted from Kirk, which reflects the understanding of the diversity and elusiveness of the classifications of fairies found both in the literature and in her collected narratives; therefore, Briggs' broad scope of the term fairy is adopted for this dissertation.

I also distinguish fairy narratives from fairy stories, fairy tales, and folk-tales. Fairy narratives have been around through the ages embedded in other shared stories and in order to frighten children, sometimes in combination with the Bible, a new genre of moralizing tales began (Bottigheimer 149). Thus, fairy tales as we know them now, refer to a genre of fantasy oral tales such as collected by the Brothers Grimm to generally carry a moral message. "The magic of modern fantasy fiction is an offspring of the joint parentage of tales about fairies, and fairy tales; born in the second half of the nineteenth century fantasy fiction matured in the early twentieth century" (149). Ashliman defines fairytales as "contrived literary creations, based only marginally on folklore" (31). Folktales on the other hand, are "more fluid" and do not have to be about fairies specifically, but can be about animals, nonsense, or other activities. He further suggests, "folktales' suggest an intimate relationship with the folk people, and nineteenth century scholars therefore defined all these major genres as belonging peculiarly to unlettered country dwellers" (158). Ashliman uses the overarching term "folk narrative" which is then broken down into three genres: "myths, legends, and folktales" (32). Myths he denotes as symbolic and "establish a context for humans within the cosmos . . . legends present as a true account . . . [and] folktales, [which are] for the most part fictitious" (34).

This dissertation focuses on fairy narratives, legends, fairy stories, and lore because they relay stories as if they truly happened. Within this genre of fairy lore or narrative, re-occurring characters, motifs, patterns, and possibly even archetypes are found and all are examined in relation to the specific interviews collected for this study.

Capturing the nature of fairies and other such beings is a challenge and although not the first to write about these otherworldly beings, the Reverend Robert Kirk (1644—1692), Minister of Aberfoyle Scotland wrote about them in his previously mentioned 1691 manuscript, *The Secret Commonwealth of Elves, Fauns, and Fairies*. Kirk’s detailed accounts of fairies and the fairy realm come out of his own experiences as a seer, as well as from what he gleaned from listening to his parishioners sharing their own fairy stories. He provides descriptions and language that helps bring the reader towards an understanding of what fairy beings might be. He writes:

The siths of fairies they call seagh maith or the good people . . . are said to be of a middle nature betwixt man and angel, as were daemons thought to be of old, of intelligent studious spirits, and light, changeable bodies [like those called astral] somewhat of the nature of condensed cloud and best seen in twilight. These bodies be so pliable through the subtlety of the spirits that agitate them, that they can make them appear or disappear at pleasure. Some vehicles have bodies so spongeous, thin, and desecat [pure] that they are fed only by suckling into some fine spirituous liquors. [T]hey are sometimes heard to bake bread . . . and do such like services within the little hillocks they most haunt: some whereof of old, before the Gospel dispelled paganism. (Kirk 47)

Kirk’s descriptions here provide an image that falls in line with contemporary notions of what some fairies might be and dwell. Contemporary, spiritual philosopher, author and early Findhorn<sup>8</sup> resident, David Spangler, refers to non-physical, interconnected dimensions or “environments comprised of energy, life and consciousness, [which he thinks of as] earth’s Second Ecology” in his book,

*Apprenticeship to Spirit* (5). Spangler proposes that, “underlying all phenomena of any kind is a primal substance . . . [and], this primal substance is alive and sentient” (6).

Further, Spangler explains that these realms and beings consist of “wavelengths” of substances that manifest in various ways, just as light and sound are manifestations of wavelengths (9, 10). These subtle, intermediate realms<sup>9</sup> may be all around us.

### **Messages from the Ancestors — The Ancient Celts and Fairy Mythology**

Similar fairy beliefs and myths are held by many cultural groups from around the world, including Scandinavians, Germans, Africans, Aborigines of Australia, Asians, Polynesians, Mexicans and North American Native people to name but a few. This study however, primarily focuses on the Celts and their diaspora cultures within Scotland, Ireland and other parts of the British Isles, and provides background information on those legends and contemporary experiences with the little people or fairy-like beings found there. History establishes that the Celts passed down their legends and beliefs from generation to generation. Contemporary Celts celebrate oral re-telling fairy stories as in the tradition of the troubadour, by the ‘seanachie’ or man of lore (Curran 9) although the custom risk extinction. With the advent of the Industrial Revolution, modern novels, contemporary cinema and more recently, television and hand-held-devices, the ancient tradition of passing down history and lore has waned. Yet, in recent times, a resurgence of interest in Celtic heritage, mythology, and fairies is made evident by the popularity of fairies in Disney movies, fairy dust, and many book titles in the fantasy literature section and all things Irish, including Saint Patrick’s Day. One might wonder if the fairies really ever went far away. Perhaps it is only that people have stopped paying attention to nature, or are too distracted and busy to share stories about them. This persistent belief in fairies,

which has existed since early recorded times continues to thrive into modern times despite the many impediments is at the heart of this study.

Records that date back to at least the time the great philosopher Socrates who lived from 470 BCE to 399 BCE indicate or infer the belief in fairies and other invisible beings. Plato chronicled conversations between his teacher Socrates and other students. Here Socrates instructs students about parallel worlds of unseen realities filled with invisible beings.

Socrates: (A) and that many others dwell in many like places. . . . And upon the earth are animals and men, some in a middle region, others dwelling about the air as we dwell about the sea; others in islands which the air flows round, near the continent: and in a word, the air is used by them as the water and the sea are by us, and the ether is to them what the air is to us. Moreover, the temperament of their seasons is such that they have no disease, and live much longer than we do, and have sight and hearing and smell, and all the other senses, in far greater perfection, in the same degree that air is purer than water or the ether than air. Also they have temples and sacred places in which the gods really dwell, and they hear their voices and receive their answers, and are conscious of them and hold converse with them, and they see the sun, moon, and stars as they really are, and their other blessedness is of a piece with this.  
(Plato *Phaedo* para. 603, 607)

In this paragraph, Socrates informs his student about intermediary beings who are in contact with the gods and who dwell in the middle kingdoms of the earth and in the air. Socrates seems to be passing down knowledge rather than myth that will carry forward through time, just as fairy stories pass around the kitchen fire in pre-industrial Celtic Ireland and Britain. Socrates, as written by Plato, also seems to be responsible for the notion of daemons that over time seem to have conflated with fairies or angels and even fallen angels. Through a conversation between Socrates and a woman, Plato continues to explain daemons are the spirits that “are half-way between god and man . . . They are envoys and interpreters that play between heaven and earth, flying upward with our

worship and our prayers . . . He is neither mortal nor immortal line ”

(*Sym.* para. 202c-203d). Intermediate beings described by Socrates sound very much like the fairies shared by contemporary diasporic Celts.

For the purposes of this study, Celt roughly refers to people who share ancestry, cultural, linguistic, and mythological histories in the British Isles and Ireland. Historian Liam De Paor writes in his essay, “The Art of The Celtic Peoples”, that the lineage and years of the Celts is traceable from the “second millennium B.C. to the present day from Ireland to Asia Minor” (qtd. in O’Driscoll 121-122). De Paor further proposes that many of us today think of modern Celts as limited to people indigenous to Brittany, Wales, Scotland and Ireland, but this is a narrow description when one considers the ancient nomadic Celts came from Central Europe and left artifacts behind as far east as Iberia. He continues to describe how a distinguishable lineage and path to current Celtic lands maps through their art and myth. From the 1981 conference, “The Celtic Consciousness”, De Paor writes, “The Celts in particular developed their own institutions, myth, and perception of the cosmos” (122). Celtic historians and scholars, Myles Dillon and Nora Chadwick write that the Celts, whose name they deduce as a Gothic cognate of “to fight” (2), first appear in history as barbarians in the sixth century BCE (3).

From salvaged shards of recorded history and embellished lore, historians have come up with a convoluted blend of details about pre-Celtic kingdoms and invasions, all rife with clan or dynastic names like “Niall Noigiallach and Fergus mor mac Erca” (Dillon and Chadwick 68-69). According to these authors, there are various versions regarding which groups settled first, and whom the Tuatha Dé Danann defeated. The Fomorians, a sea-based tribe oftentimes described as half sea-monsters, said by some

historians to have inhabited the lands of Britain and Ireland long before any other races came along (147). One late nineteenth century version of pre-historic Ireland and Scotland suggests the Fir- Bolgs, a more agrarian race, were the first known inhabitants of the Celtic Isles (Wilde, 8). The Pictish people were known as “a great nation” (Dillon and Chadwick 21). “Before the occupation of Argyll by an Irish dynasty in the fifth century, the whole of Scotland north of Antonine Wall, including northern and western islands, had been ruled by the powerful dynasties of the Picts, and apart from Argyll, the Picts continued to be the rulers ‘til as late as the ninth century” (72). Apparently, the Scottish throne of Dal Riata, descendants of a pre-historic King, and the tribes of Picts unified gradually, abetted by the Picts matrilineal tradition of intermarriage (69).

Evans-Wentz questions the conjectured fairy origin notion of “Pygmy Theory” and the possible relationship between the Pictish people to the Nordic race. He writes, “[The] Lappish-like people . . . who may have been the Picts . . . [and which led] to result in them being anthropomorphosed” (243). The Tuatha Dé Danann [the Tribe of the Goddess Dana], said to have defeated the Fir Bolgs, were by much estimation, the third of the ancient races to invade the British Isles. In another Pagan tale the Sons of Mil, also referred to as the Milesians who, after migrating from Spain, defeated the Tuatha Dé Danann and eventually drove them to an Otherworld accessible “either by a journey over the Western sea, or by entering one of the mounds” (243). Authors Lizanne Henderson and Edward Cowan claim Scotland is replete with place names that denote fairy mounds that date back over 5000 years (9).

Professor of Archeology at the University of Edinburgh, Stuart Piggott suggests that written records from invaders place ancient Druids in Western Europe and Britain

from the third century BCE through to the fourth century CE (25). Piggott confirms the tribes or “Tuatha” known as “the aes dana, the men of special gifts” (45), i.e. the men of intelligence, learning and magic held a place of high importance among the ancient Celts (who) were the Druids (45). He explains that when the Romans discovered the Druids’ ancient religion, they found a nature-based paganism that mirrors elements of the old Fairy Faith. Piggott writes of spiritual practices of ancient Celts and Druids and suggests their “[N]atural Religion went back to the days of primitive man and was indeed as old as the world” (134). Strabo, a first century Greek scribe of *Geography*, describes the Druids as one of the ancient Celtic tribes:

[T]here are generally three divisions of me especially revered, the Bards composed and chanted hymns; the Vates occupied themselves with the sacrifices and the study of nature; while the Druids joined to the study of nature and that of moral philosophy. The belief in justice [of the Druids] is so great that the decision both of public and of private disputes is referred to them . . . they assert that the soul is indestructible and likewise the world but sometimes fire and sometimes water have prevailed in making great changes. (Strabo para 235)

Migratory since the third century BCE, or perhaps earlier, Pre-Christian Celts eventually met up against the imposing Christianizing Romans and gradually retreated northward and westward into the lands we now associate with the Celts (De Paor 126-27). It is widely acknowledged that the Holy Roman Empire co-opted Celtic, Druidic, Fairie Faith and other pagan rituals and traditions in order to gain hold in the imaginations of conquered cultures. Scholars estimate that Christianity took hold among the Celts because they related the coming of Christ as “the son” or “the sun” as with the arrival of new light or Saturnalia, their pagan celebration for the December winter solstice (MacCulloch 255-258). It is my impression and one shared by author Phyllis Siefker in her book, *Santa Claus, Last of the Wild Men: The Origins and Evolution of*

*Saint Nicholas Spanning 50,000 years*, that Santa Claus occupies modern mythology as a modern-day “Wild-Man” or Green Man (67, 113). Siefker argues that as an elusive giant elf who rides at night on reindeer named after elementals, Santa Claus is the remnant of pre-Christian, European Pagan myths including Celtic (Siefker 50, 67), Germanic (118), Norse, and French (173). Siefker writes, “He [Santa] is the last descendant of a long line of dark, sooty, hair-covered men . . . who remind people of the cyclical nature of the world of death and rebirth” (6). Perhaps continually evolving beliefs in magical beings supports the argument that early Celts appropriated pre-existing beliefs and customs, which resulted in “a very basic layer of pagan lore in Ireland . . . and the situating of deities within the landscapes” (Dáithí Ó hÓgáin 107; Curran 2010 103). Although not representative of Christianity per se, “Santa” is a product of Western culture and an elusive being who visits on Christmas Eve, flies through the night with reindeers, pops down chimneys, has a cadre of, and is often designated as a big fairy. It causes me to wonder if there is more than a marketing trick or the evolution of Santa’s image since the 1823 publication of Clement Clarke Moore’s poem, “The Feast Day of Saint Nicholas,” i.e., “T’Was the Night Before Christmas” that is behind today’s Dionysian celebrations of Christmas and the usurping of strict Christian traditions. Canadians, according to a 2001 Gallup survey believe in Santa—almost one third of Canadian adults “claim they believe in Santa Claus” (Mazzuca J. 2001 1). Like the tooth fairy and other unseen forces, the Santa tradition seems to be here to stay for a while.

Competing theorists and skeptics agree, and history seems to support, that the elusive realm of the unseen, inhabited by fairies and other invisible beings, continues in modern Celtic mythology and beyond. Whether fairies exist because of transmitted

cultural mythologies, as mythic remnants of an ancient conquered race or products of imagination, are of unconscious psychic processes, or of something not yet revealed, they remain an unremitting part of a lived mythology for many Celts and individuals of other cultures around the world, as they have for thousands of years. Just as the religion of the Ancient Celts seems as old as the world, so are stories of fairies interacting with humans.

### **A Perpetual Vanishing Act**

*Pisky fine and pisky gay, / Pisky now will fly away  
And they say they never returned.* (Evans-Wentz 1911 175)

Questions about the belief in and the existence of fairies are not new. It is as if by their very nature, fairies, whatever they are, are elusive and just beyond our grasp.

Alternatively, as folklorist and museum curator and author Linda-May Ballard suggests in her essay, “Fairies and the Supernatural on Reachraí”<sup>10</sup>, they are perpetually on the verge of disappearing. She writes, “Many tales of fairies still circulate on Rathlin, although it is probably true to state that fairies are less part of the actual belief system of the islanders than they were a generation ago . . . the fairies are not totally irrelevant (Ballard qtd. in Narváez 47). Ballard poses the question: “Might it be that the idea that fairy belief is fading and belongs to the past is part of this complex?” (91). Supporting commentary is found in Briggs’ last book, *The Vanishing People*. Briggs shares how, in spite of repeated declarations that the last elf is gone, and fewer people believe in them now, they are not gone. In her words, “Truly it seems that they [fairies] are always vanishing and always popping back again” (8). Yeats reminds us, “No matter what one doubts one never doubts the fairies, for, as the man with the Mohawk Indian on his arm said to me, ‘they stand to reason.’ Even the official mind does not escape this faith” (5).

As early as the thirteenth century, which was coincidentally an era of zealous suppression of heterodoxy by the Church of Rome, Chaucer expressed lament for elves and fairies in the past tense, as if they had existed ubiquitously before the interposition of the Church (the “lymytours”) who chased them away. A few lines from Chaucer’s epic poem provide an example: This maketh that ther ben no fayeryes/ For ther as wont to walken was an elf / Ther walketh now the lymytour himself (WBT line 863-876). Later, Celtic folklore authority of the 19<sup>th</sup> century, J.F. Campbell (1821—1885) reported that “Fairy belief is becoming a fairy tale . . . and then the whole will be forgotten or carried from people who must work. . . (qtd. in Henderson and Cowan 26).

Fairies and elves could have disappeared hundreds of years ago with the vigorous establishment of Christianity as the official religion in Europe and the Celtic Isles. Instead, throughout the centuries until present time, the stories have not really faded, and fairies have fought extinction against predictions. During my research, I heard that many people today, like the Feral Pagans, still believe humans live and breathe the same air as fairies, just as the Ancient Greeks lived and breathed the same air as the gods of Mount Olympus. With modern Celts, as with their Druid ancestors, there continues today a strong and seemingly innate connection to earth and nature that associated with Celtic peoples and that lives on through their cultural mythology, stories, poetry, and song as illustrated by the 1981 post-symposium anthology, *The Celtic Consciousness*. Editor Robert O’Driscoll describes how the Celts and their descendants hold onto a tremendous belief in the imaginal, the supernatural and a belief in the thinness of the veil between the worlds of life and death, exposing a primal spiritual connection with nature and all living things, seen and unseen. Like my Feral Pagans, they live as if touched by the glamour.

### **Betwixt and Between**

This discussion proceeds with an appreciation for the disordered, sometimes disorienting charm or “glamour” often reported by those who have found themselves in the company of fairies. Tales of lost minutes that reportedly seemed like years abound, and, as Briggs informs us, the idea of fairie Otherworld is “accompanied by a strong feeling of the relativity of time” (1976 11). Liminality is a term coined by anthropologist Arnold Van Gennep and expanded by Victor Turner in his study of rituals. Liminality captures this feeling of being held in the glamour of fairyland, and refers to a transitional state of being referred to as “betwixt and between” (Turner, Victor 1964 46). For most people, the lure of the liminal, that place and time in between, gives the impression of being forever enchanting, even compelling, regardless of what mysteries await the curious or unsuspecting. A fluidity and intangibility associated with this threshold state or place we refer to as “betwixt and between” makes it as elusive and difficult to frame as fairies. This liminal in-between has apparently revealed itself to some individuals. It may be central to the myth of fairies, and is explored throughout the study and seen in comments made by interview subjects.

The ancient Celts believed that a thin veil separated this earthly reality from the supernatural one and, although not alone in this view, it is a legacy of their culture. “From earliest time men and the fairy kind seem to have existed side by side,” suggests Irish Cultural mythologist, Bob Curran (2004 7). If, as Curran’s statement suggests, beings from invisible realms have always been with humans in some form and this association continues to this day, what does that say about the People of Peace and the bond that exists between them and people? Briggs relates that by tradition, “The fairies, if

they wished, could make themselves visible to all but most insensitive mortals and they also become visible to those who stepped into fairy territory or were in possession of a four-leafed clover; . . . [and] those who had anointed their eyes with fairy ointment could see them constantly” (7). The literature supports numerous proper names and euphemisms for this elusive, surreal place where other beings live and are included in the following, non-exhaustive list: Land of Fairy, Fairyland, Tir na-n-Og, Fairy, Faerie, Avalon, *Annwn* (Welsh for *Not-World*), Lochlann (old Gaelic term), and the old Irish designation –Magh Mell (Spence 119, 292, 294, 296). Another Celtic tradition is that otherworld of Tir na n-Og which translates as Land of the Young, might actually be all around us, imperceptible except to sensitives, including children, people gifted with the second sight, and a few rare healers trained to see behind the mystery. This notion is consistent with Jung’s concept of the psychoid, as addressed later. Just as the acceptance and comprehension of scientifically accepted and, infinitesimally small but grandiose particles of matter and energy can be a challenge for many non-scientists, it is similarly a challenge for many logos-based scientific thinkers to appreciate a more tenuous mythos and textured cosmology that includes liminal realms. The idea that another realm could exist behind the veil of consciousness of this visible reality, and not be mere imagination or fantasy is one that even some researchers secretly believe. The possible existence of another landscape, whether psychological, physical or even some other kind of reality habituated by incredible beings challenges the logic of non-believers and the career of the serious academic who gives it purchase.

To many folklorists and mythologists, it appears that the Celtic Otherworld is inhabited by a veritable menagerie of incredible beings that, according to reports over the

ages, have been sporadically sighted or have made their existence known in rare occurrences to only a few humans. The Reverend Kirk claims that for those who are offered a glimpse of the “otherwise invisible crew of subterraneans . . . he will see a multitude of wights . . . as thick as atoms in the air” (2008 57). Several of the common understandings of this Otherworld are part of traditional fairy lore passed down through the ages. These include those mythologies of fairies known as the Sidhe, more human-like ethereal beings said to be the remnants of (an) ancient races of peoples allegedly driven underground when the earliest pre-Celtic conquering tribes came to live in the British Isles as discussed earlier. An exploration through and beyond normal perception into social and personal mythological and psychological landscapes believed by significant numbers of contemporary people, fairies co-inhabit with elemental energies and invisible beings. This dissertation seeks to lift a corner of the veil between reality and imagination, between knowing and belief in what we see and what we do not see in the natural world.

In his essay, “Story and the Sacred in Irish Myth”, Irish born academic James Fitzgerald describes that in European and Western culture, “The Graeco-Roman outlook has been predominant . . . with the rational and practical approach to reality. In Jungian terms, we call these the rational and sensate functions of consciousness . . . the Celtic psyche and worldview pertain more to the intuitive and feeling functions” (17). As mentioned, it is a common conviction among people in many parts of Ireland, Scotland, and North America that fairies and other little people of all shapes and sizes, including ghosts of some departed souls, are trapped in the in-between (J.G. Campbell, qtd in Henderson and Cowan 56). The Land of Fairies could be an elusive place of mythology

and legend, a product of active imagination, of the subtle psychoidal<sup>11</sup> realm, or even something that emerges out of the collective unconscious, as proposed by Jung. Perhaps the fairy Otherworld exists as part of some measurable reality that is, yet, unperceivable. For many believers, these conceptual models or cosmologies are compatible with each other and conventional thinking, and it seems from the stories, that they can believe in all things simultaneously. According to scholar Tom Cheetom, reality goes beyond the “limited space in which the matter of science exists, in which objects appear, . . . It is in the vast realm of spiritual or qualitative spaces . . . a kind of limitless fourth dimension . . . more real and more primordial than the abstract qualitative space of Descartes and Newton” (2003 66). Conversations that involve religion and faith challenge scientific reasoning and atheist thinking, yet many scientists can find a way to reconcile their devout belief in the God of their particular faith without criticism.

Could it be fairies represent universal forces between nature and humans, and sometimes between humanity and the ineffable? As human inhabitants on this planet, we are attracted to, reliant on and yet often fearful of nature and, depending on one’s perspective, either nature or humans can be the seen as *other*. Linda Sudarth, in her Pacifica dissertation *Into the Glamour* suggests, “To be invited into the mystical realm of nature . . . is to be open to the possibility of the natural world as divine being, and/or as psychological ‘Other.’ This is so because to step into the Otherworld, even unawares, is to encounter the invisibles or the divine” (51). As Sudarth reminds us, when the world around is animated and energized, and as it is in the earth-based systems of Paganism and Animism, there is life energy and potential in the natural world and in its unseen aspects. Jung writes, “Nature is not matter only, she is also spirit. Were that not so, the only

source of spirit would be human reason . . . the unconscious [but] is a largely autonomous psychic system” (Jung, *CW* 13 para 229). Jung adds, “For the primitive, the phenomenon of spirits is direct evidence of a spiritual world, and for them, a belief in the human soul is a necessary premise for belief in spirits (Jung, “The Psychological Foundation of Belief in Spirits” *CW* 8, para. 570). It seems Jung recognizes some evidence for spirit exists (*CW* 8, para. 599), pointing to the imaginal realm and opening up the space for fairies. Whether they are real and true or not, fairies function as mythological motifs that carry projections of psychological energy for individuals and cultures. If one postulates from the premise that, psychologically, fairies might represent contents of the collective unconscious, or even as independent, as some theorists suggest, then Jung’s commentary on the belief in spirits as a psychological phenomenon becomes a relevant filter through which to view the subject. Jung’s ideas about the nature of the collective unconscious offer clues as to the constructs about and whereabouts of invisible realms.

Whatever the substance or lack thereof regarding these phenomenological experiences, there is no doubt that for the people involved they carry belief. These beliefs, based on elusive or intangible phenomena beyond current reason and science, tend to move into the realm of mythic experience. History indicates that humankind craves connection with the numinous. Is it that enchanted little people such as fairies are products of imagination as response to, or as representation of that longing? Or, could it be possible instead, as many people I interviewed insist, that fairy-like beings are actual manifestations from inexplicable realities similar to the Christian confidence in angels? Relatively recent polls in the United States indicate that between fifty and seventy-five percent of people interviewed believe in the existence and intervention of angels in their

lives (Gallup News Service, Princeton, “Americans More Likely to Believe in God”<sup>13</sup> June 2007; Baylor Survey Stark 63. Perhaps popular beliefs in mythical beings represent magical thinking, yet there is little doubt that fairies move us past logos notions of truth and reality to the misty edges of mythos and imagination. Jung’s associate, Marie von Franz observes that more primitive psyches attribute unexplainable outside psychic forces to spirit, which she describes as a “projected aspect of [my] unconscious; it is a part of [my] psyche and then experienced as a parapsychological phenomenon” (19). Lévy-Bruhl’s concept of *participation mystique* may also provide insight as to how and why fairies have and continue to capture the imagination of many people, primitives, and those otherwise surrounded by nature. Other explanations for the role of invisible beings in our lives include how the human imagination hastens to fill up our not knowing or voids of understanding when faced with nature’s unknowable mysteries and the unexplainable events of every day.

Diane Purkiss, Oxford professor of English and nonfiction author about fairies, notes that before the age of scientific discovery and reasoning, mysteries and natural events of wonder or fear required explanations (2003 3; 2000 3; 2007 11). These stories were passed down orally from pre-Christian times and then in early Christian writings. She suggests, “Human nature seems to abhor a blank space on a map” (*Troublesome 3; Bottom 3*). Further, she reminds us it is still common practice to tell children about the tooth fairy and how little Jack Frost paints windows with frost and turns the autumn leaves to color. Purkiss maintains this is all because we need to explain phenomenon, even if it involves magical thinking. Another premise Purkiss puts forth is that fairies represent innocence; and, because of humanity’s evolutionary and increasing

disconnection with nature, our romantic longing for this waning connection is balanced by the manifestation of fairies or nature spirits. In her view, nature spirits are to be viewed as psychic projections of something that connects us to the Earth and to the numinous. Purkiss proposes that people prefer to see energies like fairies rather than nothingness. She writes, “imagination rushes to fill the woods with something other than blank darkness: nymphs, satyrs, elves, gnomes, pixies, fairies” (3).

A well-known shadow theme in Celtic Fairy mythology, the changeling abduction narrative, which involves the switching of a new wife or baby with an imperfect replacement, resembles a metaphor for many of life’s darker subjects. Darker themes in life, particularly during times of cultural struggle or transition are often attributed to bad fairies or fairy mischief. Such maladies include but are not limited to – fear of other, loss of identity or innocence, betrayal, disappointment, depression. With babies in particular, failure to thrive, congenital disorders, or the onset of disabilities are the believed outcomes as suggested PhD candidate Susan Schoon-Eberly as quoted in Narváez’s collection of essays *The Good People* (“Fairies and the Folklore of Disability Changelings, Hybrids and the Solitary Fairy 227-249). Today, it is more likely that attributes of bad luck, mischief or worse, now receive balance by reason and scientific or medical discoveries. Repressive social forces have suppressed the influence of fairy beliefs and in the last one hundred years and science has upended, or dismissed false claims of changelings or fairies causing household or familial tragedies such as birth defects. Joyce Underwood Munroe (“The Invisible Made Visible: The Fairy Changeling as a Folk Articulation of Failure to Thrive in Infants and Children” qtd. in Narváez, *The Good People* 251-282) links accusations of changelings to failure to thrive children who

received treated fit for a changeling. Moreover, she proposes that; hybrids of misfit children (cleft lip, dwarfism, webfeet etc.) are the prototypes for fairies and fodder for fairy folklore (253).

Fairy scholar Briggs maintains that changeling lore has been around for millennium, noting, “it is one of the oldest parts of fairy beliefs and is a specific form of fairy theft (*Encyclopedia of Fairies* 69). Diane Purkiss suggests fairies may be born from the human fear of the unknown and become more benign as we conquer more of earth’s domains. She writes:

Human nature seems to abhor a blank space on a map. . . . The human imagination rushes to fill the woods with something other than blank darkness: nymphs, satyrs, elves, gnomes, pixies, fairies. Now that we have mapped every inch of our own planet, our remaining blank spaces lie among the stars. Unable, like our forebears to tolerate space uninhabited, we have made with our minds a new legion of bright and shining beings to fill the gaps left by our ignorance. Aliens are our fairies, and they behave just like the fairies of our ancestors. (*Troublesome 3; Bottom 3*)

Another cultural and psychological function is the notions of changelings fulfill a cultural function of passing on ancestral lore, traditions, and warnings such as of child-killing demons, wife, or child abductions when unpleasant fairie wives or babies left in place of beloveds, often ended in a socially sanctioned death (Purkiss, *Bottom* 67-70). By the fifteenth century, to call someone a changeling was in France a terrible insult” (Purkiss, *Fairies*, 69), by inference, as far as the Church was concerned, demons were involved. Certainly, original reference material on changelings is scarce from the fourteenth century until the nineteenth century. The period of enlightenment progressed and information became available that explains otherwise mysterious happenings – things that previously belonged to the realm of nature fairies, now belonged either to the Church or to Science.

At the end of the Victorian era, there was also an interest by many people in all things fairy, as exemplified in the ever-controversial Cottingley<sup>3</sup> fairies affair. The Cottingley Fairy photographs caused a scandal in the early twentieth century to the point of embarrassing Sir Arthur Conan Doyle and other Spiritualists interested in fairies at the time. After an initial sensation, “photographic experts” supposedly determined that the photographs were fakes even though Kodak insisted there were genuine. Most investigative and folklore sources hold to the conclusion that the photographs were all fakes (Smith, P. “The Cottingley Fairies: The End of a Legend” qtd. in Narváez *The Good People* 371). Remarkably and throwing a twist into the story, in 2009 during a BBC *Antiques Road Show* production, the elderly daughter of Frances Griffins and Frances’s granddaughter appeared with the original five photographs and the camera used by the girls to take the photographs in 1917. According to the Frances’ daughter, granddaughter, and the rest of her family, Frances (and before her Elsie) truly maintained until her death in 1986 that although four of the photographs may have been crafted, the fifth, rarely viewed photograph of several fairies in the grass was very real (Griffiths & Lynch, *Reflections on the Cottingley Fairies I*). Frances always held this stance, as her family understood it (*Antiques Road Show-Belfast-Series* 31). One might question why Francis and Elsie changed their story so many times. It is not too far-fetched to conjecture that the young girls quickly realized they had exposed the fairies to danger, so they changed their story to turn away crowds who threatened to destroy the fairies and the special dell where the fairy pictures were taken. This fascination during the Industrial Revolution contributes to what I see as one of the paradoxes of fairies. There is lore written over the centuries about how fairies were, and perhaps always have been driven

away by a collective loss of innocence in addition to advances of reasoning and technology; yet here again is the coincidence that those same processes of urban development and civilization may be somehow related to some of the increased attraction to fairies. Just as the end of the late eighteenth century was an era of mechanization, urbanization, and migration, I would also conjecture that the entire world is currently in the midst of a technological revolution. As we lament the loss of green space and our disconnection with nature, instead of seeing a drop in interest in fairies as one might predict, there is arguably an increase in interest.

How can we understand or reconcile fairy encounters reported by people who otherwise demonstrate socially conventional and culturally accepted behavior in their lives? This epistemological issue requires comment because commonly held notions of reality are shaken for many of a select group who may have previously considered fairy beings to be pure and absolute fancy, imagination, or remnants of ancient myths. Evidently, there are individuals who resist hegemonic suppression of the belief in unseen beings and others who resist at least portions of modern scientific rationalism to explain fairies away.

### **Fairies and the Age of Reason**

There is often an association made between the notions of fairies in the agrarian or undeveloped natural world as somehow more feasible, compared to fairies managing an existence in unnatural manmade environments. Perhaps fairies remind us of an earlier, pre-Copernican, pre-mechanical time when days were filled with wonder, magic and blind belief; when our lives were earth-bound, simple and more spontaneous than now in this age of technology and hyper-reasoning. Alternatively, is it that fairies invoke a

primal longing for a time long ago when we believed anything was possible? “Once upon a time”, the fairy tale phrase so familiar to Western childhood stories conjures up things, places, and times that previously existed and which of we now mourn the loss; just as the idiomatic phrase also suggests magical beings and events. Worthy of consideration is Purkiss’s view that fairies symbolize psychological and cultural transformation at thresholds, which appear at times of crisis and transition, as was the case during the time of Yeats’ Irish Nationalism. She refers to the Industrial Revolution, the turn of the nineteenth century, and the decline of the British Empire, all points of reference from the past, which peaked during the Victorian era when mechanization provided the means for businesspersons and tricksters to imitate fairies with manufactured creations.

Paradoxically, at this time in history, “Fairies were no longer out of human control” (2007 265) because industrialization meant it was possible to create human-made fairies that appeared more and more natural. Moreover, Purkiss draws a parallel between this need for human control of fairies, and a human need to control their lives over issues like death, aging, sex and poverty, both macrocosmically and microcosmically (265).

The dominant cultural model of today sets us up to live dualistically, such that nature is separate from everyday life and literally “outside”. Connection to spirit is now often housed elsewhere, in a once-a-week church experience or found in a self-help book, while for others, the divine connection between nature and the numinous is felt within, or it remains as inaccessible as if it were buried deep within a forest. Nineteenth century mythologist Wirt Sike’s commentary about humanity’s shift from a mythic world into the Age of Reason is still germane.

The knowledge which introduced skepticism is infinitely more valuable than the faith it displaced; but, in spite of that, there be few among us who

have not felt evanescent regrets for the displacement by the '*foi scientifique*' of the old faith in fairies. There was something so peculiarly fascinating in that old belief, that 'once upon a time' the world was less practical in its facts than now, less commonplace and hum-drum, less subject to the inexorable laws of gravitation, optics, and the like. What dramas it has yielded! What poems, what dreams, what delights! (Sikes 1)

When Sikes made his observations he was not alone; numerous other philosophers and poets pondered, what other, perhaps subtle implications would come with the inflation of science and the move away from spirit. Westerners assume the scientific process to be objective and less prone to bias. Huston Smith argues instead that science is not the same as the rampant "Scientism" that characterizes the attitudes of many academics. He suggests that while "science is positive, contenting itself with reporting what it discovers, scientism is negative, [and] it goes beyond the actual findings of science to deny that other approaches to knowledge are valid and other truths true" (1976 16). William James the philosopher echoes this stating, "Science in many minds is genuinely taking the place of a religion" (1896 40). In Celtic lore, the veils are thin and tricky regarding the elusive realms and phenomenon of fairies, therefore this study demands particular clarity and objectivity in order to carefully navigate the overlaying labyrinth of science, objectivity, belief, mystery, mythology, conjecture, fantasy, and altogether, extraordinary experiences.

Anthropologists, folklorists, (and mythologists) are researchers who sometimes communicate of extraordinary experiences. Edith Turner a pioneering anthropologist in her own right as well as wife and colleague of Victor Turner, speaks of unusual manifestations or incidents that ethnographers experience in the field. Regarding these she writes, "The issue of whether or not spirits actually exist has not been faced [and] by far the majority go unreported" (qtd. in Young, David & Goulet, Jena-Guy 71). Scientific

rigor and rationalism are arguably intensifying as our technological capabilities develop and the outer limits of what could be knowable expand every day. Almost one hundred years ago, during what was a relatively simpler time, Jung observed an inverse relationship between the belief in science and the belief in spirits among people of Western industrialized nations. He writes: “the belief in spirits has been counteracted by the rationalism and scientific enlightenment of the last one hundred and fifty years, so that among the majority of educated people today, it has been suppressed along with other metaphysical beliefs” (C. G. Jung, *CW* 8, para. 570). In acknowledgment of cultural hegemony and binaries associated with mythic and scientific expectations in the Western world, combined with the rigorous demand for rational, logical approaches to any academic inquiry, it is important to address how anyone can know if anything is real, i.e. the connection between seeing and believing.

Besides Edith Turner, Dean Radin is another pioneer on this front who has previously taught at two acclaimed universities in Edinburgh, Scotland and Princeton, New Jersey. As senior scientist and researcher at the Institute of Noetic Sciences (“IONS”), Radin offers the following statement:

“The Institute of Noetic Sciences™, founded in 1973 by Apollo 14 astronaut Edgar Mitchell . . . ‘inner knowing’. IONS™ conducts, sponsors, and collaborates on leading-edge research into the potentials and powers of consciousness, exploring phenomena that do not necessarily fit conventional scientific models while maintaining a commitment to scientific rigor. (Radin *IONS online*)

Notoriously, Radin challenges the status quo of accepted scientific theories. A growing number of scientists like Radin are prepared to step outside the Academy’s dualistic framework. Seminal research and experimentation in the area of seeing and

perception, as done by cognitive psychologists Christopher Chabris and Daniel Simons, reveal that human beings do not see everything that is immediately in front of them and their research will inform the discussion of fairy sightings.

As a revolutionary psychologist and medically trained scientist, Jung also held a lifelong interest in the nature of reality, the soul, and its dance with occult. He is vigilant in his publications, especially his earlier work, and holds to a strict objectivism demanded by medical and scientific professional standards. However, in his 1931 essay “Basic Postulates of Analytic Psychology”, Jung writes that psychic reality is as real as material reality (“The Psychological Foundations of Belief in Spirits” C. G. Jung, *CW* 8, para. 680). He also writes, “Primitive man, therefore, really lives in two worlds. Physical reality is at the same time spiritual reality. The physical world is undeniable, and for him the world of spirits has an equally real existence” (Jung, *CW* 8, para. 572). Jung also observes however that, contrary to what many of us believe, civilized people are just as likely as earlier, primitive people to experience psychic phenomenon, like “apparitions or ghosts” (para. 573). For those who hold them [true], according to Jung, mythological beliefs are experientially real (para. 595). With this appreciation for the experience of the observer, depth psychology seems to be a natural fit with a phenomenological study. This study therefore explores the range of Jung’s writings on parapsychological phenomena as well as on how he might approach an individual’s and a society’s belief in mythical beings.

In most circles, fairies are not considered real or provable, or as Scottish professors Henderson and Cowan put forth, they are part of a “tradition of disbelief” (12). However, it seems unsatisfactory and disrespectful to those who have experienced a fairy

encounter, to deny accounts, sometimes by more than one witness, of encounters with fairies as mere foolishness or worse, insanity. Following the principles of scientific inquiry, the possibilities of new discoveries in the universe are infinite and I suggest it is the duty of the researcher to be open-minded. At the fringes of the scientific community, there is Cryptozoology<sup>15</sup>; a field of study many argue is a pseudo-science. The *Oxford online Dictionary* defines Cryptozoology as “the search for and study of animals whose existence or survival is disputed or unsubstantiated” (Web). Often ridiculed by other scientists, Cryptozoology claims some legitimacy, such as when they predicted the discovery of the coelacanth. This ancient fish discovered off the coast of South Africa in 1938. In July 2011, Cryptozoology received an invitation to the table of “real” scientists when they met with the Zoological Society of London, a prestigious meeting hosted and chaired by Henry Gee, the British paleontologist, who is an evolutionary biologist and senior editor of the magazine, *Nature*. I introduce Cryptozoology here because it is a field of research frustrated by established scientific communities, which refuse to accept the legitimacy of many reported sightings of otherwise impossible creatures.

In its attempts to be accepted as a legitimate branch of science, Cryptozoology generally tries to distance itself from fairies and little people; however, there are Cryptozoologists who resist scientism, instead they classify the diminutive, winged sprite-like fairies as hominoids and are dedicated to their research and discovery (Schembri 5). Contrary to their reputation, rather than be easily swayed by circumstantial evidence, Cryptozoologists insist they are more likely to collect evidence and disprove a sighting than to support wild conclusions (8-9) – a frustration for many fairy believers. An example can be found in a post by blogger, Jim Downes who dismisses the

aforementioned Cottingley Fairy Photographs<sup>3</sup> –“Fairy Photograph: Never Underestimate the Power of Human Stupidity” (2009 1). Cryptozoologists seem prepared to listen, open mindedly, as the scientific process dictates, thus allowing them to approach fairy sightings without prejudice of conclusion (See Appendices A: All Things Fairy). It is in this way I approach this study.

The individuals who volunteered as subjects for this research believe that what they experienced was real, even though their experience defies their own education and sense of reason. Moreover, they risk ridicule or even degrees of social banishment by sharing their far-fetched stories. This study delves into scientific research beyond current worldviews of three-dimensional thinking where fairies are impossible. Incredulous and contrary as it may seem, for many reasonable people, a belief in fairies and in intermediary or invisible little people is not just a fading folklore, but a lived experience and a thriving mythology. Extraordinary narratives that transmit a belief in such beings are fully alive and for many people, remain vital to their understanding the world. In spite of current era paradigms of materialism, scientism, Cartesian reasoning, and reductionist philosophy, the notion of fairies and little people as a truth, refuses to extinguish. This sustained, non-rational, and resilient belief suggests there may be something worthy of investigation, and a task worthy of scholars and researchers who devote their lives to unraveling the mysteries of imagination, mythic landscapes, and imaginal realms. Such an examination of fairy belief requires a peek through the veils of our perceived world into the mysteries of how the mind might interpret what is revealed, while simultaneously exploring the nuances and the interplay between the human capacity for observation, perception, memory, cultural mythologies, and personal belief systems.

## Summary

This Mythological Studies dissertation aims to further the investigation of fairy belief by documenting first-person narratives from eight people who claim direct experience with fairies. Interviews were collected from individuals of the British Isles and their descendants, primarily Celtic, situated either in the motherland or in North America. Current-day fairy belief and sighting phenomenon is remarkable to me and many questions arise. Is there a difference between a fairy and a faerie? Did people who experienced a fairy sighting believe in such beings before this event, or only after the occurrence? Where and when did they see what they believe to have been a fairy? What was the experience like for them: pleasant, frightening, and unbelievable or something else? Were others with them who can corroborate their observations? What was it about the experience that persuaded the individual that what they thought they saw was real, and not a manifestation of their dreams or imagination? Did they tell anyone? Did anyone believe them?—If yes, then whom? And, if witnesses to such extraordinary events engage in self-reflection, can they identify ways in which they feel transformed by the experience?

The literature review addresses extraordinary phenomena of fairy encounters through historical records, by interviews with people from Celtic cultures and ask these or similar questions. Princeton fairy scholar E. Evans-Wentz, who undertook extensive fairy interviews across the British Isles over one hundred years ago, speaks for me when he writes “us” as in the following quote from his *Fairy Faith in Celtic Countries*. His words, “For us it is much less important to know what scholars think of fairies than to

know what the Celtic people think of fairies” (23). Ignoring these wise words of Evans-Wentz, we will review more of what the scholars have to say about fairies.

The fairy-faith, myths, and beliefs in fairies continue in today’s rationally ruled world and are the phenomenon I seek to explore and understand. The narratives collected for this study are compared and contrasted with other fairy narratives as well as with the body of work covered in the review of folk lore. In addition, I reflect on fairy encounters and beliefs through the light of depth psychology perspectives and modern science. My intention is to offer significant insights into this persistent phenomenon in Celtic and Western cultures. Moreover, this work provides a voice for individuals who hold such stories important; that they will know that they are not alone in their experience, and that their encounter stories will add to the legacy of testimonials that are part of the Celtic tradition. Perhaps, as Edmund Husserl, the early twentieth century German/Czech philosopher and phenomenologist who is credited as the father of phenomenology might recommend, this study may even help lift the cloudy veils that sometimes obscure our openness towards all phenomena and offer ways of seeing and believing in “other” phenomena.

### **Review of Literature**

The literature review for this study divides into four categories that overlap but warrant separate attention. They are History, Mythologies and Fairy Lore; Psychological Interpretations of Fairies and Other Incredible Beings; The Science of Perception, Belief and Reality; and, Phenomenology; and, Qualitative Studies for Mythology.

The first section, History, Mythologies, and Fairy Lore, with an appreciation for the magical beings throughout antiquity and the history of the Celts and fairy lore, explores the tradition of fairy narratives and folklore as documented in scholarly collections. The purpose of this section is to establish the fact that a long tradition of mythology and writing, which reference invisible spirits in nature exists that reaches from ancient and classical eras through to pre-modern and contemporary sources. The second section of the Literature Review, Psychological Interpretations of Fairies, and Other Incredible Beings examines what psychological processes might be behind the human belief in fairies, other mythical beings, and intermediary spirits. I consider mainstream, contemporary notions regarding the psychology of the belief in fairies as well as contributions from depth psychologists on imagination and the imaginal, particularly those of C. G. Jung, his associate Marie Louis von Franz and phenomenologist and mystic Henri Corbin. Since an experience of fairies as real beings challenges traditional scientific ideas about the nature of reality, the third section of the Literature Review, The Science of Perception, Belief, and Reality highlights new scientific contributions to the field. In the section, Phenomenology and Qualitative Studies for Mythology, Husserl's phenomenology addresses how ethnography and phenomenology will support the actual ethnographic, qualitative research method and analysis. This study will attempt to find balance with understanding of transcendental phenomenology and psychology. For the purposes of this study, it is necessary to suspend judgment in order to examine technical literature for an understanding of psycho-neurophysiology or how human brains perceive and see (or not see) objects in their immediate environment. Finally, and as controversial

as it might be, this study challenges the observer to be open to reports, evidence, and notions that might support the plausibility of fairies.

### **History, Mythologies, and Fairy Lore**

The concept of supernatural or imaginal nature beings as an extraordinary phenomenon has been alive probably for as long as recorded history. In order to appreciate the resilience of the fairy myth, it is helpful to explore motifs and lore from early, pre-Christian traditions and Celtic writings as well as in collections from recent centuries and compare for similarities. Using the wider categorization of fairies and supernatural beings as denoted by Briggs, there are countless fiction and non-fiction publications available on the subject today in libraries, bookstores, and on the World-Wide-Web. The selection ranges from early Greek Poetry and Prose to encyclopedias, unbelievable fantasies, cosmologies for alternate realities, as well as video footage and written collections of encounter narratives.

A newly released text, *Just Folklore: Analysis, Interpretation, Critique*, by Professor of Anthropology at the University of California, Los Angeles, Elliott Oring, offers a collection of essays on key concepts in the tradition of folklore. Pertinent to this and thankfully released in time for my thesis, Oring clarifies between the terms folklore and legend. In his essay “Legendry and the “Rhetoric of Truth”, he writes:

Narratives are generally told by and to people who do not witness the events reported . . . extraordinary events . . . and unlike a folktale, or a joke, legend is a kind of narration that depends on the notion of the truth. Folktales and jokes need not be believed and are generally not believed. [Legends are] potentially even plausibly true (Oring 104).

Professor of Folklore and author of *Folk and Fairy Tales* and other reference texts on fairy lore, D. L. Ashliman contributes about the legacy of fairy myths:

There is a consensus among scholars that individual motifs are often much older than the tales where they are found. Motifs, like used bricks can be recycled into new tales . . . mythical animals . . . magic weapons, charms, shape-shifts . . . hidden people and spirits of every description enchanted springs and trees. . . . These items reflect the view prevalent in many primitive cultures that magic is omnipresent, but not omnipotent . . . where individual deities were neither inherently good nor evil . . . reflecting ancient beliefs in other realms (for example a fairyland or spirit world) parallel to our own, with some individuals having the ability to cross back and forth between them. (Ashliman D.L. 15)

**Fairies: elementals.** As early as the 8th century B.C.E., Homer wrote about *nymphai* (nymphs) in *The Odyssey*. For Homer, ancient Greece was bursting with female spirits that existed in the natural world, and these nymphs bare a remarkable resemblance to the mythical beings referred to as fairies in Northern European legends from past centuries. Homer wrote about these nymphs of the forests as if they were minor goddesses. These nature divas were responsible for constructing, cultivating, and arranging of nature's flowers and trees and for all parts of nature's magnificence. Homer's non-human nature spirits nurtured the wild birds and animals, and were the invisible forces behind rocky caverns, springs, wetlands, brooks, springs, rivers, tree groves, grassy meadows, and mountaintops (Smith, LLD 1216).

Eileen Caddy, one of the original Findhorn founders, describes this type of elemental energy as the "intelligence of nature" (2012 online). Divas and elemental spirits are usually invisible and manifest as ephemeral energies connected to plants and tree. Somewhat incredibly, they are familiar to individuals at spiritual, earth-centered communities, such as in Findhorn in Scotland. This genre of elemental energies also equates with those that Findhorn pioneer, spiritual philosopher and contemporary mystic, David Spangler shares when he accounts his awakening awareness to what he describes

as “spiritual realms” or “subtle worlds” (2011 10). Spangler explains his nomenclature for nonphysical realms:

I use realm, world, domain, and dimension interchangeably . . . to designate different areas of non-physical life and activity. . . .I could call them ‘niches’ or ‘nous-regions’ [or more accurately, ‘psych-regions’ or ‘nous-regions’ from the Greek word for ‘mind’]. It is not a single monolithic environment, but . . . diverse. (2011 9-10)

The nonphysical beings Spangler and others perceive are described as varied and diverse. To Spangler, in the non-physical realms, there are complex “zoologies” (147) of beings that can take on many forms. “The boundary between elementals and nature spirits is a vague one. Sometimes elementals are referred to as nature spirits and vice versa. They may . . . be part of the same class of beings. But they feel different to me” (154). While Spangler uses nature spirits as broad, encompassing term, he additionally describes planetary beings, animal beings, Devas (“shining ones”), Angels (God’s helpers), Techno-spirits (of things we make) and more (147-8). Spangler provides a contemporary vocabulary for similar beings described by earlier writers.

Elementals are sometimes described as elfin sprites and, or, minute gossamer flower-like beings that have become linked with nurturing nature. Leprechauns, land wights, gnomes, wood imps and brownies, are a few of the many other fairy beings that do not consistently fit into the classification of either the Sidhe or Elementals. Fairy elementals can be described as blue lights, and have been referred to as will o’ the wisps or the seely wights, a Scottish term for incredible beings that is also interpreted as luminescent fairy lights and fairy nature spirits seen in bogs and meadows. The Seely Court is a Scottish euphemism for a gathering of (good) fairies, while so-called bad fairies, dubbed the “Un-Seely Court” (Briggs 1976 353).

Today, there remains a lingering negative connotation linked to the phenomena of seely wights from medieval times and into the sixteenth century. Anything unexplained, other than Christian phenomena, was and still can be associated with bad fairies, Pagans and consequently, evil. During past centuries in rural Scotland, women who became followers of the Goddess Diana, Queen of the Fairies, supposedly belonged to a cult; and, because they believed in fairies, the Church in Scotland denounced them as witches (Goodare 198-219). Author Alaric Hall traces the linguistic beginnings of the Anglo-Saxon word “elf” or “aelf” to early Scandinavian, pre-Christian usage, and proposes that early on they were characterized as “supernatural beings”; moreover, Hall suggest that claims of elf malevolence appear to be “overstated” (115). Although medieval elves were associated with inflicting fevers, they were part of a greater healing tradition rather than a demonic one (128). Further, there is “incomplete alignment of elf with demons in ninth- to tenth century Anglo-Saxon Clerical culture” (130).

**The Noble Fae: Tuatha Dé Danann.** Pre-Christian records and references to fairy beings according to Scottish historian, J.A. MacCulloch (1868-1950), make the connection between the Druids and the Tuatha Dé Danann. He writes, “In Irish texts the title of ‘Druid’ is used somewhat loosely as applied to kings. Priests and poets, perhaps because they had been pupils of the Druids . . . they were priests of the Celtic religion in Ireland. The Tuatha Dé Danann are the masters of Druidic lore; their name translates as “the tribes of the goddess Danu” (Ryhs, qtd in MacCulloch 62). MacCulloch further suggests later writers confused both the gods and the priests who served them (311-312). Overtime became the Tuatha became “Sidhe”, which translates from Gaelic to people of

the mounds (Dillon & Chadwick 143, 243). NB., I refer to the Sidhe and Tuatha as the Fae as reflected in the word faery with a fae vs. fai.

To many, the Tuatha Dé Danann are the legendary race of native kings who inhabited the British Isles before the Romans, Irish, Celts and Saxons came to Ireland from mainland Europe (Dillon and Chadwick 143). Lore about the invasions suggests the Tuatha Dé Danann fought the Firbolg who were already linked with the awful Fomoroi, a race supposedly with the half human –half monster i.e. one eye, one leg and three rows of teeth (147) but eventually for a while the Tuatha make peace with Firbolg. Dillon and Chadwick propose *The Book of Invasions* or LGÉ recounts the last ancient races were defeated by Saint Patrick when he arrived in Ireland around the year 432 ADE (147-154; Gregory 422-426). Hence, the early Celtic people, including the Tuatha were given the upper realms of the earth to dwell in, and the Tuatha Dé Danann were banished to burrows, mounds and cairns underground (Dillon and Chadwick 174; MacCulloch 63-65). A line from an eleventh century text, the *LEBOR GABÁLA ÉRENN, The Book of the Taking of Ireland*, aka *The Book of Irish Invasions*, edited by Macalister and referred to by scholars as the “LGÉ”, imposes Christian notions of Hell onto pre-Christian mythology: “The Tuatha of the heavy chambers of darkness” LGÉ para. 255). According to another passage of the LGÉ, God made the Tuatha Dé Danann so that they could continue to live with the people of Ireland “in kinship without contention forever” (LGÉ 594). Tales of the Tuatha and other ancient early peoples as remembered in Lady Gregory’s *Irish Myths and Legends* retold throughout Ireland today. *The Book of Irish Invasions*, committed to writing during early Christian times by the monks in Ireland suggests that the Tuatha, although revered as Celtic deities by the pagan Irish, were

deemed fairies (Henderson & Cowan 19), or even were further demonized as fallen angels (Crocker 14; Curran, Bob 2010 12; Joe, Jimmy 1; *LGÉ* 259; Lenihan 39). In Celtic Christian myth, fallen angels transformed into fairies because during Lucifer's rebellion some angels were indifferent, thus "judged as not being not bad enough to be consigned to Hell with Lucifer, but not righteous enough to be accepted back into Heaven . . . (so) they were 'cast down' onto Earth where they became the fairy kind" (Curran 2010 12). This concept compliments the earlier notion that the Sidhe were banished to Tir-na-n-Og, i.e., the underworld.

To many who know of Celtic traditions, the aforementioned Sidhe are otherworldly, unpredictable, even portentous creatures and the highest order of the good people (Evans-Wentz 1911 86-89). They decry tiny and cute Disney-like Tinkerbelle fairies. However, contradictory legends suggest these beings can be either shining giants, or tiny, cute or ugly, human looking or bizarre beings that usually appear illusory in the folk-tales and myths of the British Isles (81). The following description comes from an Evans-Wentz interview with a person in Dromintree, Ireland: "I have heard and felt the good people coming on the wind; and I once saw them down in the middle field . . . . They are still on earth. Among them are the spirits of the ancestors; . . . Some of the good people, I have thought were fallen angels, though these may be dead people whose time is not up" (101).

Not all Celtic myths and legends portray the Tuatha Dé Danann as daemons, as gods or Sidhe. The Welsh codex, the *Mabinogion* is a recovered collection of anonymous manuscripts from medieval times, probably the eleventh century, translated by Lady Charlotte Guest in 1849. It is composed of four major tales referred to as "four branches"

(Dillon and Chadwick 282). The simple prose is replete with retellings of medieval and even ancient British and Celtic legends, myths and magic, some that reach back to pre-Christian times. The *Mabinogion* features the “Children of Dôn”, considered by the Welsh as comparable to the Tuatha Dé Danann, and, whose supernatural roles often differ from their counterparts in Ireland and Scotland. For example, one translation suggests that they were as “gods transformed into heroes” (147, 278). In another form of the myth, the ancient kings Lugh and Manannan are more human-like heroes than gods as in the Irish tradition. According to authors Dillon and Chadwick, the Children of Don are “distinct in origin from those of the gods of the Underworld” (150). Lugh has a helmet of invisibility and Manannan has magic enough to transform the sea into flowers. Thus, the Welsh Lugh, Manannan, Branwen and other like them with magical powers are not to be confused with the Tuatha Dé Danann (150, 278), underscoring that ancient Celtic heroes who can do magic are not necessarily identified or interchangeable as Sidhe. Differences in regional legends also confuse the storylines, as it is with living myths.

Notwithstanding, the influences of time, location, and happenstance, fairy traditions have evolved with considerable continuity.

**A long time ago and far away.** Just as it is not possible to claim a definitive fairy spelling, classification or Celtic origin, neither is it clear when the first fairy story appeared in Western literature. References to strange visitations that involve ethereal winged little beings and little people reach across the globe and far back into early recorded and even pre-recorded history. Keightley suggests that similar winged beings i.e. Djinn, were mythologized in Ancient Egypt and Sumeria (24-5). Academia has well established that Ancient Greeks wrote about fairy-like nymphs that frolicked with the

gods and goddesses. In addition to Socrates renderings (Plato *Phaedo* para. 603, 607), Hesiod's *Homeric Hymns* also mention fairy-like beings. Estimated to have been written somewhere between the eighth and sixth century BCE, the *Homeric Hymns* describes "tawny" winged children who administer between the gods and human kind: "children who are deliverers of men on earth and of swift-going ships when stormy gales rage over the ruthless sea" (XXXIII Hymn to the Dioscuri, qtd. in Trans. E. White, V.i. 1). Another, the *Homeric Hymn to the Muses*, describes beautiful beings that dance about by night while humans sleep:

From the Heliconian Muses let us begin to sing, . . . and dance on soft feet about the deep-blue spring and the altar of the almighty son of Cronos, and, when they have washed their tender bodies in Permessus or in the Horse's Spring or Olmeius, make their fair, lovely dances upon highest Helicon and move with vigorous feet. Thence they arise and go abroad by night, veiled in thick mist, and utter their song with lovely voice (1914, Vs.1).

Another example of such beings occurs in *Odyssey* Book VI, when the nymphai Nausikaa awakens Odysseus. Odysseus: "Ah me, what are the people whose land I have come to this time? . . . See how an outcry of young women echoes about me, of nymphs, who keep the sudden sheer high mountains places and springs of the rivers and grass of the meadows, or am I truly in the neighborhood of human people" (*Od*, para. 119-125). Similarly, Hesiod wrote about the Nymphs whom they call Meliae, who were the nymphs of the ash trees, as Dryads are nymphs of the oak trees (*Theogony*, line 185).

In 1493, over two thousand years after Homer, Paracelsus was born in Einsiedeln, Switzerland. That Paracelsus studied alchemy, magic, divining, is not a secret. However, as a famous alchemist, Paracelsus is also remembered for his contributions to modern medicine and pharmacology (Stillman 390-402). Many of Paracelsus's writings survive,

including his theories of cosmology and anthropology to which, he is still credited for establishing and naming categories of nature spirits and their associated earthly elements. Paracelsus's four main categories of nature spirits are Gnomes (earth), Undines (water), Salamanders (fire), and Sylphs (air, forests)<sup>16</sup>. He provides a very detailed notion of the "Elemental Beings, Spirit, and Soul", and suggests that the elementals exist in the realm of the soul (Paracelsus 1963 84). From his essay, "The Generation of Man" found in his *Life and Doctrines*:

There are beings who live exclusively in only one of these elements, while man exists in all three. Each of these elements is visible and tangible to the beings living therein, and its qualities may be known to its inhabitants. Thus, the Gnomes may also see all that is going on in the interior of the earthly shell of our planet, this shell being as air for them; the Undines thrive and breathe in their watery world; the Sylphs live in the air like a fish in the water, and the Salamanders are happy in the element of fire. (Paracelsus 1963 84)

*The Secret Commonwealth of Elves, Fauns, and Fairies*, a seventeenth century manuscript written by the Reverend Robert Kirk at a time in British history when the Church leaders and their enforcers had all but extinguished the ancient pagan faiths. Nevertheless, ten centuries of Christianity had not completely eradicated the notion of the Fairy Faith in Scotland. It was a time when even an Episcopalian minister in rural Scotland like Kirk could believe in the Fairy Faith. Kirk, whose father was a minister as well, was also the seventh son of a seventh son, and, as was the custom, claimed to have the "second sight". By gathering data through interviews with his parishioners and local county folk about their encounters with fairies and other ephemeral beings, he compiled a local nomenclature of fairies for his time, and in so doing introduces the present-day reader to a worldview that still abounded with magic and fairies.

Kirk's title page offers a description of its contents:

The nature and actions of the subterranean people [and], invisible people, heretofore going under the name of ELVES, FAUNES, AND FAIRIES, or the like, among the low-country Scots, as they are described by those who have the SECOND SIGHT; and now, to occasion further inquiry, collected and compared, by circumspect inquirer residing among the Scottish-Irish on Scotland. (Kirk 43)

Kirk's work is important to my study because as a Christian minister, a scholar and an academic author, he was (and still is) respected as learned man (Henderson and Cowan 8). His personal testimony, and that he was persuaded by experience to document fairy phenomenon, lends credibility to fairy phenomenon in a historical context and in general. *The Secret Commonwealth* existed only in manuscript form from 1691 until its discovery in 1815 by Sir Walter Scott and then a second publication of *The Secret Commonwealth*, with an introduction by noted folklorist Andrew Lang in 1893. Kirk's little book continues as an essential for anyone studying fairy folklore. However, traveling to Aberfoyle it is difficult to find mention of him or directions to the famous tree where legend says Kirk is held captive forever by the fairies.

Since the time of Kirk until the nineteenth century, little was written or survived on the subject of fairy phenomena. Thomas Keightley, a Trinity College history scholar became an historian and compiled a number of major works, including his 1878 work, *The Fairy Mythology* reprinted in 1978 under the title, *The World History of Gnomes, Fairies Elves and Other Little People*. This extensive tome seems to provide the backbone for most scholarly work done on the subject since then. Keightley seeks to uncover the origins of the belief in fairies. He proposes that there is in, "most countries a popular belief in different classes of beings distinct from men, and from the higher order of divinities, These beings are usually believed to inhabit, in the caverns of the earth or

the depths of the waters, a region of their own” (3). His research into the etymology of the word fairies remains unsurpassed and is recognizable in references written since 1880, such noted in the work of Spence (115) and Briggs (1976 131).

**The dawn of twentieth century.** *The Fairy-Faith in Celtic Countries* by Evans-Wentz is a primary text in this genre. Before his groundbreaking translation and publication of the *Tibetan Book of the Dead* in 1927, Evans-Wentz conducted Celtic folklore and fairy research at Oxford and presented *The Fairy-Faith in Celtic Countries* as his doctoral thesis at the University of Rennes, Brittany for the Degree of Docteur-ès-Lettres in 1909. Evans-Wentz writes that his study deals with “the problem of the Celtic belief in Fairies” (15). I think the Evans-Wentz’s “problem” of fairies may have multiple nuanced meanings. It might refer to their elusive nature – both in definition and taxonomy as well as in reality, or to their mischief making. This classic work includes narrative accounts and stories collected from Celtic countries including Ireland, Scotland, Wales, Cornwall, the Isle of Man, and Brittany (11). In 1890 Evans-Wentz set forth to collect first-hand testimonies from contemporary Celts, from folks who, “either believe in fairies, or else say that they have seen fairies” (23). Evans-Wentz investigated the mystic nature of fairies, fairy origin stories, and includes the persistent, although challenged theory that people from the northern Scottish Isles who are called Picts, a name that sounds like “pichts” or “pixy” may be related to a pre-Celtic race. He describes the Picts as, “[S]tuggly’ [short] dark folk, . . . [who] until comparatively modern times were considered as different from their Celtic neighbors, and, were commonly believed to be largely wizards and witches” (171). In addition, Evans-Wentz contributes to the codex of fairy folklore; through his travels and interviews, he uncovered the numerous names

given to the fairies throughout various Celtic regions of the British Isles (55). Evans-Wentz dismisses one of the prevailing theories of his time – the Archeologist-disproven but still present Pygmy Theory (1911 400). He considered the ancient Aengus Cult theory (413), Druidic theories, connections between the Sidhe and ancient Egypt (409-421); as well as to Paganism and Christianity (427-438). While Evans-Wentz interviewed people about their fairy beliefs, this dissertation differs from Evans-Wentz's pioneering work in that this study does not necessarily sample all of the Celtic countries, he did not appear to set up specific questions and it is difficult to know if and how he addressed the issue of changing beliefs. One criticism of Evans-Wentz's contribution to academia is that he sometimes diverges from his subject and exposes his interest in esoteric teachings, evident when he compares Newgrange to the Great Pyramid (Evans-Wentz 414). Whereas Evans-Wentz conducted his research from the perspective of a cultural anthropologist, I approach this study as a mythologist using a phenomenological point of view. In addition, I explore the phenomenon of seeing fairies and fairy belief through the perspective of depth psychology, and modern science.

A contemporary of Evans-Wentz is Scotsman, Lewis Spence (1874-1955). Spence graduated from Edinburgh University and worked as a journalist and editor before following his interest in folklore, Scottish nationalism and the occult. He wrote volumes about esoteric history and mythologies of the British Isles and North America, and although much of his work was not peer reviewed nor accepted by academia, his investigations, and contributions to the canon of information about mythology and fairies in Scotland and Britain needs acknowledgment. Spence's main work on the subject, *The Fairy Tradition in Britain* demonstrates a respect for and an extensive review of previous

literature on the subject and Spence's considerations of fairy terminology, euphemisms, regional customs and dress over time across the Celtic countries, are relatively concise and easily accessible. In addition, Spence takes a unique stand for his time and proposes a hypothesis that fairies originate from primitive beliefs in reincarnation and ancestral spirits. Regarding this, Spence states his main hypothesis to be that "the fairy belief has intimate associations with religious rite and passage" (Spence, Lewis 81). After debating the merits and sources of other theories, he declares, "[T]he hypothesis of origin is merely the sequels and consequences of the original legend respecting the fairies that they were the spirits of the ancient dead awaiting reincarnation. Thus, the fairies were thought to resemble elementary or nature-spirits because . . . they dwelt in natural objects during the period when they awaited reincarnation" (196-197). Spence's work, in light of his declared bias towards spiritual realms, provides a cultural review of the range of bandied fairy origin theories. Overall, he is respected as a fairy folklorist, regularly citing Kirk, Keightley, and Sir Walter Scott; however, his forays into occultism and theories of Atlantis brought him criticism from contemporary professional and scholarly journals.

Scott received commission to write the book, *Letters on Demonology and Witchcraft*, originally published in 1830. Scott lived at the cusp of the Victorian Era, amid mounting social tensions between the "ever-advancing illumination of modern science and that of the dark ignorance of superstition of earlier ages rapidly, being banished from the civilized world" (Maxwell-Stuart, P.G. Introduction, *Letters on Demonology and Witchcraft*, by Sir Walter Scott, 5). Composed as ten letters because of Scott's vast library on the subject, the book devotes pages to the notion of spirits. Sir Walter Scott shares in his own words,

[U]niversal belief of the inhabitants of the earth in the existence of spirits separated from the encumbrance and incapacities of the body [which] is grounded on the consciousness of the divinity that speaks in our bosoms, and demonstrates to all men, except the few who are hardened to the celestial voice . . . which proves how naturally these truths arise in the human mind. (2001 10-11)

Other important nineteenth and early twentieth century works that consider the world of fairies and further frame the depth of the Celtic belief in fairy lore include the collection of Ireland's favorite poet, follower of Celtic myth, nationalist and Hermetic occultist, William Butler Yeats (1865-1939). Yeats' first book on Celtic folk stories and fairies, originally published in 1888 is *Fairy and Folk Tales of the Irish Peasantry* begins with a brief description of fairies and surmise of their origins as fallen angels, or as the Celtic gods - the Tuatha Dé Danann. However, the volume is primarily a collection of fairy encounters, which Yeats heard about or experienced personally, interspaced with poems. *The Celtic Twilight*, first published in 1904, addresses fairy belief directly and shares a delightful quip with a peasant woman who expresses that she may have had doubts in the existence of hell and ghosts, but was certain that, "there are fairies" (5). In another passage that relates to the Christianization of Ireland and Scotland, Yeats suggests that, while in Scotland, (Protestant) Christianity demonized the pagans and fairies from the pulpit, calling them soulless, while in Ireland, the priests instead unhappily informed them that they had no souls and were thus not long for this world. Yeats: "The Catholic religion likes to keep on good terms with its neighbours" (92). *Writings on Irish Folklore, Legend, and Myth* is a posthumous anthology selection of Yeats' work over his lifetime. It holds numerous nineteenth century journal articles that would be otherwise difficult to acquire and in several, he returns to the subject of belief in fairies. He writes that, "he knows of the continual communion of the Irish country

people with supernatural beings of all kinds. Deeney [Yeats's neighbor] once said to me, 'There is no man mowing a meadow but sees them one time or another (Yeats 1991 251). Yeats is also famous for his fairy poetry; here is the last verse of his famous 1889 "The Stolen Child": "Come away, O human child! / To the waters and the wild / With a faery, hand in hand, / For the world's more full of weeping than you can understand"<sup>18</sup>

In addition to his own works, Yeats collaborated with his friend and fellow esoteric, Lady Gregory (1852-1932), with her publication in 1910 of *Irish Myths and Legends*. This weighty tome, a respectful compilation of the pre-Christian Irish myths and legends is clearly a labor of love. Lady Gregory's text is a detailed rendering of the classic ancient Celtic mythology, from the beginning of their time until their end. She begins, "It was in a mist the Tuatha Dé Danaan, the people of the gods of Dana, or as some called them, the Men of the Dea, came through the air and the high air to Ireland" (26). Reading like a seanachie speaking from the past, Lady Gregory covers original stories that still echo throughout the landscape of the Celtic Isles. Included are a history of the FirBolgs, the kings and queens, the battles and heroes like Danu, Finn, Lugh, Manannan, and Brighid who are still remembered<sup>19</sup>; and finally of the coming of Saint Patrick, Christianity and the Church's vanquishing of the Tuathe Dé Danann in the guise of snakes<sup>20</sup>. The Pygmy Theory for the origin of Scottish and Celtic fairies put forth by nineteenth century researcher David MacRitchie suggests that smaller statured races such as the Picts with their "wee bodies" (1890 66) created the ancient mound dwellings now associated with elves and fairies (58, 141). Evans-Wentz argues this is unproven. He writes along with his mentor Andrew Lang that the Pygmy Theory is "altogether inadequate because it overlooks or misinterprets the most essential and prominent

elements in the belief which the Celtic peoples hold concerning fairies and Fairyland” (1911 27).

**Now and then.** Katherine Briggs, the renowned folklorist introduced earlier was asked if she believed fairies to be real. She replied, that as a folklorist she is, “an agnostic” . . . that some of the fairy anecdotes have a curiously convincing air of truth, but at the same time we must make allowances for the constructive power of the imagination in recalling old memories, and for the likelihood that people see what they expect to see” (1976 preface ii). The “go-to” book, *An Encyclopedia of Fairies* by Briggs, published in 1967, besides Evans-Wentz and Keightly’s, is considered a definitive source book for fairies. It is over four hundred and fifty pages of alphabetized fairy types and fairy-related phenomena known to Celtic and British fairy lore, categorized and cross-referenced by types and clusters according to Stith Thompson’s *Folk Motif-Index*<sup>20</sup>. *The Vanishing People* by Briggs, published just two years before her death, reads like a summary of Brigg’s life work. She covers origin stories and how there are similar stories all over the world, possible roots of the word, their interactions with people and how always, fairies are said to be near extinction which is part of their charm. In spite of a time-honored reluctance by folklore academics to accept the notion of fairies as a legitimate field of study –except as a subject of folklore and fantasy— the late Professor Briggs’, famous for her devotion to fairies and their kin, has her name celebrated every year with the Folklore Society’s most prestigious prize, the “Katherine Briggs Folklore Award”. This award, bestowed upon the folklore researcher and/or author of an international publication who has furthered the standards of excellence in folklore publishing, manages to honor the fairies that are still with us. *Spirits, Fairies,*

*Leprechauns, and Goblins, An Encyclopedia*, by British professor and author Carol Rose – a contemporary of Briggs – also provides an extensive resource for anyone interested in fairies around the world.

The “Fairy Investigation Society (FIS; 1927-c1939 and c.1945-c.1990) was a British organization of some intrigue, whose members believed in the reality of fairies and who wished ‘to accumulate knowledge and to classify the various orders of nature spirits’” (Fodor 172; qtd. in Young Simon 139). A recent article in *Folklore* and an idle Facebook site provide some evidence that the Fairy Investigation Society may continue on today; however, if it does, it does so with a purposefully low profile. Young’s profile article in the August 2013 edition of *Folklore* refers to the FIS in the past tense (See Appendix A. Re: “Fairyst”). When the FIS was most active in the early part of the last century, known members included Walt Disney, Retired Naval Officer- Quentin Crawford and British WW II hero -Lord Hugh Dowding (1882-1970), author of the 1943 novel *Many Mansions*. In addition Daphne Charters (1910-1991), the author of several books about her time spent learning from and with the fairies and is the individual who founded the “The Fairy and Human Relations Congress” in 1954 and inspired Michael Pilarski to continue the FHRC tradition every year in Washington State (see Appendix A re FHRC). Charter’s publications include *A True Fairy Tale* and *Forty Years with the Fairies* (2008). She introduces her works stating, “From the beginning I want to make it clear that this book is not a fantasy. . . [E]very word of it is true”. To believers or investigators like the late Daphne Charters, Eddie Lenihan, John Walker and the hundreds of believers who gather every year in Washington State for the annual Fairy and

Humans Relations Congress, perhaps the problem of fairies that Evans-Wentz identified is that they defy definition and call for investigation.

This review of literature regarding Otherworld beings would be remiss without mention of *Meeting the Other Crowd: Fairy Stories of a Hidden Ireland, contemporary narratives* collected by Irish seanachie, Eddie Lenihan and co-written by C.E. Green. “Eddie” is famous for being in touch with what his editor describes as “a hidden Ireland” (1) that still exists today. Eddie is notable for his involvement in 1999 when he tried to protect the Latoon Fairy Bush, threatened by highway construction in County Clare, Ireland (12-14). The Latoon Fairy Bush was a thorn tree sacred to fairies, and many people believed it would be taboo to disturb it. Lenihan and his story of the fairy bush features in a National Film Board of Canada documentary, “The Fairy Faith” produced and directed by John Walker. Walker begins his quest to understand the origins of various beliefs in fairies, as fairies migrated from the Old country to Canada. Apparently, the old belief— that bad luck came to whoever disturbed the thorn tree—initially gained traction with the road crews; unfortunately the fairy tree came to a sad end when a random person sawed off every branch. Eddie shares encounters and beliefs about “Them” (always capitalized) in *Meeting the Other Crowd*, and demonstrates there are still many people who secretly have experiences and hold to the old beliefs and customs. In his book, Eddie declares, “There is considerable and respectable proof of their existence”.

Amidst much talk of the fairies and rumors of their disappearance, both in the old country and in America, popular Welsh writer Janet Bord, with the support of her photographer husband, Colin, has published several books on fairy myths, present-day

beliefs, and related mysterious happenings. These books include *The Secret Country: More Mysterious Britain, Fairies, Real Encounters with Little People*, and *The Traveller's*<sup>21</sup> *Guide to Fairy Sites: The Landscape and Folklore of Fairyland in England, Wales, and Scotland*. *The Middle Kingdom*, by self-described historian Dermot MacManus, which was originally published in 1959 and dedicated in memory of his friend William Butler Yeats, is a rich collection of fairy lore and memorates. MacManus, suggests, “The claims of human beings that they have seen and have made physical contact with spiritual beings are universal and eternal” (13). He further attempts to set out evidence “where it can be examined coolly and sympathetically” (11). Filled with narratives and legends, MacManus covers the history of fairy beings, makes the distinction between “great spirits [and the] “little people” (20-21) and includes photographs of places in Ireland frequented by fairies.

In my quest to find out more about fairies and believers today, in November 2010, I attended one of the bi-annual- “FaerieCon” Conventions” (see Appendix A). There I met New York editor, and journalist turned author, Signe Pike while she was promoting her recent memoir, *Faery Tale—One Woman’s Search for Enchantment in a Modern World*. Pike’s story begins with the death of her father, her growing awareness of what she believe to be fairy presences, and her travels to Mexico, Glastonbury in Britain, the Isle of Man, and Ireland, all on a search for an encounter with fairies. Whereas these books are classified as “pop” and non-academic, Professor Dennis Gaffin’s 2012 release, *Running With the Fairies*, is a scholarly work. Gaffin spent several years in Ireland conducting research. His anthropological, qualitative ethnographic study is shaped around interviews, which he conducted with individuals who claim firsthand experience

of fairies, with the world of fairies as divine intermediaries between humans, God, and “fairypeople” (32), the term he uses for individuals who consider that they are fairies incarnated as humans.

A little-known study by Professor Jim Butler, a biologist from the University of Alberta, Canada, collected research data from people who wanted to share their encounters with little people. Conducted from 1998 until 2004, the Elemental Life Form Encounters in Nature project” or, E.L.F.E.N. Project aka, ELFEN Project) grew out of Butler’s environmental work with First Nations people in Canada. From the ELFEN website:

For fifteen years prior, Professor Butler had been sought out by many other perplexed individuals who had experienced direct encounters with “little people” in the forests and mountains of Alberta, British Columbia and even above the Arctic Circle. Their sincerity and the lucidity of their descriptions, combined with his readings, led to a decision not to dismiss or awkwardly “explain away” these experiences. (Butler 2003)

The ELFEN study results are available on the now-inactive webpage (Butler), and I was not able to locate any other published results, articles, or texts about this project. The ELFEN Project Research results communicate statistical occurrences of fairy phenomena inquired about on the survey tool (Butler). This project is different in that it only looks at woodland creatures and it is an on-line survey. The ELFEN questionnaire and my survey tool, cover similar topic areas; such as asking for a description of what was seen, at what age was it seen, where was it seen and were they alone at the time of the sighting.

The literature about fairies reveals a distinction between narratives that relay an adventure or a misadventure i.e. a memorate or legend and those that transmit cultural values or a folktale. Mythologist Joseph Campbell’s four essential functions of myth

consider mythologies for the personal and societal needs met, cosmological and metaphysical explanations, and particular primary functions achieved when a myth captivates a person or group (4-5). Campbell's framework provides a mythic compass that aids navigation through the narratives collected for this study and directs the discussion in Chapter 4. In his classic work, *The Idea of the Holy*, Rudolf Otto introduces notions of the numinous experience as a "deeply felt religious experience" (8) and the concept of "Mysterium Tremendum" to mean a "lasting attitude of the soul" (13). Along with Campbell's functional model, Otto's language aids in explaining a range of responses fairy experience can elicit, even though to say one believes in fairies is not necessarily to subscribe to the Fairy Faith as a religious tradition.

### **Psychological Interpretations of Fairies and Other Incredible Beings**

Two symposium collections, *The Celtic Consciousness* edited by Robert O'Driscoll from the University of Toronto, and *The Good People* edited by Peter Narváez of the University of Kentucky, provide a range of social, psychological, and cultural perspectives of the phenomenon. The work of Carl Jung and Marie-Louise von Franz on depth psychology, projections, spirits, and the occult apply to an understanding of how fairies might be interpreted. An overview of relevant psychological theory includes examining concepts such as active imagination and psychoid realities, the deconstruction of reports of real fairies, and exploring ideas that fairies are projections of the imagination. In line with Jung's theories of psychoid realities, Henri Corbin, who wrote about manifestations of intermediaries, also provides insights and possible theories of the psyche, as does the work of Jungian psychologist and author, Jeffrey Raff.

*Celtic consciousness. The modern collection, The Celtic Consciousness* edited by O’Driscoll positions the modern Celtic and Celtic Diaspora consciousness in relation to the historical and mythical Celtic consciousness. This collection highlights similarities and differences between beliefs still found in Celtic homelands, and those of the North American Celtic Diaspora tradition. O’Driscoll frames the essence of the Celtic way of thinking in the following terms:

On the periphery of Western Europe – the very edge of the caldron – where the Celtic languages continued to be spoken, a harmony developed between the people and the earth, and human habitation became an integral and organic part of the landscape. In these sacred and isolated places where the plough of modern civilization had not cut too deeply, something was preserved that was lost at the center: a rich store of lore, tradition song and poetry, passed on from generation to generation, which embodies the Celtic perception of the world: their belief in the aristocracy of the imagination and the honored place of the poet, their strong feelings for the supernatural, the inter-penetration of natural and supernatural, veneration for nature in all its manifestations; their ritualistic expression of grief; their sense of the sacredness of place and of a communion between the living and the dead; and most of all, their view of themselves as the guardians of a tradition that was older than any that their conquerors could claim. (1982 xvi)

Additionally, O’Driscoll explores the external influences on Celtic mythology and fairy lore and how much was lost because there is an oral story tradition where details are not handed down via written records, and further, how the appearance and dominance of Christianity thwarted the tradition. O’Driscoll considers the transition of the Celtic tradition from an oral to a written one as a mixed blessing because it is ironically thanks to early Christian scholars that folk stories, beliefs, and rituals were recorded. Although “the monastic redactor deliberately suppresses material that seems at variance with Christian ethic”, (xvi the monks still recorded many of the myths and legends beliefs of the time. Part of the same collection, an essay by Scottish artist, scholar and author

Richard Demarco, “Celtic Vision in Contemporary Art,” points back to a time when neither art nor science would have been used exclusively to define or express reality (519-20), pointing out that the Celts have not escaped the ongoing battle between logos and mythos. Spring Journals collection, *Irish Culture and Depth Psychology* presents an essay by author and journalist Maura Conlon-McIvor PhD. titled, “A Leprechaun Tree Grows in Orange County: Glimmer of an Irish-American Childhood” (241-249) that addresses the Diaspora Celtic psyche. Conlon-McIvor describes how family and community rarely spoke of her Irish and Celtic heritage, yet growing up she experienced a deep longing and affinity for nature and mysterious thin spaces. She writes: “These thin spaces—A Celtic notion denoting the place of connection between local, material world and the liminal, eternal one—represent an epistemological pivot in how we belong to the cosmos, in how the ground of the world opens up to us” (243). In the Celtic consciousness there is “no separation between matter and spirit” (O’Driscoll 408).

**Purkiss.** Diane Purkiss the contemporary academic who is often considered a modern-day British expert, author and media consultant on fairies (Bragg), has published three similar books on fairies. These are, *Troublesome Things, A History of Fairies and Fairy Stories, At the Bottom of the Garden, A Dark History of Fairies and Other Troublesome Things, Fairies and Fairy Stories, A History*. Purkiss contributes to the body of scholarly work on fairies yet it seems not everyone is a fan. In his own popular book about fairies, Dermot MacManus makes the comment, “silly people who talk glibly of ‘fairies at the bottom of the garden’ have provided invaluable ammunition for the equally silly know-it-alls who jeer and gibe at the whole thing” (11); I cannot help but wonder if MacManus is making a jab at Purkiss. I do not always agree with Purkiss, for

example— how she categorizes fairies (2003 17; 2007 17; 2007 8), and that she ignores the Tuatha Dé Danann (2007 15-16; 2003 5-6; 2000 5-6). Still, her tendency to psychologize<sup>22</sup> fairy phenomena provides a contrast to other writers on the subject. Unlike a Jungian theorist, Purkiss places fairies primarily as projections of feminine entities and thus beyond masculine reason. Purkiss writes, “She [fairy] is a gatekeeper, and she guards the entrance to a new realm. Like all gatekeepers, she is Janus-faced, ambiguous: she has a lovely face, a face of promise, and a hideous face, a face of fear” (2007 12). Other researchers and writers in this field either do not share or have not expressed this belief. For example, from a Jungian perspective, men would likely project fairies as female energies as “anima” i.e. Jung’s term for the unconscious feminine aspect of a male consciousness, and this is inconsistent with the number of women who appreciate or experience fairy beings or in the presentation of masculine or male fairies and little people. Aptly, Purkiss identifies the difficulty in “[T]rying to get a fix on such a coy and protean creature” (18). In spite of what I see as limitations to her work, Purkiss has a place in a balanced analysis and conversation of the research and related literature.

**Daimonic realities.** Patrick Harpur has emerged as a modern authority on the phenomena of reported mythical beings. His 1994 publication *Daimonic Reality*, re-issued in 2003, covers the range of fairie, other beings, and their historical mythical underpinnings such as their relationship to Plato’s daimons, angels, witches and the Church, as well as modern visitations and interpretations of the myth. Harpur writes for the academic complete with detailed references, bibliography, and an index, revealing his Cambridge education. Two quotes from an on-line interview suggest he holds academia in some disdain. “I laugh at the idea of . . . [his writing] approach being ‘dangerous’—

it's often what academics often call ideas which contradict their own" (Gyrus para. 10); and, when Harpur was asked about some writing he did on comparisons between tribal initiatory structures and spontaneous modern experiences such as UFO abductions he responded, "Wasn't that interesting folklore? With all the requisite memorates and fabulates, as those annoying folklorists with their quasi-scientific jargon call them" (Gyrus para. 18). Regardless, Harpur writes in a scholarly fashion, and contributes much to understandings of the phenomenon.

**The "Good People."** The 1991 collection of essays edited by Peter Narváez, Professor Emeritus, Department of Folklore, Memorial University, Canada, and Professor of Humanities and Chairman of Liberal Arts Department at the Julliard School, is a source of recent scholarly research on the subject of living fairie belief. It contains contemporary tales and provides bibliographic links to work in this area of study. In the text, titled with the popular fairy euphemism, selected authors share varied experiences and folklore narratives regarding fairy changelings, abductions, and the Otherworld as it pertains to Celtic Diasporic communities in the North Atlantic, Ireland, Scotland and Wales. In his introduction, Narváez suggests that the study of fairy belief is both important and difficult because, "the traditional artistic communications that circulate informally in small groups cannot be found in library stacks or in folklore archive cabinets" (3). Further, Narváez maintains that methodologies of stored collections are continuously being challenged, in that researchers must contend with the "thorny problems of collecting extraordinary and anomalous folklore concerns approaching levels of belief and disbelief, the humorous and the solemn, empirical truth and cultural truth" (3). Serious research into phenomenon that does not line up with the status quo, in

contrast to the implications of wording, is not for anyone who put is off by a thorny patch or a raised eyebrow. Narváez's emboldened collection of essays is situated in the following chapters: "Regional Fairy lore" "Fairy Belief and Religion," "Physical Disorders: Changelings and the Blast," "The Social Function of Fairy Lore," and "Fairy Lore and Popular Culture".

Another contributor to this collection, Professor of Humanities and Folklore at Julliard, Peter Rojcewicz, went to India by invitation of 14th Dalai Lama to speak on Jungian perspectives on religious miracles. In his essay, "Fairies, UFOs and Problems of Knowledge," (qtd. in *The Good People* 479-514), he notes similarities between narratives reporting UFO phenomenon and those reporting fairies. Moreover, he invites fellow folklorists to be open-minded when approaching this area of study. Rojcewicz, proposes that just as the human body is an outer manifestation of the "invisible, subtle, and more dynamic soul", so too might be fairies. Rojcewicz further puts forth the idea that fairies "possess quasi-physical natures that challenge commonsense wisdom" (485). He invokes Carl Jung and suggests, "[T]he mind can know only its own internal phenomena and not the world as it is itself" (486). He notes the tension, between what is real, what is imaginal, and what phenomenon our individual minds are prepared to perceive, is at the heart of this study. Rojcewicz challenges us to delve deeper into understanding the unexpected in relation to the human psyche and the unconscious—particularly as explored by depth psychologist C.G. Jung.

**Jung and his troupe.** Jung's landmark text, *Archetypes of the Collective Unconscious*, and essays in his collected works are invaluable sources for Jung's lexicon that will be a necessary part of the discussion of the possible psychological sources of

some fairy visions. Archetypes as defined by Jung are, “formal factors responsible for the organization of unconscious psychic processes: they are ‘patterns of behavior.’ At the same time they have a ‘specific charge’ and develop numinous effects which express themselves as affects” (C. G. Jung, “Synchronicity”, *CW* 8, para. 841). Fairies fit in Jungian terms to projection – the notion often ascribed as the origin of fairy phenomenon, archetypes as described by Jung’s own words are “an unconscious, that is, unperceived and unintentional, transfer of subjective psychic elements onto and outer object (*CW* 9, para. 121). His text, *Structure and Dynamics of the Psyche*, (*CW* 8,) aids in the discussion about what psychological processes could be behind ideations, visions, or apparitions that individuals describe as fairies or little people, and none is more direct to task than Jung’s essay, “The Psychological Foundations of the Belief in Spirits” (Jung, *CW* 8, para. 570-600). Jung provides three bases of evidence which primitive man uses to support his belief in the phenomenon of spirits, and in the existence of a spirit world. These are, “the seeing of apparitions, dreams, and pathological disturbances of psychic life” (Jung, *CW* 8, para. 579). Although it is assumed that primitive man has more frequent experiences of spirits than civilized man, Jung posits that in his view, “it is equally certain that psychic phenomenon occur no less frequently with civilized people than they do with primitives. The only difference is that when the primitive speaks of ghosts, the European speaks of dreams and fantasies and neurotic [speaks of] symptoms” (Jung, *CW* 8, para. 573). His essays on the “Occult” (*CW* 18, para. 697-789), as well as his *Flying Saucers* (1958), invoke his broader theories and include his work with dreams, consciousness, complexes, projections and more, separating them all out in relation to apparitions and the belief in spirits, which might be considered of the same ilk as fairie as they relate to this thesis.

In Jung's autobiography, co-written with Aniela Jaffé, Jung shares personal visions and unusual phenomena that occurred to him from the time he was a child and throughout his life (Jung 1989 14, 294, 312; *CW* 18, para. 765-777). As a physician and scientist, Jung was vigilant in his efforts to present his psychological theories as scientific to the modern world, as he demonstrates in one of his later letters: "Hence no metaphysical assertions will be found in my writings, and N.B, *no denials of metaphysical assertions*" (Jung, C. G., 1973 555). Yet, some of his writings, including the earlier *Seven Sermons to the Dead* (1916), and his later work, "Synchronicity: An Acausal Connecting Principle" (Jung, Carl Gustav. *CW* 8, para. 417-552) occasionally reveal another side to this complicated man. Jung's interest in the occult and parapsychology surfaces throughout his life, although this is a debated topic among his followers. In Jung's essay, "Synchronicity", he covers evidence from mediums and levitators of his time and concludes, "there is not sufficient scientific or "physical evidence" to support psychic mediums and, science will ultimately establish if such things are real (Jung, *CW* 8, para. 740). Further, "On Occultism," his 1938 essay, which seems to cast doubt on spiritualist phenomenon was written at a time when he was president of the International General Medical Society for Psychotherapy. Then, somewhat ambiguously, he offered the following statement: "All mythological ideas are "essentially real" . . . [and], like our knowledge of physical nature, they were originally perceptions and experiences . . . . Ideas are universal, they are symptoms or characteristics or normal exponents of psychic life, which are naturally present and need no proof of their 'truth'" (Jung, *CW* 8, para. 742). This comment, in light of his memoirs and later writings, suggest that even when he was most conservative, Jung still left space

for the possibility of other. Regardless, there is some indication that either his ideas or positions on these subjects evolved throughout his lifetime, or his forthrightness did. Jung asks his life-long question, “How does a thinking person, who has shown his sober-mindedness and gift for scientific observation to good advantage in other fields, come to assert that something inconceivable is a reality?” (Jung, *CW* 18, para 723).

By 1958 when Jung wrote the introduction to Aniela Jaffé’s “Apparitions and Precognition” (Jung, *CW* 1, para. 782-789), in which his views on the possibility of a rational belief in extraordinary events appear to be more sympathetic. He suggests that in his experience, “[T]he number of people to whom something once ‘happened’ is surprisingly large. Moreover . . . it has not remained hidden from the wider public [and] there has been a serious science which goes by the name of parapsychology” (Jung, *CW* 18, para. 783). In reference to the occurrence and possibility of psychic events such as premonitions, out of body experiences and paranormal ghost sightings, Jung answers, “The fact is that certain ideas exist almost everywhere and at all times and can even spontaneously create themselves quite independent of migration and tradition. They are not made by the individual, they just happen to him—they even force themselves on his consciousness. This is not a platonic philosophy but empirical psychology” (Jung, C. G. 1938 7). Jung, was well grounded and meticulous in medical research and the scientific process therefore, I conjecture that, whatever beliefs he ultimately came to, they were more a matter of seeing phenomena first and believing second.

Swiss Psychiatrist, Eugene Bleuler, 1857-1939 initially conceived the concept of “psychoid” reality (C. G. Jung, *CW* 8, para. 368), along with, German biologist and philosopher, Hans Driesch (1867-1941). The concept of the psychoid, which Jung

subsequently made his own, is relevant to this discourse concerning invisible beings and the fairy realm because he situates his investigations into psychical research, synchronicity. Jung winds the relativity of time into his notion of “psychoid”, and in so doing, Jung designates the psychoid as a psychic phenomenon that is not from the collective unconscious, rather, reveals itself to the subject; and yet, it cannot be directly perceived. For Jung, psychoid and psychoidal refer to a non-psychic aspect of an archetype which he called 'psychoid.' In his essay, "On the Nature of the Psyche" (Jung, *CW* 8, para. 139-158), Jung explains the psychoid nature of the archetype using a light spectrum analogy such that a portion of the spectrum of light that is visible light corresponds with psychic processes capable of reaching consciousness. At the lower, unconscious 'psychic' end of the spectrum is the instinctual psyche, which will gradually somatize. The higher psychic end, or psychoid, is what Jung relates to the realm of the spirit. In his own words, “the position of the archetype would be located beyond the psychic sphere, analogous to the position of the physiological instinct, which is immediately rooted in the stuff of the organism and, with its psychoid nature, forms the bridge to matter in general” (*CW* 8, para. 420). Moreover, in Jung’s view, the psychoid “represents a psyche that is identical in all individuals” (*CW* 8, para. 840). He further hypothesizes that “Just as the introduction of time as the fourth dimension in modern physics postulates an irrepresentable space-time continuum, so the idea of synchronicity with its inherent quality of meaning produces a picture of the world so irrepresentable as to be completely baffling” (*CW* 8, para. 962). Jung’s theories offer psychological language to describe experiences of unseen realms and invisible beings, previously only described in mythic or mystic terms. Further, his work and that of his successors, provide

ample material for thoughtful consideration of fairies as phenomena described as real by the interviewees.

In her text *Projection and Re-Collection in Jungian Psychology, Reflections of the Soul*, von Franz takes on her mantle as prominent successor of Jung and expands, reduces and explains many of his concepts, particularly projection, making them more accessible. She addresses the archetypal meeting and tension between religious thinking and scientific thinking in her chapter, “Projection and Scientific Hypothesis” (53-76). Von Franz contemplates Jung’s comments regarding energy and its association with religious symbols. As if in response to this, Jung observes, “[T]he beginnings of religious symbol-formation are bound up with a concept of energy” (Jung, *CW* 8, para. 114). Von Franz extrapolates that, contemporary physics has an interest in energy being the essence of all things; and, this is not dissimilar to the ancient and recurring archetypal notion that the world is alive. Von Franz writes: “It goes back to the primitive idea of a magic potency that was thought to be both an objective force in the outer world and a subjective state of intensity in the inner world of the subject” (*Projection and Re-Collection in Jungian Psychology* 67). Topics relevant to this study that are addressed by von Franz include “invading spirits” (28), “realms of psychic powers” (57), and how Jung’s theories about the nature of spirits changed over his lifetime (104).

**The imaginary and the imaginal.** To investigate fairy beliefs, it is useful to poke around further in the less charted regions of human consciousness and the unconscious. Henri Corbin (1903-1978), the late French scholar, Sufi mystic, phenomenologist, and Professor of Islamic Studies at the Sorbonne, wrote an essay, “Mundus Imaginalis or, “the Imaginary and the Imaginal”, in which he proposes that an imaginal realm exists

between the imagination and reality exists and is almost always invisible to everyone but the observer. Separate from that which one conjures with pure imagination, this realm<sup>i</sup> is different. Tom Cheetham writes, “We must be willing to accept the reality of depths psychology’s psyche, of Corbin’s mundus imaginalis . . . of the primacy of the imagination (2004 6). He further proposes that Corbin bequeathed a tradition of seeing the world as, “reanimated” by Angels, where “[E]very battle for the Angel is a battle for the soul of the world” (2003 183).

Corbin expounds on the intermediate reality where “subtle bodies” are located. He writes about this mysterious but tangible place beyond the “physical, sensible” world:

There is also the supersensible world of the Soul or Angel Souls . . . And there is the world of pure archangelic Intelligences. . . . These dimensions, figures, and colours are the object of imaginative perception, or of the "psycho-spiritual senses". This [is a] fully objective and real world with equivalents for everything existing in the sensible world without being perceptible by the senses is designated as the eighth clime. (1964 4, 5)

Corbin identifies this world as, “[T]he mundus imaginalis: a world that is ontologically as real as the world of the senses and that of the intellect . . . and, Imagination is the cognitive function of this world” (5). He discusses active imagination as the “organ” that allows access to the psychoidal, or intermediate realm. In his own words: “the world intermediate between the corporeal and the spiritual state and whose organ of perception is the active Imagination” (47). Corbin assures the reader that active Imagination is real and available to spiritual persons: “it is not a theory; it is an initiation to vision” (9). Corbin’s exploration of an imaginal, psychoidal realm may lend understanding between mythic and psychological language found in stories about mysterious invisible beings and his concept of “Mundus Imaginalis” augmented by Cheetham’s philosophical notions and interpretations of Corbin’s writings facilitate an

appreciation of just how an encounter with fairies might be comprehended in the context of Jung's psychoid.

Contemporary Jungian analyst and author, Jeffrey Raff, builds on theories of Jung and Corbin, exploring active imagination. His two publications, *Jung and the Alchemical Imagination*, and, *Ally Work* elucidate on the concepts, "psychoidal beings" and a "psychoidal realm". In addition, Raff correlates his understanding of the psychoidal realm, "to the theoretical world of subtle bodies" (1997 64). The psychological theories and philosophies of Jung, Corbin and Raff, which unite the states of psychic and physical realities to reveal a third state, provide useful perspectives in which to interpret fairy myth and phenomenon.

Transpersonalism, which takes into consideration unexplained experiences, transects psychology and the science of anthropology and is a "movement in science toward the acknowledgment and significance as data of extraordinary experiences that go beyond the boundaries of ego-consciousness" (Laughlin, McManus, and Shearer qtd. in Laughlin 1994 100). Further, because transpersonal psychology connects individuals who have extraordinary experiences that extend beyond themselves into a larger connected reality; it is often linked back to the work of Jung (Gaffin 20).

As psychologist and co-founder of the Joseph Campbell Foundation Stephen Larsen argues, "The priest, the scientist and the yogi are all technicians of different aspects of reality" (1976 8). The work of these modern-day technicians was once the work of the shaman. How ironic that it now takes three professionals to translate what was once the domain of one who is nature and Otherworld centered. This might just be enough to set those mischievous fairies laughing!

## Science of Perception, Belief, and Reality

*If the doors of perception were cleansed everything would appear to man as it is, Infinite.  
For man has closed himself up, till he sees all things thro' narrow chinks of his cavern.  
(Blake 1793)*

Although the existence of invisible little people does not generally come under the heading of science, to entertain the possibility of their existence, one must anticipate unconventional assumptions. Most people appreciate that contemporary astrophysicists are discovering secrets of an expanding universe every day, yet it may take decades before new or profound information finds its way into popular culture. An impartial observer needs to consider the edges of new science and appreciate alternate paradigms of the universe that may stretch the imagination and violate accepted scientific truths about the nature of reality. With this appreciation, this dissertation explores beliefs held, and recognizes that any evidence of fairies as authentic would violate most accepted scientific truths about the nature of reality. A critical review of the scientific process by Stanford study-design expert John Ioannidis, MD, DSc, and Daniele Fanelli, PhD from the University of Edinburgh found that pressure to come up with positive outcomes can skew the results of some research (“US Behavioral Research Studies Skew Positive”) and it can help to put critiques of anything non-scientific into perspective. Areas of scientific innovation and discovery, such as quantum research into other dimensions and anti-matter, the chemical and electrical mapping and understanding of psycho-neurophysiology and how human brains may perceive or see (or not see) objects in their immediate environment are considered.

Collecting and analyzing reports of fairies and fairy lore requires a framework designed to be free of preconceptions. Towards this, renowned contemporary theologian

and philosopher Huston Smith (1919 –) provides a differentiation between “Science” and “Scientism,” suggesting while “science is positive, contenting itself with reporting what it discovers, scientism is negative, [and] it goes beyond the actual findings of science to deny that other approaches to knowledge are valid and other truths true” (16). For those who believe in the possibility of invisible intermediaries, or who claim actual phenomenological experience of them, it is not enough to apply, as Huston-Smith might say, “a post-modern Zeitgeist of hubris and Scientism, [a belief that] there are no truths save those of science” (16). Nor is it sufficient to ascribe these unseen forces to mythological imaginings or to deconstruct and define these unbelievable events as logical, explainable ordinary happenings. Smith makes the bold claim that Scientism itself opposes true science. Scientism, “is not a scientific truth, [because], in affirming it, scientism contradicts itself” (16). If the basic tenet of science is to gather evidence, to consider hypotheses unless conclusively disproven, then it seems reasonable to approach accounts of any mysterious phenomenon with an open mind, and not dismiss it as impossible without investigation. Smith challenges us with this premise: “Since reality exceeds what science registers, we must look for other antennae to catch the wavebands it misses” (1976 17). Science may need to invent new ways of looking at this world – and perhaps beyond it.

**Perception –“I tawt I taw a puddy tat”.** The Ig Nobel Prize is awarded to scientific research and “honors achievements that first make people laugh, and then make them think (Abrahams, Marc ed., 2004 1). In 2004 the Ig-Nobel was awarded to Professors Daniel Simons and Christopher Chabris, “for demonstrating that when people pay close attention to something, it’s all too easy to overlook anything else—even a

woman in a gorilla suit” (Chabris and Simon 2010 243) created excitement across multiple disciplines. Cognitive psychologists, researchers, and authors Daniel Simons from Cornell University, and Christopher Chabris, a postgraduate student at Harvard, experimented and found that approximately fifty percent of people in the experiment missed seeing the gorilla in the video (7). This experiment backs the idea that unbeknownst to us, our brains filter out information that our senses take in. Their original gorilla experiment, conducted at Harvard University in the late 1990s initially used as a teaching tool, became a viral YouTube video (1059-1074). The study highlights change blindness<sup>13</sup>, that is, “that people are not only generally unaware of our surroundings, and often do not detect large changes to objects and scenes” (2010 1). Furthermore, without close attention, people may not even perceive objects directly present in their vision, a phenomenon they designate as intentional blindness<sup>14</sup>. This experiment backs the idea that unbeknownst to us, our brains filter out information that our senses take in.

Inattention blindness and change blindness are subsets of visual cognition research, and relate to whether we actually see what we think we see, or notice when details change. Inattention blindness described “[A] lack of attention to an unexpected object. When people devote their attention to a particular area or aspect of their visual world, they tend not to notice unexpected objects, even if those unexpected objects are salient, potentially important, and appear right where they are looking” (6, 55). What is even more remarkable is that radiologists, whose job it is to observe for details, missed gorillas imposed on X-Ray images based on a phenomenon known as satisfaction search (Drew, Võ and Wolfe 1852). This follows with findings of Professors Simons and Chabris, people may not even perceive objects directly present in their vision, a phenomenon they

designate as intentional blindness. Inattention blindness and change blindness are subsets of visual cognition research, and relate to whether we actually see what we think we see, or notice when details change. Inattention blindness described “a lack of attention to an unexpected object. When people devote their attention to a particular area or aspect of their visual world, they tend not to notice unexpected objects, even if those unexpected objects are salient, potentially important, and appear right where they are looking”(Chabris and Simons 2010 6, 55 ). Simon adds, “These events can be dramatic enough that the vast majority of people are convinced that they would notice. In reality though, many people do not (see)” (2005 17). The working definition of change blindness is included in the following: “People often fail to notice large changes to visual scenes, a phenomenon now known as change blindness. The extent of change blindness in visual perception suggests limits on our capacity to encode, retain, and compare visual information from one glance to the next; our awareness of our visual surroundings is far more sparse than most people intuitively believe” (Simons and Ambinder 14: 44-48). Inattention and change blindness are reasons often argued for why most people do not see nature elementals and fairy beings.

Expanding on Simon and Chabris’ original gorilla experiment, Trafton Drew, now a researcher at Harvard, imposed an image of a dancing gorilla on lung X-rays, to see if radiologists could spot it. Alarmingly, eighty-three percent of radiologists, i.e. professionals whose job it is to examine closely for details, missed the gorilla (Herbert, Wray 2013 1-2). Another obstacle to seeing and perceiving is called *satisfaction search*; and, occurs, even when forewarned, upon spotting the gorilla, some radiologists failed to notice something ominous, e.g. a tumor on the X-Ray. Simons describes this

phenomenon in his own words: “Once people spotted the gorilla, they stopped their search—a phenomenon known as ‘satisfaction of search.’” He says, “Once you find the obvious thing, you stop looking for other things” (1999 1). According to Simon, it is not possible to predict who will notice an unexpected object, and who will not. Moreover, individuals who receive extra training on how to look for details were no better at spotting the gorilla; however, what surprised the researchers was that children were more likely to see (Simons and Chabris 2010 32). Education and intelligence do not seem to be predictors either way; anybody can miss seeing something. The authors observed, “Training people to improve their attention abilities may do nothing to help them to detect unexpected objects. If an object is truly unexpected, people are unlikely to notice it no matter how good (or bad) they are at focusing attention . . . . There are no such thing as ‘noticers’ and ‘missers’” (32). The perceptual blindness research findings from Harvard suggest the possibility that objects and phenomena exist in the world that are camouflaged, in plain sight, but which we do not see, either because we are not looking for them or because we do not believe in the possibility of their existence. This is a concept known as “perception bias”. Simon and Chabris further note that our culture has a partiality towards an “illusion to knowledge” (147), meaning that we tend to trust people who we expect to be and who act as if they are experts, whether or not they are. We often prefer the over-confident expert, even if their ability to predict outcomes is less impressive than a self-effacing expert (148) is. This note on experts takes us to physicists and their predictions about the nature of the universe.

**Science— from the seeds of imagination.**

*When a distinguished but elderly scientist states that something is possible, he is almost certainly right. When he states that something is impossible, he is very probably wrong. (Arthur C. Clarke's First Law 1962)*

Not only are contemporary scientists expanding their understanding and predictions of the universe and the laws that govern it, some paradigm-shifting work is now accessible to interested mainstream culture via the internet and other technologies. Author of several books on Super String Theory and Quantum physics, Brian Greene is a graduate from Harvard and Oxford, was a Rhodes Scholar, and is currently a professor of physics and math at Columbia University. Greene hypothesizes the existence of multiple dimensions or “Branes” (i.e. membranes), multiverses and parallel universes, all based on accepted, sound, mathematical reasoning (2011 127-133). Although never observed, Greene’s confidence in the existence of these phenomena is based on his and others’ past scientific experience, that so much of what we have learned about the universe has been similarly mathematically predicted before observed. It appears that in science, conjecture and hypothesis can lead to what many people might consider farfetched ideas.

Dean Radin, professor, author, and senior scientist at the Institute of Noetic Science (IONS), approaches new frontiers of science with open-mindedness and provides an alternate approach to science and one that may be useful for this dissertation. His avant-garde beliefs and scientific research into parapsychology (psi), which include, but

are not limited to psycho-kinesis, extrasensory perception, and near-death experience, have landed Radin significant criticism from his peers (1997 4).

In his 1997 book, *The Conscious Universe: The Scientific Truth of Psychic Phenomenon*, Radin outlines how new, or otherwise far-fetched ideas can eventually make it into accepted science. He writes, “The history of science shows us that each anomaly carries a seed of potential revolution” (4). It is Radin’s hypothesis that all new science begins as a challenge or exception to the norm. He further proposes, “In science, the acceptance of new ideas follows a predictable, four stage sequence. In Stage One, skeptics are confident and proclaim that the idea is impossible, because it violates the Laws of Science” (xiii). Stage two begins when skeptics and naysayers begin to concede the possibility of whatever the new idea is; Stage three appears to come about when many people realize the importance and implications of what was previously thought to be impossible becomes possible. Ultimately, in stage four the initial naysayers claim the new idea as their own (xiii). Radin separates out and defines terms that refer to anything bizarre, occult, or mysterious, because he believes these terms are often used interchangeably or are misused. These terms he refers to include paranormal, supernatural, mystical, science and scientific method.

Another scientist to break from Scientism is Bruce Lipton, a medical researcher and author of the 2005 bestseller, *Biology and Belief*. He challenges the twentieth century dualism that separates mind, and body and proposes that the mind can affect physical environments (Lipton 127). Lipton broke through the traditional scientific paradigm of “genetic determinism” when intuition and evidence finally persuaded him of other truths. He writes, “[A] cell’s life is controlled by the physical and energetic environment and not

by its genes. Genes are simply molecular blueprints used in the construction of cells, tissues and organs” (15). Predictable under Radin’s model and Gandhi’s quip about being laughed at before accepted as right, Lipton, like other scientists who continue research and treatments that support extra-ordinary claims, is still scoffed at by conventional medical and research communities.

So, how is it that novel science is ever discovered or researched before it is accepted? “Empirical evidence resulting from rigorous investigation may determine if particular theory survives scientific scrutiny, but it does not determine what kinds of questions scientists pose or the methods they use to answer them” (Wallace 2007 14). Almost in answer to Radin and Lipton, this quote contributed by Allan Wallace, renowned scientist, author, Buddhist philosopher, and founder of the Santa Barbara-based Institute for Consciousness Studies suggests that the very values of science support unconventional thinking. Wallace adds a concept reminiscent quantum with Buddhist origins when he writes that, “the physical world does not exist independent of the observer”, (meaning), “the world of experience . . . [which] is inseparable from conscious objects” (87). He maintains, “No subjective [or objective] phenomenon has its own inherent or absolute existence” (95), and because of entanglement (98) in quantum theory, he, like Radin, challenges Descartes’ view of “mind and matter as two independent substantial classes of entities” (105). Wallace recognizes the very essence of phenomenology and this study in his comments about observation; something is real for the observer because it is a seen and lived experience, whether or not others believe or not. Investigating fairy beliefs challenges conventional scientists to be, as their foundational principles demand, open-minded and curious.

### To believe or not to believe...

*Unlike religious fables of scientific theories folk myths don't require that we believe in them; they prefer that we continue to learn from them.*  
(Meade, Michael 2008 100)

The deeper I delve into this work, the more I realize that, what it is to believe something inspired and winds through this dissertation. Every human is a composite of their lived, inherited and learned experiences. Dictionary definitions are reminders of how abstruse commonly used concepts are for the words “belief” and “believe”.

Belief n, Trust, or confidence [in]; acceptance of any received theology; acceptance of [thing, fact, statement, etc.] as true or existing . . . . [And] B. Believe: v 1. v. i. have faith in [arch. On] 3. . . . Put trust in truth of (statement) . . . . 5. Surprising, though true. 6. Accept veracity of [person]; one's ears, eyes etc., is true, accept that what one apparently hears, sees, etc., is true. (*Oxford English Dictionary* 81)

Carl Jung addresses the concept of belief in his essay, “Occult Phenomenon”; he asks, “How does a thinking person, who has shown sober-mindedness and gift for scientific observation to good advantage in other fields, come to assert that something inconceivable is a reality (C. G. Jung, *CW 18*, para. 723)? He further affirms, although many people would disagree and be upset, religious assertions that would otherwise seem illusionary are based in belief rather than evidence, because they are “impossible to prove” (Jung, “The Function of Religious Symbols” *CW 18*, para. 566). Could it be that we must have faith until belief takes its place? Ultimately, the question, what convinces someone to believe something seemingly unbelievable, is essential to understanding.

Wilfred Cantwell Smith (1916-2000), Canadian Professor Emeritus of Comparative Religion at Harvard explains that even though the words are often used interchangeably, belief or to believe, and faith or to have faith, are not synonymous. The etiology of the word faith is the Middle English word feith, from the French, feid

meaning to trust; whereas the words/phrases belief and to believe, are linked to the “Modern English ‘lief’ (dear beloved) [and] goes back to the Old English (‘Anglo-Saxon’) ‘leof’, ‘liof’, meaning ... ‘affection, love’” (1998 106). Smith describes faith more as a verb, suggesting, “faith is a dedicating or consecrating of one’s life to [as in] to God” (103), i.e. to commit to something, whether one understands what one commits to or not. In the modern usage of the word, to believe or to have a belief implies steadfastness to one’s belief, which Smith claims is similar to but different from knowing (124). Smith also explains how the word belief has changed over time to its present meaning such that it now inherently recognizes that others may not necessarily hold the same beliefs to be true (109-124). He maintains that today, in contrast to belief, “‘knowing’ still implies truth” (126). For this study, careful attention to meaning and underlying assumptions about definitions for these terms and others is critical for clear communication and understanding.

Also underscoring the presence of underlying assumptions intrinsic to everyday language and communication is social anthropologist and Oxford professor, Rodney Needham who writes that some languages do not have an equivalent to our word, believe (1972 38). Needham also argues that through the ages, philosophers have failed to agree on a “clear and substantial understanding of the notion of belief” (61). Needham’s insights, which he grounds in scholars and philosophers who have come before him, contributes to understanding the process of belief which not only reinforces the need for objectivity during the ethnographic portion of this study (204), but also helps to frame the discussion on how someone could believe something that sounds incredible.

*Why We Believe What We Believe*, a book by Andrew Newberg and Mark Robert Waldman, provides physiological-neurological perspectives regarding how our complex views and beliefs are developed which is relevant to a study of a continuing fairy belief. Recognized as two of the leading voices in this emerging field, Newberg, as well as holding professorships in religious studies and radiology, is the Director of Nuclear Medicine and Brain Imaging at the University of Pennsylvania. His co-author Waldman also holds several associate professorships along with being the Associate Fellow of the University of Pennsylvania's Center for Spirituality and Mind. Together they maintain that our perceptions are necessarily distorted, that what we see is not always what is actually "there". Moreover, they write that there are, "[S]o many gaps between reality and perception, between perception and cognition, and between conscious and unconscious thoughts . . . [that] our consciousness . . . takes the few perceptions that we hold, ignores the discrepancies, and turns them into sophisticated visions and inventions" (30). I interpret this to mean that we usually see what we think we are going to see, or, we see what fits into our belief system. Newberg and Waldman, along with Simons and Chabris, help elucidate the processes that happen in the brain when an individual takes in visual images and transforms that image into a knowing belief that they have seen a fairy.

The lectures of Spanish philosopher, José Ortega y Gasset (1883-1955) as presented in his text, *What is Knowledge*, further inform the discussion on the epistemology of knowledge, belief and how we know something to be reality. He defines the phenomena of knowledge as "the interplay of three factors, namely, the subject, the object and the position adopted with regard to the object (3) Ortega y Gasset discusses knowledge as a subjective function of human aliveness. Reinforcing the idea that we are

programed to see what we expect to see, that one's reality "leaves no room for anything which could be said to lie outside it" (66). Further, he posits the idea that seeing and believing are necessarily unconscious and integrated processes, and reality is perceived only in relation to foundational beliefs. Needham adds, "Belief is not a guarantee of reality, and it does not necessarily depend on the reality of what is believed" (66). This echoes a comment by Joseph Campbell, which woefully indicates the world may always be divided into those who see and believe and those who do. He quips: "[W]e have people who consider themselves believers because they accept metaphors as facts, and we have others who classify themselves as atheists because they think religious metaphors are lies" (Campbell 2001 2).

### **Phenomenology and Qualitative Studies for Mythology**

**Husserl.** Phenomenology is a philosophy and a methodology developed in the twentieth century by Husserl who emphasizes openness to the immediacy of lived experience. As a methodology, it seeks to separate out the components of that experience from the beliefs and assumptions of the researcher and the subject in order to expose the essence of the experience (Friesen 2). Husserl proposes traditional, objective measurable science is not sufficient to measure or communicate all that which is nature and he believed traditional qualitative science did not capture the essence and realities of psychological phenomena. Husserl further proposes that in regards to research with human experiences, it is not possible to disregard the feeling and the irrational as part of the equation.

Husserl writes:

That is to say, an objective science of nature . . . excludes all extra-physical predications of reality . . . Only reflection reveals this to us. As

such, through reflection, instead of grasping simply the matter straight-out the values, goals, and intra-psychic-alities, we grasp the corresponding subjective experiences in which we become "conscious" of them; in which . . . they 'appear.' For this reason, they are called 'phenomena,' and their most general essential character is to exist as the 'consciousness-of' or 'appearance-of' the specific things, thoughts. (Husserl 2012 1)

I interpret this to mean that objective science can only measure things. Whereas, how anyone sees or "grasps" any new experience is necessarily subjective and filtered by our awareness of the new thing perceived in relation to what we know, making the new thing a phenomena. Husserl explains that perceiving of phenomena in relation to oneself is fundamentally a psychological process:

This relatedness of the appearing to the object of appearance, . . . which relate to psychical process for instance, perception of something, recalling of something, thinking of something, hoping for something, fearing something, striving for something, deciding on something, and so on. If this realm of what we call 'phenomena' proves to be the possible field for a pure psychological discipline related exclusively to phenomena, we can understand the designation of it as phenomenological psychology. (Husserl 2012 2)

Phenomenology, as suggested by Husserl, is an alternative and legitimate approach to research that takes into account the less tangible, subjective aspects of reality. Since his groundbreaking work, philosophers and social researchers elaborated on and refined his perspective, ultimately adding to the arsenal of the social scientist, "whereby the idealism of the first half of the nineteenth century, unfamiliar as it was with the scientific knowledge of nature, so greatly impeded the course of true science" (Husserl 2012 36). Husserl makes the point that Cartesian scientists, or, literal empiricists, are at risk of putting too much focus on objective data, while they are oblivious to the nuances of man's relationship with nature and in so doing they miss seeing subtle influences, which will undoubtedly affect the research but that the

empiricist may miss. He adds that a pure empiricist is prejudiced by misunderstanding that not all knowable facts can be “grounded in experience” . . . [and that] . . . genuine lack of prejudice does not call for downright rejection of ‘judgments foreign to experience’” (36). An empiricist is blind to what I see as some level of quantum-like observer influence inevitable anytime there is an observed phenomenon.

Husserl, known for his terms, provides language and framework for phenomenological research grounded in a philosophy of nature and revelation. Husserl’s vocabulary for his phenomenology is a framework for his approach. His term *epoche* refers to the conscious act of approaching an observation or phenomenon or without pre-conceived judgments (2012 18, 19; 1970 69, 78). *Noema* he says is the “perceptual content” of experience and “Thanks to noema, even a hallucination is an intentional act, an experience ‘as of’ an object” (Makreel, R. 11) whereas *noesis* refers to intentional acts and “real” experiences (Husserl, Ideas 184). Likewise, *Eidetic* refers to the essence of the experience “essential structures of transcendental subjectivity immediately transparent to the mind” (Husserl 2012 xxxv). As for all areas of science and philosophy, the refining process continues.

How contemporary phenomenologist and psychologist Amedeo Giorgi, best known for his ground-breaking work in the area of phenomenological psychology, interprets and adapts Edmond Husserl’s concept of Transcendental Phenomenology to psychological and experiential material. Two of his publications, *The Descriptive Phenomenological Method in Psychology: A Modified Husserlian Approach* and *Phenomenology and Psychological Research* aid in the analysis of this studies fairy encounter phenomena. Giorgi develops an understanding of Husserl’s concept of *noesis*

as it relates to intentionality inherent in the act of seeing'; and, in the *noema* as the thing which is "perceived as perceived" (Husserl 2012 214 qtd. in Giorgi, 105).

Phenomenology asks that we be "open to experience in this sense" (Friesen 2). This *epoche* underscores the openness required for both the researcher and the reader in the context of this dissertation study, which intentionally skirts the edges of known comfort zones and offers a glimpse behind the veil of unusual patterns of perception.

**Merleau-Ponty, Doty, Moustakas, and others.** According to the twentieth century French philosopher, Merleau-Ponty (1908-1961), the term "phenomenology" is difficult to define. In his view, phenomenology seeks to, "give a direct description of our experience as it is, without taking account of its psychological origin and the causal explanations which the scientist, the historian and the sociologist may be able to provide" (2012 vii). In regards to Merleau-Ponty's assessment, I think one can add the cultural mythologist to his list of those who can give an account of lived experience. With the understanding that, "Phenomenology is the study of experience, particularly as it is lived and as it is structured through consciousness (and where) 'experience', in this context refers . . . to something that happens to us, and not something accumulated and mastered by us.

Mythographer William Doty's broad study of myths and rituals across time and culture including their connection to phenomenology facilitates this analysis of fairy myths, phenomena, and science. Doty asks, "Can we not speak of a mythic orientation as one of several complex human orientations? – And not necessarily an inferior orientation" (2000 96). Relevant to fairies as an affront to science, Doty notes, "in everyday discourse today, 'myth' represents an antonym to 'science', to such an extent

that ‘science’ has become ‘natural’; (and), ‘myth’ the ‘cultural’ or artificial” (9). Once again, an alternate or perhaps unfiltered way of seeing, perceiving, and interpreting reality captures both the nature of this study and the phenomenological approach of its methodology.

*The Sage Handbook of Qualitative Research* Fourth Edition is a comprehensive research text edited by Norman K. Denzin, Professor of Communications at the University of Illinois and Yvonna S. Lincoln, Professor of Higher Education at Texas A&M University. It covers the taxonomy, history, challenges, and controversies inherent in the field of qualitative research and provides guidance to the structure of the research tool and for language used in methodology. Unlike quantitative social-science research which is favored by most academic institutions, qualitative research is inherently messy and invites what the authors refer to as multipurpose research, methodological diversity, inclusiveness of stakeholders and action research (28-29).

The phenomenological framework of this dissertation relies heavily on the work of Columbia University Professor and leader in the field of humanistic psychology, Clark Moustakas. Moustakas built upon Husserl’s original phenomenological concepts as well as theories of qualitative research to develop his now well-established, transcendental phenomenological research model as a way of studying human behavior and experience. His foundational work, *Phenomenological Research Methods*, which includes discussions regarding imaginary, perceived, and quantifiable realities, provides the research methodology tools and approaches to abstract concepts relevant to a scholarly analysis and conversation involving imaginal beings. Moustakas writes, “What appears in consciousness is an absolute reality while what appears to the world is a product of

learning” (1994 27). Although this dissertation is not about proving the nature of reality, the interviews and subsequent discussion get uncomfortably close to the blurred edges of what one considers real or selectively perceived. “Perception Bias Theory” as Chabris and Simon demonstrate, holds that much occurs in our surroundings that we are not consciously aware. Moustakas takes this understanding and appreciation for the influence of human perception into consideration. I believe this area of study points at the possibilities of what might transpire around us, that does not necessarily reach conscious awareness.

In his teaching text, Moustakas notes the importance of the empirical phenomenological approach as, “a return to experience in order to obtain comprehensive descriptions that provide the basis for a reflective structural analysis that portrays the essence of the experience” (*Phenomenological Research Methods* 13). Moustakas underscores a major distinction of his model over other qualitative research models:

[E]mphasis on intuition, imagination, and universal structures in obtaining a picture of the dynamics that underlay the experience, account for, and provide an understanding of how it is that particular perceptions, feelings, thoughts, and sensual awarenesses are evoked in consciousness, with reference to a specific experience. (Moustakas 1994 22)

Moreover, Moustakas’s understanding of Husserl’s transcendental phenomenological approach underscores the essence of my research and the “necessity of self-evidence, the value of inner perceptions, and the dependence of knowledge on self-experience” (45). Moustakas’s model accommodates an interpretation of material that touches the new areas of phenomenological study. Influenced by Descartes, and Husserl, Moustakas elucidates ideas about how objective and subjective knowledge are intertwined; further, his ability to interpret these two concepts renders Husserl’s concepts

more accessible: Moustakas also writes: “In other words, perception of the reality of an object is dependent on a subject” (27). Finally, Moustakas provides me with an answer to a question that often comes up in relation to this research topic: That is, “Why study fairies?” The answer: “The very appearance of something makes it a phenomenon” worthy of study (49).

## **The Study**

**Statement of purpose.** Accounts of real encounters with fairies or the Good People exist throughout recorded Celtic history as noted in collections of earliest Celtic writings, such as Slavin’s *Ancient Books of Ireland* (2005) and continue even today. As previously stated, at the core of this research lies the question; How is it that people today still believe in what many others might and do consider whimsical nonsense? What perspectives, states of consciousness and lived experience might bring them to this conclusion? What sustains an improbable and arguably, illogical modern-day belief in fairies as real – especially in light of scientific and cultural affronts to their legitimacy and although not a dominant belief, it is still very much alive? The plausibility and provability of fairy phenomenon is weak, at best, and one might think that primitive, animistic mythologies, assumed mostly extinct, would have little traction amongst highly educated individuals and groups in the twentieth century. However, my inquiries and investigations before, during, and since the interview process reveal a different experience and perspective for a segment of modern society – friends, colleagues, and neighbors who live behind a veil of social norms but who claim to see and believe the world differently. This study is intended to provide insight into how it might be possible for an extraordinary phenomena and animistic belief system to exist within the

framework and psychology of modern mind. In addition, it is my sincere hope that because this study includes interviews with eight contemporary people who claim to have had experiences with fairies, it will improve understanding, acceptance, and respect for alternative faiths and views of others and of the world; what and whoever they might be in imaginal possibilities in the human psyche.

**Organization of the study.** While Chapter 2 introduces the subjects, research methods and further justification for using a qualitative research approach and tools for this study, it also covers practical aspects of the research process, subject selection, questions, interview strategies, ethical issues, and follow-up. Chapter 3 presents the transcribed components of the interviews employing an adapted Moustakas's "invariant horizons or constituents" model (Moustakas 1994 128). The verbatim-transcribed experiences are filtered into individual charts by their constituent invariants and further into core themes, which allows me to determine the "significant, relevant and invariant meanings that provide highlights of the experience" (130). The following are examples of sub-variants and a potential theme extracted from the interviews: Q: Is the presence of Celtic/British cultural and mythical stories as part of accepted family lore a pre-requisite to a fairy encounter? Q: Does the subject know of other people (family, friends) who have had encounters? Q: Did the person believe in fairies before their encounter? An emergent theme from these variant, depending on the responses, establishes whether pre-existing beliefs and expectations increase the likelihood of a fairy encounter. Theme clusters will guide the analysis.

Chapter 4 looks more closely at emergent themes and their variants from the individual fairy interviews as well as the collective. Here I discuss the results and

findings in light of material covered in the literature review under the areas of folklore, psychological interpretations, perception biases, and scientific possibilities. I end with a summary of the interview highlights and findings, research conclusions, implications of discoveries (if any), and recommendations for further study.

## **Chapter 2. Methodology**

This qualitative phenomenological research study explores the “lived” mythology of fairies or imaginal little people as experienced today by a sample population who share ancestry in the British Isles. Existing legends and myths about encounters with what are collectively thought of as fairies, are not just the stories of times-gone-by, but are as the evidence suggests, ever-present narratives. Many, many people of various ages, religious and educational and social backgrounds report and share their experiences – some openly and loudly in general conversation at conventions, or fairs, or even by bookshelves in certain book stores that carry literature on fairies. Others do so via the internet for all to see, or shyly, privately perhaps even clandestinely in order to protect themselves and others from ridicule – or worse, from the wrath of the fairie people. Eight volunteers recount their fairy encounters in recorded conversational interviews allowing an exploration of the results in relation to historical encounters, depth psychology, and modern science. The aim of this study is to elucidate what might lead logical people to believe in something considered illogical and highly improbable from the wider culture’s perspective. Is it that subjects believe grew up learning to appreciate the existence of such beings and therefore are imaginably open to seeing them? Or, Is there actually something that leads them to believe that what they saw was real? Perhaps the place of experience is somewhere in between. I propose to explore these issues and expand on the body of work that already exists on the genre of collected encounters. How people come to believe that what they see is real, is part of the lived experience and central to this study.

## Qualitative Phenomenological Studies

This study is not intended as a fairy sighting or counting expedition, but rather an opportunity to reveal and observe the phenomenon of fairies being sighted. It applies the principles of qualitative research, in this case consisting of semi-scripted interviews, conducted as conversations and designed with the intention of producing a body of knowledge about first-hand fairy encounters, to extraordinary, transpersonal experiences. *The Sage Handbook of Quantitative Research*, Fourth Edition, offers current scholarly but clearly written direction in social research methods. “Qualitative research . . . locates the observer in the world. It consists of a set of practices that make the world visible . . . attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them” (Denzin & Lincoln 2005 3). The aim of qualitative research is “to make the world visible . . . to make sense of phenomena” (4). This is what my inquiry aims to do. It seeks, to not only uncover what is seen behind the veil by some people, but to acknowledge the lived experiences of the interviewees as a way of understanding what those powerful, out-of-the-ordinary experiences meant to them and how it has shaped their beliefs.

**Narrative inquiry and hermeneutics.** The narrative inquiry, a subtype of qualitative research, focuses on the stories directly told by those who lived them. It tends to be biographical in nature in order to elicit how the event has meaning in the subject’s life. Such an interview requires the researcher to establish a context that is relaxed, open, and flexible to the narrator’s needs. (Chase, Susan E. qtd. in Denzin & Lincoln 421-424). Narrative is a way of “meaning making through the shaping and ordering of experience, a way of understanding one’s own, or other’s actions, of organizing events and objects into

a meaningful whole, of connecting and seeing (421). The narrative interview allows the interviewer to “ask directly for stories, and perhaps together with the interviewee attempt to structure the different happenings recounted into coherent stories” (Kvale 1996 155). For some subjects, it is important to have their stories heard, which requires the listener/researcher to listen without judgment or suppositions. People who claim to have had fairy encounters often approached the interviews with more than one story that they would like to share: Others came forward with one story, and during its telling, remembered others. It was necessary to take into account that the telling of a short life history event (the fairy encounter), which may have happened many years prior to the interview, is more than a factual rendering of an event. It was necessary to consider the effects of memory altered by time, what social biologist and scholar Gabriele Rosenthal suggests is a result of “creation, reproduction and transformation” (2). Rosenthal refers to Husserl’s work on memory to appreciate what happens between the event, and retrospective perception of the event, the time, and the memory. In addition, Husserl theorizes that when events are recalled, they are done so in the context of the present time, circumstances, and anticipations. Hermeneutics are implicitly in the process.

Kvale frames his discussion of hermeneutics in terms of post-modern thought, which rejects the earlier concept of knowledge as “a mirror of reality” (52). Instead, he writes that reality is a social constraint in which “the focus is on the interpretation and negotiation of the meanings of the social world” (52). Thus, I enter into dialogue and interviews with people from the position of Husserl’s *epoche*, open to the lived experience of the informants and that what they share is real for them and has meaning in their life. In addition, I examine the interviews both individually and collectively for

meanings as they relate to Western culture, past and present. While hermeneutics is not a focus of this inquiry, it is an understood precept underlying the interpretation of the interviews themselves and in relation to the readings that inform the discussion.

Wilhelm Dilthey (1833-1911) was a German philosopher best known for the way he distinguished between the natural and human sciences. “Whereas, the primary task of the natural sciences is to arrive at law-based explanations, [i.e.] the core task of the human sciences is the understanding of human and historical life” (Makreel 160). I appreciate Dilthey’s insights connecting the process of how people experience life and the question of ‘what is reality?’ Dilthey suggests people are “obstinate” about what they perceive to reality if they only use their reason and experience, i.e. “the perceiving mind”. For these people, “The external world remains only a phenomenon; . . .[however], to the whole human being who wills, feels and imagines this external reality, . . .it is something independent and, is immediately given and certain as his own self – it is a part of life, not a mere idea” (162). By this, *Sage Handbook* editors, Denzin and Lincoln interpret Dilthey’s position to mean that a hermeneutical approach requires an understanding of the historical perspective of the viewer (8). I take this to mean that such an approach also requires an appreciation for the context of the individual – personal and cultural mythologies that the individual brings to their experience. Does someone with a Celtic or British ancestral background, one that is full of story, song, and poetry, that dances with images of leprechauns and sprites, expect to see fairies or something similar at some time during his or her lifetime? I have spoken to many people about this research project who do not believe in fairies and some would said they had heard fairy stories but could not understand how others might think they see little people. Other people I spoke to claimed

they did not believe fairies, i.e. incredible beings were real, but they would believe if they saw one. Unexpectedly, many adamant non-believers admitted they would love to see a fairy.

Just as qualitative research is often disparaged by academics who favor quantitative research, so too is the subject matter of this study sometimes ridiculed. In the spirit of honest scientific, phenomenological qualitative research, I suspended expectations and proceeded open-minded, and without judgment, with an “Epoche” approach” in mind. So down the narrow, sometimes veiled, and misty path into Tir na n-Og, land of the Fae to see who and what showed up for interviews.

### **Limitations of the Study**

The most obvious limitation of this study is inherent in its essence of the topic—that this is academic qualitative research concerning the existence of fairies. It is difficult for those with a scientific, Cartesian mind-set to take seriously the notion that there are well-educated, mentally competent, responsible, and even successful individuals and groups who believe, absolutely, not only in the existence of the fairy realm, but that they have had an encounter with some sort of fairy being. Thus, besides general issues regarding survey tools and methodology, including sampling, data collection, and analysis of words versus numbers, the terms “reliability” and “validity” take on a double meaning in the context of this research project. The experience and the interviewing process can be valid regardless of the interviewer’s or the dominant culture’s understanding of what is credible.

## Validity Issues

Validity and reliability, according to Kvale (2009) refers to, “whether knowledge produced through interviews can be objective . . . and is free from bias” (243). He adds, however, that in qualitative, hermeneutic studies we speak of “reflexive objectivity,” which means that the research should “attempt to gain insight into unavoidable prejudices [beliefs] and write about them” (243). In full disclosure, I must confess that I have mixed feelings regarding the issue of whether I believe fairies to be real, is relevant. Although I have never “seen” a fairy creature myself, or at least not one that I believe without doubt, part of me wants to believe them to be real and my personal mythology and cosmology allows for the possibility. Nevertheless, I am by nature a skeptic critical thinking is second nature to me. Quantum physics has shown that through entanglement that observers, as another entity, by implication of their presence, influence that which is being observed (Gilder 20, 331; Barad 3, 73). In physics, this relates to the phenomenon known as Schrödinger’s Cat and, the Schrödinger Equation describes quantum mechanical behavior (Greene, Brian 1999 109, 120-121; 2011 236-238). Husserl’s concept of *noema* reminds us that in being human we cannot help but be part of whatever we perceive. Thus I am stating upfront that particular stance on possibility of fairies will, according to entanglement theory, hermeneutics and perception bias necessarily affect the interviews and the writing of this thesis, just as how the beliefs of the person I am interviewing and what they imagine my beliefs to be will too. For, as Elizabeth Adams St. Pierre stresses, “The implications of entanglement are staggering. If one no longer thinks of oneself as ‘I’ but as entangled with everyone else – as haecceity, as assemblage

— what happens to concepts in social science research based on the ‘I – the researcher, the participant’” (qtd. in Denzin and Lincoln, 619).

During the interviews, there was a potential limitation either way. I could over-compensate and reveal shock and dismay on my face, or in the tone of my voice listening to stories I find outlandish and thus cut the interview short and miss a narrative recording. Alternatively, there is a further risk because I could lead the person on with a show of excess enthusiasm and involuntary eager head nodding. I try, and need, to be encouraging, apparently neutral. Another issue related to validity has to do with accuracy of memory over time. The fairy encounters may have happened decades before the interviews, and as the work of scientists Chabris and Simons has demonstrated, memory is not always consistent with the facts (2010 62-79).

### **Purposive Sampling**

The subjects, rather than randomly selected, are self-selected. It is difficult to avoid this when the desired population for the study is rare, or very difficult to locate and recruit, or both, as with people who claim to have had encounters with fairies. Thus, purposive or selective sampling, which targets a particular group of people, seems to be the only option. Fortuitously, *The Sage Encyclopedia of Qualitative Research Methods* (2008) maintains that “Purposive sampling is virtually synonymous with qualitative research . . . [and] for one thing; qualitative researchers are less often interested in asking about central tendency in a larger group” (Given 697-8). Although I encountered dozens of individuals who eagerly shared their fairy experiences with me on the spot, only a few volunteered to follow-up recorded interviews. Irish Author Dermot MacManus established “certain principles” for fairy interviews, which provided a compass for my

subject search and choices. Here are the basics of MacManus's principles: 1. The Central character is still alive; 2. that character is reliable; 3. the character is prepared to "stand over it [testimony] firmly and in all cases the incidents are well authenticated and can be verified by anyone" (MacManus, 11).

### **Minimizing Bias**

Purposive selection is by nature not random and therefore inherently not generalizable. The purpose of this study was to follow up with a small subset of the larger population – individuals who admitted to experiences with fairies. It was not my intention to conduct a random sampling of the general population for the incidence of fairy sightings, although an endeavor that may well be suited for future research. I did attempt to reduce sample bias pertaining to informant age, general lifestyle, and gender.

It is my observation there is a common assumption that children engage in more fantasy imagination play and so I wanted to make sure that age of encounters ranged from childhood through the lifespan. I also sought to have informants represent a cross-section of the sort of fairy-seers met or read about over the years to the best of my ability. This diverse group consists of what many people might consider likely as well as unlikely suspects. Respectively they include the hippy fringe, healers, artists, Pagan new agers, and, PhD physicists and other scientists and engineers, university professors, health care professionals, educators, even devout Christians. I also wanted to make sure that I had interview with people who saw fairy beings in this physical dimension as well as people who sensed or see in the psychoid realm. One soon learns it is best not to make assumptions about who might be a fairy-seer. You would be surprised!

Another bias I tried to temper was the gender bias. In our culture, fairies kitsch is often marketed to children and women, being associated with either cute female silly fantasies or darker, hyper-sexualized female characters, arguably manifesting the “good fairy” or “bad fairy<sup>22</sup>” archetypes. However, in the unique sub-culture of fairy people who are serious about their belief in fairies and deep respect for nature, I had a hunch that, just as many men/boys as women/girls had fairy encounters and if this was so, I wanted to capture this in the research. It proved more difficult to follow-up and interview men willing to record their fairy stories. Prior to starting my research and following an incidence when I discussed seeing fairies with some fellows at Oktoberfest in Germany a few years ago, I became aware, that it might not be easy for some men after my husband and I met some fellows in a tavern. These men and I started talking about my research. One particular Scotsman, visiting Oktoberfest as part of his friend’s bachelor party festivities, confessed quietly to me that he had once seen a fairy. Unfortunately, I audaciously and regrettably spoke about this to his friends who then teased him cruelly. Regrettably, he became embarrassed and upset. I quickly understood that culturally inculcated misogynistic norms might make it more challenging for men to open up about fairy encounters, especially to me – a woman they barely know.

The Munich incident informed my approach when I followed up on contacts and booked interviews; I noticed myself more comfortable enlisting women before men in the interview process. In all, I sent out twenty-five interview packages. Of these, sixteen resulted in complete interviews. While eleven of these responses and consents were from women, only five came from men. Admittedly, I have still several contacts from men that I did not follow-up vigorously. Thus, the interviews of three men and five women

presented for closer examination in chapters 3 and 4 reflect the population that responded.

### **Research Begins**

From library searches at the time, I was preparing the survey and Ethics Package. It seemed the only other academic work that involved interviews had happened over one hundred years ago by Evans-Wentz (*Fairy Faith*). I read it and other available accounts and non-academic narratives of human and fairy encounters with an eye for patterns to see if there were questions that needed to be included in the research tool that I would not otherwise consider. As a Registered Nurse I felt prepared to conduct responsible interviews in the community. Additionally, during my years nursing, I designed and implemented two separate public health community surveys and research projects<sup>22</sup>. Kvale's *Interviews, Learning the Craft of Qualitative Research Interviewing* provided specific background necessary for this study, including supporting documents, e.g. handouts, flyers, interview questions and consent forms.

### **Subject Recruitment**

Every interview prospect received a package that contained the following:

1. Informed Consent Form (Appendix B.1).
2. A Participant Information Form (Appendix B.2: This document asks questions about demographics, ancestry, and a comments section for a summary of the event to be discussed.
3. Instructions to Subjects (Appendix B.3): This one page of bullets highlights what the participant needs to know; for example: signed consents are required prior to interviews; interviews will be recorded; interviewees have

the right to withdraw at any time; and, the estimated time required for the interview.

4. My study-specific business card attached to a brochure which describes the research, covers the purpose of this research, the type of information suitable to share and how interested informants might contact me (B.4)
5. A cover letter, (sample Appendix B.5)
6. A self-addressed stamped envelope for return of the completed forms.

Interview packages were either mailed to interested persons, or handed out at fairy fairs and festivals I attended between November 2010 and September 2012 where I expected to meet people who might share possible experiences involving fairies, which I did. Neighbors, relatives, and friends of friends also came forward; word of mouth and e-mail being the primary methods of contact and communication between prospective subjects and myself. Flyers and promotional material highlighted that I was a doctoral student at Pacifica Graduate Institute seeking persons to interview about first-hand fairy encounters. After attending the Columbia River based event, the 2011 Fairy and Human Relations Congress (FHRC – Refer to Appendix A “All Things Fairy”), I decided to sponsor a table and pay for some advertisement in the promotional material for the 2012 gathering. In addition, my request for interview subjects was on some of the 2012 FHRC promotional flyers and posters. Subsequent to my appeal for candidates appearing on the internet, four e-mails came in prior to the Congress as well as four interviews during. The Fairy Congress happened from June 24 to 26, 2012 at the Skalitude Retreat Center near Wenatchee and the Columbia River in Washington State.

I sponsored a display table during the Congress behind which I set up an interview area. The table was set up with the following items:

- Books about fairy history to peruse,
- Pacifica Graduate Institute pamphlets and bookmarks,
- Dissertation background information, including a brief, flyer, consent forms and other handouts (see Appendices)
- My business card and flyers
- Large 22”X 28” display poster- photo of orbs with information about the booth.

As part of my research process, my husband and I traveled to Britain during July 2011. We spent three days in Glastonbury, England and then took the train to Scotland where we spent over three weeks touring as many fairy haunts as possible. For part of our time in Scotland, we journeyed with four other travelers<sup>23</sup> on a small tour around the country to “Sacred Sites” that included places recognized for fairy happenings. Among the fairy sites we visited were the Fairy Knowe, a solitary hill near Aberfoyle where Reverend Robert Kirk died in 1692, and where legend says he is trapped to this day; MacLeod Castle that houses the Fairy Flag, The Fairy Hills of Uig near the Isle of Skye, and the Fairy Glen and Fairy Glen Falls at Rosemarkie, Scotland. By chance or circumstance, three of the passengers on our tour had experienced fairy encounters which they wanted to share and they agreed to be interviewed during our time together and are included in this study.

Once completed consents were returned, I contacted interested participants by telephone and/or e-mail to set up a mutually agreed upon appointment time, suggesting that they allow for a minimum of forty-five minutes to one hour each recorded, face-to-

face taped interviews, which were preferred over the sometimes necessary alternative of taped speaker-telephone interviews. I held interviews in a comfortable, private space, such as a living room, office, hotel room, booth, or wooded nook. Participants had the choice of using Skype if they were not available in person. Scripted interviews took 30 – 45 minute slots; some subjects had several encounters and wanted to give more of their life histories. These longer interviews often took more than an hour. Although there were various technical issues with taping (usually user-based), most of the tapings were completed successfully. One interview taping was completely lost. Since I discovered immediately and because the conversation was very fresh in my memory, I typed up the responses straightaway and confirmed the results with the subject.

Several participants were particularly concerned with confidentiality, mentioning they worried that their social or professional communities might look unfavorably on their association with anything involving fairies. Informants were assured that their consent forms, communications, profiles, and interviews were kept in a secure file, classifying information would be mashed and their names would be used in the dissertation only as permissions allowed. Transcripts of interviews were mailed to informants for approval prior to submission of the dissertation. Minor changes were required from the people who returned their transcripts.

## **Subjects**

The recruitment and interviewing of subjects and the interviewing process continued November 2010 until August 2013. Some people wanted to be interviewed because they liked or were fascinated by fairies; few moved on to an interview because of the narrow search criteria, which required participants self-report Celtic or British

ancestry and that they have actually seen a fairy being of some kind- using a wide definition. It also became apparent to me that myth, legends, lore, and sightings of intermediary beings were and continue to be familiar to cultures other than Celtic and British origins. Indigenous people from North and South America, Hawaii, Mexico and South East Asia came forward with stories to share and I often regretted that I had limited the scope of the study informants of British or Celtic ancestry.

An informal conversation conducted before engaging potential informants in study paperwork served as a satisfactory pre-screen for anyone who stated or presented with disqualifying traits. Although not necessarily objective, this pre-screen was my way of sorting out unsuitable interview subjects. My background with medical assessments and evaluations helped me to identify people with obvious bizarre behavior or stories that lacked consistency, and self-reported use of psychotropic or hallucinogenic substances. One subject whom I interviewed in Scotland admitted to using psychedelic mushrooms the night before their fairy experience; subsequently I did not include them in the final selection. RPGers (Role Play Gamers<sup>23</sup>) and Live Action Role Players aka LARPERS<sup>24</sup> and only pretending to see fairies and other possibly less-than sincere candidates were screened out. Individuals, who seemed genuine, filled out the Subject Background form, which included a specific question on whether they were under the influence of drugs or alcohol at the time of their fairy encounter. Although there is always a risk that subjects will not respond truthfully to this or other questions, ensuing conversations often revealed relevant screening information.

Presented here are the eight subjects:

1. Isobel, now retired, saw gnomes as a child in Ireland; corroborated.

2. John: semi-retired, an artist both sees and senses fairies now and his wife corroborates.
3. Ms. Anon: now Retired, saw a flying fairy over 20 years ago; corroborated
4. Jenna: now 22 years-old; saw a tiny humanoid running; corroborated.
5. Julian: now 21years-old; saw a tiny furry humanoid, corroborated, also senses fairies he calls Tree Beings
6. Pat: is mature, working, and professional. Senses and sees fairies.
7. Xavier: in his 30s, saw fairies as a child, now sees and senses many things
8. Freya: semi-retired; senses majestic fairies in tradition of Findhorn, Scotland

From the Participant Information form (Appendix B.2), I was able to create demographic profiles of the subjects at the time of the interview as well as at the time of their encounter with their fairy being. For some people, the telling of their fairy encounter was a very private, potentially embarrassing disclosure. I cannot emphasize how extraordinary, and humbling it was for me, that so frequently an individual said, “I am going to tell you something I have not shared with anyone before”. With this in mind, subjects had the choice of using their real names, a pseudonym such as their middle name, or they could choose to be identified as anonymous.

The interviews took place intermittently over three years as subjects showed up and became available. In a relaxed, comfortable environment where I sat near but always at the same level as the subject, the semi-structured interviews began with casual conversation conducive to more open and unguarded discourse. If on the telephone, I would open conversations with “chit chat”, thanking them for taking my call, asking how the person’s day was going or the weather, just to put them at ease. This time usually

involved a pleasantries of mutual fairy interest, gradually moving into a review of the consent forms, their profiles until I provided a description of how I anticipated the interview would unfold and how it would be recorded, reminding the interviewee that they could stop at any time, for any reason. In addition to the taping of interviews, I also took brief notes while I followed the roughly pre-set questions (Appendix C).

A family member who is a professional transcriber and who signed a confidentiality agreement transcribed taped interviews with my oversight. Since subjects were asked equivalent questions, the transcriptions follow the same basic format thereby reinforcing how accuracy and reliability relate to the value of the study and if it can be replicated (Kvale, 245). Once a level of trust and comfort had been established I would inform the subject that the prescribed interview was about to begin. Questions moved the interview forward in a semi-structured fashion, from general demographics, contextual questions to more personal, to details about the fairy encounter, and finally, questions about how the event may have affected their lives. Further, the questions were open-ended and flexible, thus allowing for additional probing and specifying inquiries (130-140). As face-to-face interviews and fact-finding assessments, consent forms and issues of confidentiality are familiar territory, I was able to monitor participants' verbal and body language for comfort levels and adapt the lines of questioning accordingly.

### **The Survey Tool**

Question areas developed out of pre-study interviews and literature review and include subject's background regarding age, inherited cultural mythology, and personal beliefs in fairies prior to events: More specifically,

- What was it that convinced people to believe their fairy experience was real and not a figment of their imagination?
- Is there a constellation of features to these encounters – such as the age of observer, the place - degree of urbanization or wildness, the season?
- Are there contextual thresholds such as the time of age of informant, day, the place, proximity to nature, water or trees?
- How did the fairy encounter change the way that the subject sees and believes the world to be, if at all?
- Why do some people believe they see fairies and others never see, or never see or believe?

### **Data Compilation and Analysis Process**

During the analysis the researcher, more than ever, must keep in mind the intentionality and transcendence of phenomenological perception and seeing – including consciousness. Philosopher and Phenomenologist Giorgi borrows from Husserl and writes: “thoughts and ideas can be perceived even though they do not present themselves in a sensory way” (Giorgi 2009 184-185). Thus, phenomena may very well manifest in ways beyond what the researcher may know and therefore may not be able to predict. Analyzing the results with a phenomenological, hermeneutic approach allows room for some subjective interpretation and the possibility of something missed. The experiences shared in the interviews are unique for each subject and are not meant for generalization to a larger population; however, patterns and motifs that emerged from the group may shed light on the phenomenon and enduring belief in fairy sightings.

I believe this project is part of a recent trend towards a combined informal, general inductive, and hermeneutical analysis, one “traversing the qualitative continuum, [and] . . . straddling methodological camps” (Ellingson L. qtd in Denzin, 601-603). An advantage of a general inductive approach is that it allows key themes to reveal themselves rather than restraining data by a structured methodology (Thomas, David R. 2006 2). What this means is that in addition to looking at all of the interviews individually, thematic narratives of fairy lore and Jungian psychology, I will also summarize raw material from the transcribed interviews and look for patterns of meaning in relation to those same ideas.

### **What the Heck is a Constituent Invariant?**

A re-reading of the conversations and working with the transcriptions albeit exciting, became frequently a prodigious process. Each interview grew more potent with every review, revealing depth and more connections. Consequently, I found the Literature Search coverage of phenomenology and qualitative research methods invaluable in my own process of discovery, ultimately guiding me in the design and application of a method of “clustering and thematizing” using invariant constituents and themes from Moustakas (Moustakas 1994 120). This process used in concert with Husserl’s framework facilitated entry into the non-judgmental *epoche* to find the essence or *eidos* of the fairy experiences (34-35). Further, this approach sets the stage to approach each interview at first individually “in its singularity, in and for itself [and] in its totality, in a fresh and open way” (Moustakas 35), and then all the interviews together as a whole, to look for patterns and similarities – or differences and not just as individual experiences. Designing a chart of constituent invariants as a way to detail the interviews, necessarily clustered ideas into themes for analysis, and provided an adjunctive approach to interpreting the text of the

transcripts. Individual Variant Constituent charts, an overall summary chart, and the List of Emergent Themes, both found in Appendix E, ultimately highlight phenomenal themes that clustered for the entire study. This information will be the backbone for discussion in Chapter 4.

The Subject Variant Themes charts facilitated data groupings and patterns to coalesce; however, it is not possible for variants to capture the entire essence or *noema* of individual encounters as well as the nuance, and the complexities that arise within the unique landscape discovered in interviews regarding fairy phenomena. Therefore, excerpts from individual transcripts, allow for deeper discussion, particularly pertaining to interviewee's reflections often combined with the subject's own psychological and philosophical interpretations.

With emerging themes vying for consideration, even in the formation of the questions, and remembering Husserl's Epoche, it was essential to actively listen to informants tell their stories and again later during the compilation process, to have an ear for the words between the words. One unforeseen consequence of the interviews being staggered over several years is that I was able to approach each one with open and fresh attention. This freshness enabled me to listen with fewer recent comparisons during interviews and later, to review transcriptions with attention to openness to what might emerge rather than with too many pre-conceived notions, perhaps mirroring similar guidance given to anyone tempted to venture into the land of Fairy.

This study, as a rarity in mythological undertakings is a blend of qualitative phenomenological, hermeneutics with a small amount of quantitative deduction to demonstrate patterns in the phenomena examined. Purkiss writes, "One of the recurring

problems with fairies is that hard bony thought constantly melts in to a jelly. Which is part of her [fairy's] bag of tricks, tricks which let her vanish whenever she likes" (2007 18). I interpret this to mean that few people, let alone scholars take the subject of fairies seriously, opting instead – or being distracted to consider only fairy characteristics or cuteness factors. I prefer to take the risk and lift the veil, to peak and see the bony things not glimpsed before. What might be the value of such a study? Still in the planning stages, it is too soon to know. However, already this work allowed individuals who held their stories and beliefs secret to have a voice and know they were not alone in their experience. Moreover, contemporary accounts of first-hand fairy encounters contribute to the historic collections of similar testimonials in the Celtic tradition. Perhaps the fairies will help open the way past obstacles and darkness that get in the way of openness to other ways of seeing and believing. Let the fairy quest begin!

## Chapter 3. The Interview Results

### Overview of the Results

As introduced, this dissertation examines the enduring belief in fairies. My interest in this topic grew from an impulse to interview subjects approximating the countless individuals who over the years had told me of their first-hand encounters with fairies, elves, tree spirits - entities one usually assigns to myth and fairytales. During those earlier conversations many people were emphatic that their experience was real, leading me to question the nature of the belief system, particularly given such beliefs lie outside socially accepted norms.

To review, my intention was to look at transcripts from eight interviews and explore the phenomena for patterns in seeing, perception and belief. Besides establishing Mythological Beliefs, Contexts, Content, and Reflective Musings, several other patterns considered during development of the interview questions as presented to participants in the study include:

- Whether individuals interviewed for this study have backgrounds strong in fairylore, and storytelling resulting in more mythical belief systems, suggesting a particularly receptivity before their encounter towards believing in fairies,
- Can similarities and differences be found in a small sample of rather unbelievable fairy events?
- Are there specific aspects or moments of the encounter that convinced the subjects that fairie beings are real and true? and,
- How did the experience change individuals' perceptions and beliefs? (Refer to Questionnaire, Appendix C.)

## **The Eight Fairy Seers**

Five female and three male subjects, ranging in ages from children to seniors at the time of their fairy event describe a variety of visual and felt or sensed fairy-being experiences. More women than men were interviewed thus more women than men in the final eight narratives reflect the gender skew. Subjects generally expressed concern that their fairy episode may have happened “a long time ago”; nonetheless, discussions ensued with fluidity and seemingly without conjecture. While three individuals refer to one-off encounters that happened in the distant or recent past, the other five note that they continue to see fairies sometimes (three) or all the time (two). Though half of the featured interviewees reported that they corroborated the fairy encounter experience with another person, because of the passing of years, relationships and miles, only Julian Subject Number Five was available to corroborate the experience of Jenna, who is Subject Number Four.

## **Subject Interviews**

### **Subject number1: Isobel.** (Personal Interview 16 June 2011)

“Isobel” was eager for me to begin my dissertation so that she could share her stories. The interview took place in her living room. Now in her early seventies, Isobel is originally from Ireland. A retired Registered Nurse with a university degree, she still busies herself taking care of people she knows when she is not taking exercise classes at the local community center. Isobel also travels often and far with her husband, a retired aerospace engineer. The event Isobel shared with me took place in County Donegal, near the village of Letterkenny, Ireland when she was a girl about thirteen years of age. Her sister also witnessed the event.

Isobel told me about her beliefs before the event: “I think that I really didn’t believe, but I knew there might be such a thing as fairies. I’d met people who had said they’d believed in fairies but I didn’t really believe in them”. Isobel also commented that where she grew up, there were many people who believed, especially the older folk.

Isobel remembers:

We had many people who believed in fairies and leprechauns and banshees. We had a few places named after fairies. We had a Fairie Mound, a Fairie Ring and a Fairie Hill. . . there were a lot of people who believed in the wee folk, as they were called over there . . . People in the older generation, . . . in their 50s and 60s when I was growing up, had much more vivid stories and believed vehemently in these wee folk. The younger generation, my generation, rather got away from this belief.

Isobel added that her mother did not believe in fairies but that her father did. She talked about the farmers and fairy traditions in the old country as she remembers stories the older folks used to share, including those about the holly tree on her father’s farm:

On the farm where my father lived, we had a holly tree. In Ireland, and maybe here, fairies live in or under these holly trees. Farmers would be planting fields and plowing fields, but they always left a large space for the wee folk by the holly tree. I remember that quite notably. My father was quite adamant that his boys [the men who plowed his fields] left a space under the two or three holly trees we have. You never cut down a holly tree because it brings bad luck for the rest of your life, because you destroyed where the wee folk lived. My dad was a believer. My mum wasn’t but my dad was.

Isobel recalled that the encounter happened one evening after she and her eleven-year-old sister had spent the day cleaning the house of an elderly woman known to their family. As they walked home by the local Fairie Hill, her sister’s bike got a flat tire –so they decided to sit and take a break from their long walk even though it was getting dark.

Isobel describes the scene:

We were maybe ¼ mile from the fairy mound. My sister’s bicycle got a flat tire. We were kind of stuck. We were wheeling [walking] our bicycle

and when we got to the fairy mound, we just sat down because there was a little seat there. People used to go there and sit and watch for fairies. My sister with her bike and I were walking, and we sat in this seat. The moon was shining, it was really bright, maybe 9 or 10 at night. Suddenly, my sister says ‘did you see that?’ She told me she saw a leprechaun.

Isobel did not initially believe her sister and actually scoffed at her. In Isobel’s own words: “I told her [sister] she was crazy with all her superstition. She told me she had honestly seen something and told me to look up at the hill”.

Following this, Isobel shared how she communicated her initial disbelief to her sister, but then she goes on to describe what she and her sister saw that night. In Isobel’s own words: “And there really was—there really were 5, 6, and 7 of these small creatures! They were looking at us from the top of this mound. They were looking down at us and we were looking up at them. And we didn’t say a word”. Isobel is sure the wee folk on the hill made eye contact with her and her sister although no words. Over fifty years later, Isobel still adamantly believes there were several little elf men standing on a hilltop that night.

An admittedly skeptical person, fact base professional, and a product of her Irish Catholic upbringing, Isobel discussed her change of belief. I followed up on this line of thought and inquired, “What persuaded you that it was fairies or the wee folk and not something else [more explainable]?” To this, Isobel answered: “What really made a believer out of me that night was when we went to get our bikes and my sister’s tire wasn’t flat anymore. It was fixed”. She continues: “I saw with my own eyes that her tire had been flat and she couldn’t ride her bicycle; [but when we saw it fixed] – That’s when we kind of got a little scared”.

Today Isobel acknowledges the incident that evening challenged her tendency to doubt and made a fairy believer out of her because of two pieces of concrete evidence – that her sister also saw the little people and the repaired tire on her sister’s bike.

Relying on the survey tool, I asked Isobel about her reaction to the event: “Do you recall how or what you felt at the time or shortly after the sighting?” Isobel responded with the following comment: “It felt special because people had talked about wee folk before and we dismissed it. We always joked, ‘how much did you have to drink the night you saw it?’ We hadn’t had a drop to drink that night though! We were only 11 and 13 years-old!”

Isobel’s fairy encounter, corroborated by her sister, happened almost sixty years ago. Sharing the story now was easy for Isobel and her face lit up as she responded quickly to every question –as if she was recounting an event that happened a week ago. The story remains a personal treasure that she holds dear and rarely shares.

**Subject number 2: John.** (Personal Interview 07 July 2013). I met John at a Fairy Convention where he was selling specialty fairy houses, art, and videos about how to make the fairy houses that he makes and sells in partnership with his wife, a practicing professional psychologist who shares his affinity to and seeing of fairies. John is a mature man with greying hair, a twinkle in his eye and a love of nature who appreciates living in the present and taking time to tell a story. He is also an accomplished artist, and puppeteer, proud of his traceable Pictish and Scottish ancestry. Like many people I have spoken with, John did not grow up in a fairy-friendly, mythic household. He commented that his mother in particular was quite religious and regarding fairies –there would be “absolutely none of that”. His childhood bent towards the arts, and early practice as a

puppeteer was fertile ground for listening to the silent whispers that allow puppets to animate. John shared some of his earliest fairy recollections in his own words:

[With] my earliest experiences, I didn't have a name for the spirit voices that were alive for me. . . . [When I was young] My friends and I did a skit in the garage. . . . The idea of animating the invisible was something that I was fixated on from that moment on. I started out as a puppeteer when I was ten. At the time I had my earliest experiences, I didn't have a name for the spirit voices that were alive for me. My earliest memory of it [the spirit voices] is really when I was quite young.

John concedes that his perception and seeing of 'them' has developed over the years as he has learned to observe, listen and trust more. He told me that he now both sees and perceives visible and imaginal fairy beings on a regular basis. And referring back to his "[t]hose voices in nature and wild life were more real to me than most of my friends. [However] I didn't really grant fairies the authority of personhood for a long time. . . . To receive confirmation that *spirit other* exists is pretty remarkable stuff'.

It took many years for John to accept or believe what he was seeing. I am always curious about how people feel when they suspect or first believe they are witnessing or communicating with fairy spirits.

John also shared other profound visual experiences. He began with an event while he was away at a retreat with his wife Bridgette. As background and preamble, John told me that two light-being fairies, Light-That-Listens and Elderhill visit and interact with him on a regular basis. John's conversations with these entities are elaborate. He related the first time he encountered these beings:

When that first encounter happened, I was sitting at my drawing board in my apartment in Burbank. It was early in the morning. That's sort of a creative time for me, it's when I can let my mind wander. It's when I can be most at leisure. It's the most creative time for me and it always has been.

John explained how Light-That-Listens told him about her past lives and how she came to be a fairy. John and Light-That-Listens in dialogue:

I said ‘who are you?’ And she said, ‘well I have been in more than one incarnation. I was an Indian. My father was a trapper and my mother was an Indian. My father purchased my mother; she had been [word inaudible] from her tribe and she didn’t know [word inaudible].’ Her supposition was that her mother had been a fairy.

John continued and shared another visit with Light-That-Listens He sent photographs he took of this experience (see Appendix D). Here he recounts an experience he had while at a spa retreat with Bridgette:

I was thinking about a particular fairy that visits often. There are two fairies who are old friends of mine. One of them is called, Light-That-Listens, and the other is called, Elderhill. Anyways, I was trying to sleep, and I opened my eyes and on the wall opposite me in this dark cabin was this projection of this spirit, Light-That-Listens. What I was thinking about, she [referring to Light-That-Listens] engaged me in—like a conversation. I knew it was her, because she showed me her image and then I heard her voice.

Sometimes John says he can hear the fairy voices in third dimensional reality.

John continues about his light fairies: “And then the [light] image differed slightly and it was Elderhill. I had very literal conversations with both of them. That kind of experience has happened to me repeatedly”.

Later, John explained to me that most of his communication with these fairy energies is very subtle and hard to describe:

The simple answer to your question is that I hear them on a cellular level. An explanation of what I mean by that may require a more lengthy discussion. I found this TED Talk, which I believe illustrates what I mean, how all things in the universe from the macro to the micro, communicate with each other: [http://www.ted.com/talks/steven\\_strogatz\\_on\\_sync.html](http://www.ted.com/talks/steven_strogatz_on_sync.html). This [Ted Talk] illustrates the patterns in the entropy of things. This is like a binary code in communication, an entire language made up of push, pull, on off sequences. Back in the day of Morse Code, two experienced Telegraphers could recognize the "hand" of another by the personality of the

transmission. They recognized the voice. The language that I hear operates in the same way across several "platforms" at once visual images, word ideas, memories [smells, emotions], impulses [look left] and so on. Like the telegrapher, I have practiced this telegraphy, this mode of communication to the point where I am aware of very minute subtleties that form the voice.

Seeming to reference back to his earlier point about definitions, John explained further that he thinks fairies present themselves to different people in different ways: "I haven't touched, held or seen a fairy in the conventional [three-dimensional physical reality] way that some people say they have. I don't dispute that they do, it's just not my talent. It's my experience with all things in the spirit realm that they will speak to you in whatever way you are most conversant in". John, a professional artist, sent me several photographs he took of the fairies he has seen (Appendix D)

John had told me that in the beginning when as an adult he began to notice things, he did not understand what was presenting to him. Following up on this, I asked him what it was that convinced him those fairy experiences were real. John's response: "For all intents and purposes, I'm a normal human being, but I stumbled into an extraordinary experience. That experience was convincing to me because "It" knew things about me that I hadn't thought about for thirty years. It knew intimate details about aspects of my life ... My disbelief had nowhere to hide". John then wanted to tell me about another "fairy" event that he shared with Bridgette:

Bridgette and I were wandering our woods here at Woodlands. We found a path in the woods, and we thought it felt very "fairy," so we started following it. The reason we were attracted to it was there was a quality of miniaturization to this path. It was a very ancient forest but in miniature. All of the sudden we came to a point in the path that was blocked by two branches that made the perfect "X" across the trail. We decided that we were being told not to go any further, so we turned around and started to head back. We turned around and right where we had just stepped, in the middle of the trail, was a beautiful striped racer snake. It was moving imperceptibly slowly. You could tell it was moving by the tracks of where it had been more than anything else. It was like watching the hands of a

clock move. The snake said, “My name is Sarah,” or at least that’s what I thought she said her name was. When I repeated the name back to her she laughed and said “that’ll do for now. I’m the gatekeeper for the fairies, and I’ve been asked to test you to see if you’ll follow our directions, and you passed”. And I looked at Bridgette and she looked at me, and I said “what did you just hear?”, and she repeated back to me exactly what I just said to you now. When I looked back at the trail, there was no snake”.

For John, this was the most significant of all his stories. With tones of seriousness and awe slated with the slow cadence of a Gaelic Seanachie, John finished his story:

That night, I had a dream in which the snake came to me. The snake said to me in the dream ‘my name is difficult for you to understand unless you understand our language. Snakes don’t have ears, we pick up vibrations from the earth with the diaphragm. We hear stuff through taste, which we can sense with our tongue, and aromas, which we can both sense and reproduce. There are microbursts of air. When we speak, our language is comprised of all of these elements simultaneously, so it is much deeper than your language. My name is Saha. Go down to your computer’. I’m still asleep at this point, but I go ‘okay’. I wake up in the morning with the word “indigo” in my mind. I go down to my computer and I pull up Photoshop and I bring up the color Indigo. I get this dialogue, which was a dissertation on the uses of the color Indigo. It is [the color] indigo that shuts off the internal Saturn of your mind and the voices in your head. I wrote that down. What Saha told me to do was to fill my screen with the color indigo and stare into it and as I do that my whole interior language stops and their entire interior language starts.

John spent many years of his life as a puppeteer and he finds parallels in the experiences of animating a puppet and attending to the world of fairies. In partnership with Bridgette, he now leads workshops and retreats for people who want to connect to the Fairy World. His specialty is creating fairy houses and doorways – which they see as gateways to the Fairy realm. John and his wife Bridgette now devote a large part of their lives to creating fairy houses and teaching other people of all ages how to access fairies and their world; it seems a quote from their website fits here. Moreover, this poetic comment echoes John’s sentiments that much of the natural world is a gateway to the

fairy realm: “Twig, stone, and sand are introduced to each other and the songs and memories they carry are woven together to create magical dwelling places for Fairy Folk. Each house has a story to tell, a tale that opens the door between the Fairy Realm and the mythic imagination” (Crawford, John 2013 “Fairy Woodland”).

John’s shared experiences help newcomers understand the broader definitions of fairy as used in the fairy seer community today.

**Subject number 3: Ms. Anon.** (Personal Interview 2 March 2011). Subject number 3 like the previous two informants, was not alone at the time of her fairy event and shared the experience with her now ex-husband. A college graduate with a post-graduate degree, Ms. Anon is now retired from her work as an advanced professional in her field of work; she was in her mid-fifties on the day of our interview. Although Ms. Anon cannot confirm her ancestor’s countries of origin, from her family appearance and traditions she thinks British, or Northern European. Ultimately, she expressed that the United States is her country of heritage and we agreed that her interest in Celtic fairies supersedes the need for direct knowledge of ancestry. Initially recruited by my daughter who met her when the two of them engaged in a conversation about fairies I immediately made contact with Ms. Anon and we quickly arranged a face-to-face interview in my home. Ms. Anon was excited and cautious about taping her story, and I have honored her preference to have her real identity concealed.

Regarding her belief in fairies prior to the encounter many years ago, she says did not believe emphatically, nor did she disbelieve, even though she would “never” have talked about such things around her parents. Ms. Anon commented: “I cannot remember believing in fairies specifically but I remember believing that anything was possible. I

always believed in other worlds, hidden worlds, off worlds”. Ms. Anon related her fairy story that happened when she was with her ex-husband in the forests of Big Sur Julia Pfeiffer State Park after a big fire there, sometime between 1987 and 1990. The two of them were there to help heal the fire-stricken trees, as tree-huggers did then. While in the trees just off a trail she thought she saw something out of the corner of her eye. I asked her to tell me to describe what happened and even what it felt like at the time.

Ms. Anon describes the fairy encounter that she and her ex-husband witnessed:

Out of the corner of my eye to the left, I saw something flying and I immediately thought it was a butterfly. As it got closer...; it is hard to say how far away it was...but it was just a little point, but as it got closer, I realized it was kind of bright for a butterfly. It had to be sunny because then I thought well sunlight must be filtering through and catching some luminescent part of the wings or something like that. Since I thought, it was a butterfly I didn't say anything to my husband at that time. As it got closer, and I never realized this distinction before, butterflies fly horizontally and this was flying vertically, barely at an angle vertically. And, as it came closer, the luminescence was kind of a white bluish luminescence. As it got closer, I can't remember how close it was – maybe about at eight feet – it hit me that because it looked other worldly, I asked myself, 'is this a fairy?' [this was said with animated breath].

What I heard from Ms. Anon in this passage was her logical mind trying to consider what other thing this little flying being could be. She continues:

Then, it got closer at about maybe 6 feet, and I saw the human legs hanging down from the luminescence. I couldn't make anything out at that point other than the human head and a little bit of the legs and then I knew it was a fairy and I completely froze in awe and I also didn't want to disturb it. I didn't want to disturb it coming, I didn't want to disturb its experience. I did mumble to my husband 'do you see what I see?' and he said 'yes'. And so we both stood there and let it approach and [*Ms. Anon took composing breath*]. And when she got closer, I could tell it was female, when she got further than an arm's length, she was just beyond my arm's reach, I wanted to somehow communicate with it but not with words, because it looked with a different essence than me.

Looking as if caught up in a surge of memories, Ms. Anon provided additional imagery of the fairy she saw with her husband that day:

[It was] Transparent; luminous. She was so bright, you couldn't see through her though. She was about 4 inches [long]. The wings were bigger and more rounded than I imagined [they might be]; [the wings were] real full and not as pointed. Not pointed. I didn't see her hair. She was that blue luminescent light. I just saw the bare outline of her head, light, wings and legs. She had feet and no shoes. Little human feet. Little tiny feet.

Ms. Anon describes how the fairy vanished:

So I was trying to say hello, and are you real? Do you have something to say to me? And, are we sharing? . . . and I wanted to share a moment. It all happened so fast and then my husband reached for her. As his [ex-husband's] hand went out, she took off in a straightaway direction. And that was it. The light just disappeared into a point. . . . I wish it been a longer time.

When asked how long the fairy was in sight, she answered “maybe only fifteen seconds from when she left to when she disappeared. All told, I saw her for about 45 seconds. The whole things probably lasted a minute, if that. . . . The light just disappeared into a point”.

I asked Ms. Anon what she was thinking at the time of the event—and if she thought about what happened since. Ms. Anon answered, “I was busy communicating rather than listening at that point. I never conjectured at the time why she came to me . . . . I was elated; I wasn't in any way upset by it. Now I'm even more obsessed to fairies. At that time I think it was my love of the nature—I'm so connected to redwoods and forests and ferns”.

In recent years, Ms. Anon has found a way to devote a significant part of her time to sharing her love and fascination with fairies.

**Subject number 4: Jenna.** (Personal Interview 02 January 2011). Jenna was eighteen-years-old and an honors high school student at the time of her corroborated fairy sighting. She self-reported Scottish, Irish, Welsh, English and Northern European ancestry. At the beginning of the interview, Jenna communicated to me that she had seen fairies on at least one occasion ways prior to the most recent encounter referred to in the study. She also noted that she comes from a family with mixed beliefs in fairies; her father is a scientist, and “businessman” who denies belief and her mother is a believer. Jenna also grew up hearing her late paternal grandmother’s first-hand account of seeing about a dozen little fairies dancing across a swing in her grandmother’s garden when grandmother was pre-pubescent girl in the nineteen thirties growing up in the Ottawa Valley of Canada.

Excerpts from Jenna’s transcriptions reveal her casual, teenage colloquial way of speaking at the time of the interview. She shared two accounts of seeing little yellow fairy lights in her bedroom when she was between nine and ten years of age. Jenna described the fairies as “like lights shaped like fairies”. When asked, she commented that she understood the fairies communications to her were reassuring. She said it felt like they were telling her the following: “They...It was kind of like the fairies were just letting me know ‘yeah, we’re here!’”

Jenna and I interviewed alone, face-to-face in my office in Goleta. At the time of her more recent corroborated event, Jenna was with her boyfriend at the time, (Subject Number Five) when they simultaneously saw what they described as a humanoid-looking woodland creature approximately eighteen inches to two feet tall. She described how she

and Subject Number Five were walking near a brambly part of a forest where there was tall grass and flowers: when something they saw crouching in the grasses startled them:

Where I saw it, it was in the flowery area on the side of a trail . . . . We were walking and we stopped. We thought it was some kind of animal. We both stopped and were like, ‘wait a minute, what is that?’ And, then it stood up and started running away like a person; and we freaked out and like yelled and booked it and we ran away!

Jenna then went on to describe what she saw: “I would say it was a little person, but it had the wrong proportions. It was about two feet high and it had long arms and it was people shaped, but its arms were too long. It ran away in a running motion”. While Jenna described how little humanoid figure in the woods ran, I watched as Jenna demonstrated the motions by hooking and pumping arms and bending her knees as if running like a person. I continued questioning to see if Jenna could remember more details of what she saw and asked, “What would you say the proportion of the head to the body was and did you see any other details?” Jenna paused for a moment and answered: “Umm, the head was maybe a little bit bigger than normal but pretty much right. . . . It was getting dark, we just saw shapes. . . . It looked like it was sitting like a rabbit, and then it stood up on two legs and ran away when we came too close. . . . It ran away too fast”.

Following this last line of questioning, I was curious if Jenna might have picked upon how the little person perceived this interaction; subsequently I asked her “Do you think it was frightened?” Jenna replied, “No. It kind of seemed like, ‘No, I just want to peace out.’” I asked for clarification here , “Jenna do you mean, as if it did not want to be there anymore or wanted you to leave?” to which she agreed. As with other interviewees,

I asked Jenna what it was or how she came to think or believe the creature she saw was real little humanoid and not an animal species. Jenna responded emphatically:

It felt real. And, because my boyfriend at the time saw it. It wasn't just me. I may have doubted it more if it was not—if it was just me alone I might have doubted it more. But we both saw it and we both reacted the same way and we both saw the same thing.

Although Jenna found this last fairy experience a little unsettling, we talked about whether having her belief in fairies validated by corroboration had changed her ideas or shaped her worldview. Jenna's thoughts here:

It makes me kind of respect things more; and know there are more consequences to my actions. It's not like it makes me think I'll get the wrath of the fairies but it does makes me think the world is a way bigger place than most people are aware; that is the biggest thing I get from it.

**Subject number 5: Julian.** (Personal Interview 14 January 2012). Julian is the ex-boyfriend referenced by Jenna, subject number four and he told me that approximately two years had passed between the incident they experienced together and Julian's interview; Julian was nineteen and a university student at the time of the interview—nearly two years older than Jenna's age when she recorded her interview. Julian reported his ancestry as mixed Irish and Russian. He also related to me that he was also an honors student in high school besides his involvement in Aikido, was captain of his high school's Varsity Wrestling Team. Ignoring caution, Julian his full real name used in the dissertation, insisting he was not worried if anyone should “find out”—that he saw what he called a “forest gnome” or that he believes in “invisible realms”.

I asked Julian to describe the encounter as he remembered it. His detailed portrayal of the event as it unfolded:

It was dusk, above the beach on the bluffs. I was walking back, with my girlfriend at the time. We were walking through grassland, basically. There were stalks of grass, basically a foot high maybe. In the place where I saw “it” (the being), the grass was very low—it was in a clearing. I believe this was the summer of 2009 and it was dusk, the sun was just setting. It was near the Pacific Ocean. There was a creek a half a mile away, near the bike path and we had just come up from the ocean, so there was a lot of water nearby. There were trees near us. We were walking along the path and I felt Jenna tense up and I looked off to our left. I looked off where she was looking, and I saw this dark shape. It was seemingly furred—it seemed to have dark fur. It wasn’t dark enough to where I couldn’t see it clearly. It was about two feet tall, maybe two and a half. It was crouching down when we saw it. As we both noticed it, it stood up on its hind legs, and ran off in the direction of the trees, away from the path. It very clearly was bipedal. It ran on two legs, swinging it’s arms like a human would, but it was clearly not any animal I have heard of – nor any small child, because it was covered in fur. It seemed like it had ears that were kind of pointed above its (missed word). It was  $\frac{3}{4}$  of a foot in diameter. It was proportionate like you would think a stalky little person should be. Raccoons would be the closest analogue, but it was much too round and had lanky arms and shorter, stocky legs. I didn’t notice a tail, and it seemed to have knees when it ran. I didn’t see its face. I did not sense if it was male or female, but it didn’t seem to have a maternal aura to it. It was definitely not, distinctly one or the other. It made light noise. It seemed dense but moved very lightly and fluidly.

Julian then told me, that in that moment he felt inclined to run after it out of curiosity but Jenna was unnerved so he stayed with her instead. As to knowing “it” was real, here is Julian’s response:

The very visceral and emotional reaction I had to the creature, and the fact that it was a very dense body and not an ethereal shape. (pause) And then, the fact that I was with someone else, and I was able to talk with her and confirm that we’d both seen the same thing and we both had the same general reactions. This is what convinced me that the being was indeed real.

Julian received mixed responses from friends he told at the time and since then has been more careful with who he shares the story.

I didn’t really have a good framework for explaining it. I actually did tell some of my friends but because they hadn’t experienced anything like it – they had no point of reference for saying “cool, that’s neat, I’ve seen that

too” or whatever. . . . People asked me if I was high (on pot), but I wasn’t. [Since then] I’ve been cautious about who I’ve told. Some people just won’t be able to accept it as a reality.

This was Julian’s first visible fairy encounter; he told me that ever since that first time, he often experiences “dancing lights” in the forest, or what he refers to as “Great Beings” that manifest around trees. Julian’s own words to describe what he sees and perceives in forests:

When I’m out at night in the forest, I’ll sometimes see dancing lights, usually of the golden or yellow color. Those are usually congregating around places that people haven’t traveled around heavily or worked with heavily and have good energy. . . . Beyond that, usually around trees, either enveloping them or hovering above a patch of trees, I’ll see these great beings. They often have stories or images enfolded within them. Sitting within them they’ll show me deeper and deeper into them. Usually they take the shape of personality or beings but taking the shape of the objects or substances they are enveloping or around. I’ve seen these Tree-Beings with hair that seem to be made of the trees themselves. They are both separate and connected. They are almost a morphogenic field of biology of a place forming into a personality. Some of them are particular trees, and some of them are general, all around spirits. Some of this happened here in Santa Barbara, and some in Evergreen in Washington State.

I asked Julian if and how these experiences might have changed the way he views or believes the world to be, if he is different now because of them. His deeply thought out response follows:

It has very much impressed me that even the smallest of things can hold the deepest of messages. The size of information doesn’t necessarily corroborate with the vessel that contains it. Even a small tree can contain a great amount of information. Beyond that it has changed my worldview to see that there is magic that flows through the natural forces of the earth, and that by just being in nature and just connecting through your own sense of being in the world you can connect with them and learn to work with them. Some of them have seemed unfriendly, but some of them have seemed friendly and protective of me. I’ve had situations where it seems like things have been deflected or I’ve narrowly avoided things that would have been very bad if I had not communed with these forces.

After hearing Julian's considered reply, I asked if he would like to share more about what he had learned, perceived, or felt from the great Tree-beings?"

Some [of the Tree-Beings] seemed either unfriendly or wounded in a sense. Some of the trees that I have seen seem to have long histories. Either spirits that were treated poorly or corrupted forms engraining themselves into the spirit of the tree itself. Through sitting with it, I've found I can actually change the general vibe or personality of the place with my own energy by seeing what it needs. By treating the tree almost as a person you can talk with them and see what they need and what they want, and if it's in alignment with what you want. If it's not, maybe you can explain that what they are trying to do is harmful, and they aren't going to get help that way and that they might want to seek another avenue.

Julian indicated he now regularly communicated with the Great Beings he encountered near trees and I wanted to know in what fashion this communication transpired. He replied very matter-of-factly.

I communicate both telepathically and verbally. The way the trees seem to communicate with me is by putting images into my head and playing it out as a story. I also get thoughts and sometimes words and whispers that will usually just turn me towards them. When I have them in my view, they will display images. I can create an image in my head and send it back to them that I feel they will definitely take in and make a part of themselves.

As the interview began to wrap up, I asked Julian if he had ever received any messages he thought the trees, fairies and nature-beings wanted him to share with people.

If there is one message I feel the trees want me to communicate to the world it is that people should listen to their hearts, listen to the earth and serve to the best of your ability the great harmony of nature. Live a conscientious and healthy life because the greatest thing we can do is make our own selves healthy and extend our energy to the world and what we share we will get back tenfold. If we make ourselves healthy and in harmony we will see that the rest of the world will fall into place as well.

In response my final inquiry, "Is there anything else that you would like to add? To share with people who might read this study?" Julian thought for a moment and then

answered, “I’d like to end by saying that, what seems to be ordinary can actually be extraordinary, and it is just a matter of perception”.

**Subject number 6: Pat.** (Personal Interview 18 July 2011). I met and interviewed Pat, who is in her forties, during my trip to Scotland where she traveled for Reiki training and practice. We shared a common interest in Reiki as well as in pursuing our ancestral roots –a complicated amalgam of Scottish, Irish, and English bloodlines. During our interview, Pat expressed the paradox she feels sometimes from the juxtaposition of her two worlds – as a project leader at a computer firm and as an intuitive guide and energy healer.

Pat related that she grew up in a strict Catholic household in Canada where the idea of fairies was definitely not entertained. She added however that she “did believe in fairies before this [her first] experience,” which she notes occurred around the year 2003.

Pat continued to tell me about what she considers her first fairy experience: “I would say my first tangible encounter (happened) was when I started to do Reiki”. She told me how during a co-healing session with a Reiki teacher she first “saw” fairies “in her mind’s eye”. Pat describes those experiences in this way: “At that time, my intuition abilities changed, in that clear and vivid pictures started coming in, even film like. When I started doing Reiki on people, some of their guides would be fairies and I would see them in my Third Eye”. I asked Pat to explain a bit more about what she sees in her “mind’s eye”. She explained:

I could see her in my mind’s eye and I could see fairies flying around her [the client]. They looked like [they had] your typical dragonfly like wings. They [the fairies] didn’t have gender. They were silvery-blue – I’m going to say. I couldn’t tell how old they were. They were 8-10 inches long”. Pat also mentioned that around that time she sometimes heard something she identified with the fairies: “I guess what I heard was sort of like music,

like Tinkerbelle. It felt like they were her allies, like they were guiding her. It felt good, that they were positive. It felt real because it was a clear picture, that it was vivid.

It was during the aforementioned trip to Scotland during which we met that Pat believes she saw a real little person fairy one night in her hotel room. Pat provides more details of that encounter:

On this trip that we are on, in the middle of the night, I woke up. It was the kind of waking up where I opened my eyes wide and I could see, and I saw something colorful in the corner. It wasn't scary or anything, but it felt like a little person. I saw it with my eyes in a flash. It was about 3 am. I knew I was awake because after the vision I woke up. I don't know what made me wake up. I saw colors of red and blue. It sort of looked like a doll. I think the hat was blue and it had on a red jacket. Kind of like a Pixar Movie, the gnomes in a garden. It was almost 2 feet, big enough to notice in my room. He was on a chair, but there was no chair there. He was just standing there, staring at me. He was masculine. He didn't try to communicate with me.

Pat says that since her first fairy encounters she has regular meditative/imaginal encounters with forest energy beings. She recently she sent me an e-mail informing me she thinks she actually "saw a fairy" when she was at a bonfire with a friend.

**Subject number 7: Xavier.** (Personal Interview 08 August 2013). I met Interviewee number seven two years ago at the annual Fairy and Human Relations Congress. Xavier, in his mid-thirties, self-reports indigenous American and Mexican ancestry, was a more recent addition to the group of eight subjects. I allowed Xavier into the group because initially he did not fill out the ancestry section and he was keen to contribute. When I considered his input, it seemed reasonable to have an non-Celtic comparable in the subject group. As noted in the Chapter 2, a female gender bias exists with subject self-selection in this study; thus, I was curious and asked Xavier if he had any thoughts regarding this. He pondered then responded that perhaps disclosure and

self-reporting of fairy sightings could leave men, at least on a subconscious level, feeling exposed or weakened. In addition, a formal interview might be perceived as a threat to a man's socially assumed responsibilities to protect themselves and their families. Xavier who said he was comfortable with his role as an intuitive healer and seeing fairies, (and not the only person in his family with this ability), seemed quite comfortable to be interviewed about his encounters with fairies and other "supernatural beings".

At the onset of the formal interview, I asked Xavier – "Do you remember if you had a pre-existing belief in fairies before the first experience that you told me about which happened when you were a child and which we will cover shortly in this interview? His response, which follows here, includes some of Xavier's own reasoning for his early perceptions:

Well, I have a long-existing belief in the supernatural in the occult. ... When I was a baby, I had SIDS, and I think that's why I have such a connection to spirit. My sister looked over and asked my mother why I was blue in the face. My Aunt Kathy was there, and she was a nurse. She says there was nothing there in my body. She shook me and did baby CPR. I came back to this realm. I think the fact that I touched the other realm is when I began my relationship with spirit.

Regarding family beliefs and lore, Xavier had this to say, "My grandmother [father's mother] raised me for a while of my childhood and she was the one who gave me a lot of the stories about the activity that was going on in the house and the property that we lived on. ... My father was Catholic". This line of questioning continues with me asking if his grandmother told him supernatural stories as if they were meant to deter you from going into the bushes, or were they stories as real. Xavier went on to explain some family lore that was shared as a real event that happened to his uncle.

For the most part, they were just more of a matter-of-fact. One of the first ones I remember my grandmother telling me was about my uncle back in

the day. There was an outhouse that was away from the house. He (my uncle) didn't want to go, but my grandmother made him go. He came back completely scared. She yelled at him. The next day she went to the outhouse to see what was going on and there were little people dancing outside of the outhouse. The next day there were little tiny footprints outside the outhouse door.

Xavier explained that his grandmother lived simply in a rural setting and spent a lot of time explaining the world around them, as she believed it to be. Growing up in this way shaped his belief system. He continues:

My grandmother was from an oral tradition and she used to tell me stories about everything that was going on in the house and the property. As such, I've always been fascinated by the supernatural. I never read the classic books that all the other kids read – I was too busy checking out books from the occult books section of the library. I would see stuff all the time growing up in the house. I have very vivid memories of seeing stuff around that property.

“Can you tell me again about your first remembered experience of seeing fairies?”

I think you said it was at your grandmother's house when you were little. You ran into your mother's bed in the middle of the night because you saw a ghost?”

Xavier tells his fairy story:

It was in that carriage house that we were staying when I had that first experience that I can recall. There was a history there. . . . It was mostly like, I woke up, I looked over, and there they were on the pillow. They were inches away. There were tons of them. These particular ones, I've always called them the stick people. They were maybe a quarter of an inch tall, about the width of a toothpick. They reminded me of the box of colored toothpick. Between twenty and thirty, I would guess. The difference is, with light, you can generally see through it, where with these, they were definitely more corporeal and solid in color. Also, they moved around the pillow. Sometimes you can see the sunburst or a haze of a rainbow, but the only other light source was a lamp—it was the middle of the night. They didn't have faces. They didn't have wings. When one was talking, it would bend a little bit”.

“They talked to you?” I enquired.

Yeah, they'd bend a little when they talked, almost like a little bow. That's how they talked. They were telling it was going to be okay, that it was

alright. They were telling me that the ghost I'd seen before, that had made me nervous just hadn't known what I was, wasn't expecting a kid. It was an everyday conversation. That would tell me that they communicate inter-realmly—that the fairies aren't separate from the ghosts. I think that's partly why I have the perception of the world I do.

Although Xavier's first fairy encounter happened approximately thirty-five years ago, he remembers the conversation clearly. The event and the fairies made a deep impression on him and Xavier believes his experience was confirmed because his mother often told him how that night many years ago she had woken up to hear him talking to his pillow as if something was there.

Then my mom woke up-she was sleeping next to me-and asked whom I was talking to, and I said 'the stick people'. Between the time it took me to [roll] over to tell her [his mother] and when she went to look at them, they left. I remember they were very high-pitched, and very calming. I remember the conversation very specifically—it was a back and forth about how they were telling me it was going to be okay.

Xavier added that his mother never acknowledged the possibility of her son or anyone being able to see ghosts or fairies and it was only Xavier's grandmother who ever really validated his authority of having this and other experiences. Xavier assured me that he has clear memories from very early childhood, even before this fairy experience. He recalls some of his thoughts and feelings that night long ago when he saw the stick people on his pillow.

It [the feeling] was like a bit of nervousness when I had encountered a ghost earlier in my life, but with the stick people, it was different. Then when they started moving, the feeling started alleviating. It was like, okay, I can start communicating. I can wrap my brain around communicating, even though I haven't been given the social filters to know this isn't normal. I wasn't really surprised.

Just as inquired of all the other informants, I asked Xavier about how he can be certain that the "Stick Men" he is sure he saw that night were real fairies. Speaking about

his young self, Xavier answered: “that level of play and imagination that allows you to connect to imaginary friends didn’t exist for me. I personally believe kids’ imaginary friends are just kids connecting to the imaginal realm for the most part”. Later in the interview, Xavier segued back and added more thoughts to his answer on this subject: “Your brain fights itself. Logically you shouldn’t believe but emotionally and spiritually you know it’s there. It is the two colliding”. Xavier believes this early experience was instrumental in shaping who he is as an adult. His comments:

I think that whole experience [referring to The Stick Men fairies] was the start and fascination with the supernatural world. I had other experiences growing up on that property. It fueled my curiosity for everything around me. My grandmother started passing on the stories of what had happened to her and others on that property.

Xavier added that since his first experience he has seen many beings that he thinks most people would consider supernatural and impossible. He also shared how, when in the forest he often sees moving shapes out of the corner of his eyes that he calls “Tall-Guys”. The tall shadowy figures move discreetly deep in the forest. Of these Tall-Guys, Xavier said he believes they “usually take the form of tall animals, but they are usually in the trees. They move around in the trees. They are really long and tall in form and structure. I would usually pass them off as the shadows of the trees, except that I’ve seen them step out of the forest and stuff”.

Perhaps to many readers, Xavier’s shadowy forest dwellers, stretch the range of definitions of fairies to their outer limits, however because Xavier believes they are, so they are. This is what fairies do; stretch our imaginations and understandings regardless of what our beliefs may be at any given time. Historical accounts and folklore sources

going back at least as far as Kirk in 1691 have also included a wide range of beings in the term “fairie”:

Sith or fairies, . . . spirits and light changeable bodies somewhat the nature of a cloud . . . others while grovel in different schapes and enter into the Cranie or Clift of the Earth . . . and all Sorts of People, Spirits . . . Satyrs, Elves, and Subterraneans. Their chameleon-like Bodies swim in the air. (Kirk, 54)

Xavier has built much of his life around belief in the supernatural, the traditions passed down to him from his grandmother. He suggested that everyone builds their own paradigm or way of seeing things. “Everyone’s way that they see things, the way they are wired is based on their past physical and spiritual experiences . . . [and therefore] Everyone’s way they see things, the way they are wired is based on their past physical and spiritual experiences”. Further, he believes in what he calls Spiritual Radiation “which he describes in this way: “we attract what we send out”. Xavier has chosen to live his life with love, sending out the following spiritual message: “If I can help one person to open up and not live life with hate and anger, then my life’s work has been worth it”.

**Subject number 8: Freya.** (Personal Interview 05 January 2012). Freya is a poised and quiet woman in her sixties who has the distinction of being one of the early habitants at Findhorn. In its early years, unlike neighboring settlements on the inhospitable coast of Scotland, Findhorn was able to grow lush gardens and 40-pound cabbages and word spread around Scotland that something special was going on at Findhorn. The Caddy’s and MacLean taught themselves how to communicate and work in harmony with the nature fairies they believed lived there. “Back then there was no doubt in the community that successfully creating a flourishing garden on a sand dune was a direct result of communicating and cooperating with nature spirits” (Hanfman 1).

How Freya found her way to Findhorn and learned how to connect with nature spirits or elementals also referred to as Devas and fairies, is part of her story. Freya recounts:

In 1970, I had arranged an independent study in Ireland to study pollution in Ireland and while there, I met another young woman who said I would be interested in that place, so I wrote a letter to Findhorn and requested that I come and stay there. So, it was at Findhorn where my first experience with what I call “Nature -Beings” occurred. I came to experience them through learning and appreciation of how others at Findhorn experienced the “Nature Devas”. Some people see things or experience the Devas differently. I feel them energetically.

Freya and I met in 2012 at her first Fairy and Human Relation Congress, which I also attended. Freya was a speaker at the Congress, taking the place of David Spangler, her friend and fellow Findhorn alumni who was unable to attend. One of Freya’s sessions was a meditation exercise designed to facilitate our connection with nature elementals, or as they are called at Findhorn, “Devas”. With eyes closed, Freya instructed those of us in attendance to imagine walking in a garden, then to approach a tree, plant, or flower — to stop and introduce ourselves to it and wait in gratitude. She told us that the Nature Being aligned as caretaker of that particular plant might present to us in whichever way we are best suited to receive its energy – as a fairy, as a sound – and that it would be different for everyone. What I remember, is that while doing this in meditation or in our daily lives, was the importance of approaching Nature with deep respect and love and as capable of communicating. Later, I introduced myself and told her about my research project. Freya agreed graciously to an interview.

During the interview, which happened by telephone several months later, I began by asking Freya about her early beliefs about fairies, or nature-beings as she thinks of them, prior to her very first encounter. Freya began, “Even as a young girl I had always been interested in stories about Ireland and nature and fairies and magical beings.

Although most of the stories were fiction or fable, I felt a “knowing there was truth to them,” something “rang true” about their messages”.

When I asked about her first fairy experiences, Freya referenced back to her Findhorn years. “When I was 20 years old, I went to Findhorn, Scotland. I had been a member of the Findhorn community from 1971-1973; experiencing its demonstration of partnership and cooperation with nature as well as its focus on the sacredness of all life helped to set a focus for my life. In 1976, I began traveling and teaching with Dorothy Maclean, one of Findhorn’s founders, as she began sharing her experiences of connecting to the deep intelligence or soul level of nature more widely” (Secret, Freya 2011 1).

Freya explained that she does not “see” things in third dimensional reality, but feels them – and only when she is amidst nature. She refers to fairy-like elemental entities she has experienced as “Nature-Beings” and “Devas”. Freya shared two of her more pronounced encounters with these Nature-Beings. I hear similarities in Freya’s descriptions of “Nature-Beings” to Julian’s descriptions of “Great Beings”.

One of my most pronounced experiences was while I was meditating while sitting at a base of a Redwood tree in California. I think it was spring. I was alone. . . . I felt the soul presence of the Tree greet me, my perspective shifted and it was as if I was inside the tree itself, experiencing the world from its perspective as if it was inviting me inside- into its house.

If what the Tree Being communicated to Freya is “real and true” as people like Freya, who see and hear such things, believe then what follows is profound information that the Tree Being shared.

The tree communicated to me [Freya] that it and the other trees in the grove were like monks, and [are] part of a monastery for healing and helping other redwoods all over the world. It allowed me to connect with it and like following a thread, I could see how it was connected to other redwoods, and they in turn were connected to all other redwoods, even in Australia. If a Redwood was threatened or suffering, they would send

healing to it. . . . The Tree Being shared its experience of its world— to let me know what it did, its connection to all the other redwoods.

After hearing Freya’s account of the Nature-Beings, I was keen to hear what she had to say about knowing the Nature Being was real. Freya’s reply echoed her young self’s sense of knowing—that there was a truth to them; “I just knew it was real- through an inner sense of ‘rightness’ and truth”. I questioned Freya about if and how she shared this information, Freya, admitted, “I have told lots of people; I tell people who have an interest and belief— I do not necessarily tell everyone, but those who might be interested through their own explorations”.

Freya then shared another profound experience –one for which she received some secondary, albeit not concrete, confirmation. Here is what she told me: “I was with three other people and we were “attuning” to a tree. By attuning, I mean, getting in touch with the living, knowing being that is the tree. I believe that all things in nature are alive and have intelligence and knowing”.

Freya then told me she experienced something remarkable during the attuning.

There was an intelligence with the tree and there was another sense of being-ness that perhaps was more connected to a rock near the tree. It was sitting on the rock that brought me closer to that awareness. Later back at home, I was telling a friend about the experience and he said he could ‘see’ the being as though he still had a connection with me. The Being carried a presence like that of an old English butler who was in charge of managing the forest. It was about four feet high.

Again, I inquired if she had any communication from or to this Nature Being. Freya told me that after she received the following message from the Nature Being, she took it to heart, and it became impetus for a change of her life course. Freya explains:

It had a message for me – I had the impression that this Nature Being said it would welcome a relationship with humans, such as that which had been built at the Findhorn Foundation in Scotland. . . . [Further], all nature is

alive, rocks, streams, flowers, trees ... I feel like it (the Nature-Being) would communicate with any humans who present themselves openly to nature. ... After the last message, I knew I was to become more involved in the work of more actively collaborating with the subtle realms of nature in a wider context, not just a personal context.

Freya also wanted me to relay that following her last profound communication with the Nature Being, she now works with the Lorian Association and its founder and a former Findhorn co-seeker, David Spangler. The Lorian Association “explores a contemporary spirituality, in particular the sacredness of incarnation and a re-imagination of self, Sacred and the world; and second, to provide educational services that can empower individuals as they respond to the opportunities and needs of our time” (<http://www.lorian.org/aboutlorian.html>; <http://www.davidspangler.com/>).

My final question to Freya: Can you sum up how these experiences have changed the way you see things, the world?” Freya: “These experiences and being at Findhorn have changed my whole life”.

### **Summary of the Narratives**

Freya’s comment, that her experiences had changed her whole life, encapsulates the influence a fairy encounter appears to have on people who report such remarkable occurrences. Whether a childhood memory of leprechauns staring through dusk, stick-men talking on a pillow, fairy lights dancing on walls, perhaps a transitory sighting of a flying, luminescent, fairy thirty years ago, a pop-up garden figurine in a hotel room in the middle of the night, or maybe a tiny humanoid figure running through tall grasses— these moments are imprinted indelibly on individuals in way that rivals few memories. At times it is a more abstract experience, like a sustained relationship with a pair of light fairies friends who become personal guides, or that of connecting with nature elementals,

Devas or Nature-Beings; or perchance tapping into the “morphogenic field of biology of a place forming into a personality” as Julian (S-5) described. All of these phenomena: the visible, invisible, and imaginal, can forever change those involved. The eight narratives in this small phenomenological study represent a range of fairy experiences, possibly stretching the reader’s concept of fairy, of nature or even their understandings of the universe.

Appendices E contains the “Subject Invariant Constituent Charts” for the eight informants as well as an “Eight Subject Summary Chart,” which bullets, side by side, all of the eight informants’ interviews by question area and theme. The final table, “The Emergent Themes Chart” is a distilled summary of the themes harvested from the individual and summary subject charts.

By now, the reader will already have surmised, just as I had, some of the themes, the similarities, and differences between the fairy encounters suggesting deeper analysis and discussion in the next chapter. Yet, as familiar as I was with the literature, the subjects and the interviews, during the process of clustering and separating out the themes and patterns from the constituent invariants, I was amazed to discover that the data revealed many surprises.

### **Emergent Musings from Data.**

Here, I review results that stand out in the data to me as well as emergent themes that pop put in the charts. At the end of this chapter, I will also share key statements found in each of the transcripts that either seem to capture the essence or eidos of the study, or the informant’s experience or of the phenomena and which I believe warrant further exploration.

**A. Context: prior beliefs and mythologies.** Context: the section, “Beliefs and Mythology”, initially designed to gather demographic and basic background information, also revealed data points that may be indicators of subject receptivity to the phenomena of sighting fairies. Supported in the documentation and reinforcing behavior I noticed while conducting the interviews, revealed age of the subject does not seem relevant to the discussion. This seems to be the case from the perspective of age of the subject at the time of the encounter or at the time of the interview. Almost without exception, the informants recounted the events with precision and detail and excitement, identifying that these events are anchored in long-term memory.

Another demographic data collection point pertains to the subjects’ connection to Celtic or British ancestry. Early into collecting interviews, I realized it was unnecessary to have included this parameter in the study, but I continued to ask the question and interview with this bias in order to maintain consistency in the process. In retrospect, I do not believe Celtic or British ancestry to have relevance in this study or discussion because many people in North America have a cultural awareness of over-arching Celtic fairy myths fairy myths and traditions, especially those who would be involved in fairy events. Of all sixteen birth parents and the two grandparents mentioned in the transcripts, only five shared a belief in fairies with the four of the subjects i.e. Isobel’s (S-1) father, Jenna’s (S-4) mother and grandmother, Julian’s mother and Xavier’s (S-7) grandmother, whereas John (S-2), Ms. Anon (S-3), Pat (S-6), and Freya (S-8) did not have either parent supporting the belief. This would mean that for the most part, more individuals in this study grew up with more immediate family who did not believe in fairies than who did.

This result, explored more in the next chapter, suggests that to believe, or not, in fairies is not necessarily something of parental influence inculcated on the home front.

Nothing stands out regarding prior fairy beliefs. The results are varied and evenly distributed pertaining to the informants own beliefs in fairies prior to their fairy event. Three of eight believed that fairies were real; three believed in the possibility of their existence; only Isobel (S-1) and John (S-2) reported that they were non-believers prior to their first encounter. John noted in his interview that he remained a non-believer (for many years) until “his disbelief no longer had anywhere to hide”.

A contextual theme concerning the informants’ possible receptivity appeared to me as I collated transcripts into the charts; there was or is the shared characteristic of being a helper or healer. At the time of their fairy experience, five of the eight subjects were helpers or healers. Isobel (S-1) and her sister were returning from cleaning an old woman’s home, Ms. Anon (S-3) and her husband were hugging and sending healing energy into giant Redwood trees after a huge wildfire, Pat (S-6) was learning Reiki and Freya was practicing the work she learned at Findhorn. At the time of their interviews, six of the eight subjects were actively engaged as healers or fairy helper. Julian (S-5), who has not worn shoes anywhere in many years (unless absolutely necessary) is already an advanced Reiki practitioner and massage therapist as he saves more college tuition. Jenna (S-4), who is also attuned to Level I in Reiki, is at university taking courses in advocacy and social justice while working with rape crisis victims and “At- Risk” youth who she canoe trips with during her summers in northern Canada. Xavier (S-7) is a Reiki therapist and energy healer and John is a life-long professional artist who now devotes his time to connecting humans and fairies, as does Ms. Anon. Isobel is a retired nurse who

still uses her nursing skills in the community. The helper/healer themes as well as the predictable nature lover theme are explored in the next chapter.

**B. Context: setting—temporal and physical.** Data in this section intends to capture the milieu of the event but also to assess if any patterns occurred that might hold archetypal energy associated to thresholds of time and or place, which are also related to fairy literature and sightings. The eight subjects reported fourteen fairy experiences. Much of the information gleaned from this section of temporal/physical data reinforces the tales of fairies and elves and other nature-beings from folklore. Reported fairy happenstances were more likely to occur in undeveloped, green spaces (11 of 14 reported encounters) and at dusk or after dark (also 11 of fourteen). Several invariant data points regarding time and place stand out because they did not necessarily fit the threshold pattern of twilight (or dusk) and midnight, best known for fairy encounters (Briggs 1976 352). Although situated in what I want to refer to as “fairy-friendly” environments i.e. forested or grassed areas, four of the fourteen fairy encounters occurred in a bedroom, or a hotel room-like setting (included is Pat’s (S-6) Reiki treatment room). Further, contrary to a hunch I had at the beginning of this study, the close presence of water did not turn out to be a required threshold. Either that or the questions and format of the interviews did not elicit precise data, the informants did not recall if there was water, or they were not observant and therefore not able to report accurately on the location of water.

**C. Content: The fairy encounters.** It is my estimation that the emergent themes from the accounts of the subjects’ fairy encounters reflect the range of variable types of experiences that people report. Their assorted fairy forms and miscellaneous methods of manifestation further underscore that the subjects self-selected based on their own

definition of fairy and not by a prescribed definition or expectation imposed from the researcher, me. The interviews presented various types of beings in various settings for various durations of time both seen in this physical reality and some version of sensing fairies in an imaginal state or a third-eye place in the viewer's psyche. Clustering the seemingly disparate fairy events revealed themes and ideas detailed in Chapter 4. Three of the informants mentioned that they think that the sighting lasted approximately less than a minute. Almost without exception however, the subjects were vague about the timing or about the duration of the event. As Isobel (S-1) said so well, "It happened suddenly. It was over before we realized what had happened".

This notion of "relativity of time . . . the supernatural lapse of time" as described by Briggs (1976 398) may be at play here in some way and, although not a major theme, will be attended to because it is a recurring fairy theme. Of the out-of-doors fairy encounters a distance of twenty to thirty feet recurs in the transcripts. The closest distance reported involved the Stick-men on Xavier's (S-7) pillow; the farthest outside distance is twenty or thirty feet, approximately the width of a street intersection, spatial perspective.

The closer in proximity, three-dimensional physical reality sightings shared several characteristics: they occurred in bedrooms, three of four they appeared as yellow-white lights and two of those appeared as fairy-like lights on the walls. Of the fourteen reported "seen" sightings, six were of small humanoids of various shapes and sizes, not including Light That Listens seen by John (S-2). The smallest was the flying four-inch female fairy seen dressed in luminescent blue reported by Ms. Anon (S-3): "I saw the human legs hanging down from the luminescence". I interject here that the "eight to ten inch" flying fairies sensed by Pat (S-6) during her healing session had similar

characteristics to the fairy reported by Ms. Anon (S-3) i.e. “typical dragon-fly like wings” and a “silvery-blue” appearance. Accounts of light fairies of various sizes and flying luminescent fairies are abundant in the literature. How their appearance relates to age and gender of the seer bears closer analysis. Pat (S-6) also reported seeing a small humanoid. She described the small gnome that reportedly popped in and out of her hotel room in Scotland as if from a Pixar movie as being less than a foot tall. Pat (S-6) said she saw “flashes of blue and red” and she thinks the “hat was blue and it had on a red jacket”.

In his Old English manuscript, Rev. Kirk wrote the about the attire of fairies and elves: “their apparel and speech is like that of the people and country under which they live: for are they seen to wear plaids and variegated garments in the Highlands of Scotland and Suanochs therefore in Ireland” (Kirk 87).

The diminutive, possibly hairy humanoid that Jenna and Julian startled when they came upon it in the grasses on their walk, shares characteristics with a number of creatures written about in folklore and legends from both the British Isles and from America. Perhaps it was a Brownie or Hobgoblin or the “Kowi Anuskasha” or “forest dweller” as it is known to the Choctaw American Indian People (Choctaw/Cherokee Indian folklore). An Appalachian Cherokee legend mentions *nunnehi*, i.e. small humanoids (Curran, 2010 117-119; Butler, J 2012).

Julian’s (S-5) account of communicating telepathically with Tree-Beings in forests resonates with Freya’s story of communicating in a similar way with the Great-Beings which she feels to be the energy of the trees, and how they communicate with and heal the other trees. John (S-2) recently noted to me that he experiences nature beings as “all things in the universe from the macro to the micro, communicate with each on a

cellular level, as if with a pulse”. Although these three examples are not tangible encounters, they seem to be closing in on a similar theme. Individually and together, they will provide rich fodder for analysis both in modern fairy lore as well as in psychological and scientific directions.

Two-thirds of the fairy experiences were seen in three-dimensional physical reality, meaning with the subjects “own eyes”. Three subjects related having both “seen” and “sensed” fairies and only one subject reported that they only “sensed fairies and had never actually seen one with their own eyes because that was not how it worked for them. According to the two of the three subjects who reported the sensed events, the appearance of fairy beings was validated during or after by a third party. Substantiation of the fairy by another on-looker was an important part of Isobel’s (S-1), Ms. Anon’s (S-3), Jenna’s (S-4) and Julian’s (S-5) fairy physical reality encounters; all of them asserting that being able to confirm and discuss the experience, both immediately and afterwards, was what convinced them beyond a doubt that what they had seen had truly transpired. Almost everyone admitted to being surprised by the fairy beings they encountered at some point. Nonetheless, a number of subjects also expressed they felt the encounter carried an awareness of truth, a “knowing”; and, that something about the experience even held a semblance of normalcy— like meeting someone for the first time but feeling like you have known them your entire life.

**D. Musings: changes in subject’s beliefs.** A dominant theme in interviews from the beginning for most of the subjects was their sense of “knowing” and feeling of the numinous, that what they were seeing was true, real, and important.

The following list of comments demonstrates the import of the encounter to the eight subjects. In order:

- Isobel: “it felt special”
- John: “I knew it was her”; “my disbelief had nowhere to hide”
- Ms. Anon: “I knew it was a fairie”; “I felt it allowed me to see her”
- Jenna: “It felt real”
- Julian: “the very visceral and emotional reaction I had”
- Pat: “I know that they (fairies) are around me”
- Freya: “knowing there was a truth to them”; “they rang true”

This sense of gnosis, knowing, and feeling something to be true and real, influences individuals’ beliefs and contribute to the discussion on this key topic. How we come to believe something is real and true is one of the major themes of this entire dissertation. Some things are decided with intellect after problem solving and some are accepted on faith or trust – as is my belief in nano-technology. Evidence and establishing what stands as evidence also influences what we believe.

Isobel (S-1) and John (S-2) reported that they changed their beliefs based on evidence that the fairies were real. For Isobel it was that her sister witnessed the same event and that they both saw the repaired bicycle tire. For John repeated visitations that delivered information no one else could know but “other” forces finally convinced him. In addition to these two conversions, Ms. Anon (s-3), Jenna (S-4), and Julian (S-5) had fairy events corroborated and Freya maintains that her “felt” experience was also confirmed. All of these informants had their beliefs changed or at a minimum reinforced because of evidence, they believed to be real.

One of the subjects said that they believe the “world flows with magic”. John, Julian (S-5), and Freya (S-8) believe they communicated with Tree and other Nature-Beings; they further believe that these Nature beings are sentient and reciprocated the communication as other people who are open to doing so might do as well. The fairy-seers believe there is much about the universe the many people in the world do not understand, but need to. This could be hubris on the part of the subjects, a symptom of a psychological process, or something else; all are topics worth of exploration and discussion in the next chapter and get to the heart of this dissertation.

The narratives revealed as much as anything, that the fairy encounters had great impact on each subject who volunteered for an interview; moreover, they continue to influence the subjects. I noted that believing in fairies does not necessarily compete with other beliefs like Christianity. As Isobel (S-1) said, “there is room for everything:” Five of the six individuals over the age of twenty-five now make fairies part of their vocation. The two college-aged subjects are connected to their experiences and looking for ways to integrate healing arts and their love of nature into their future careers. Seeing or encountering fairies and their ilk, appears to have life-altering consequences.

Friends and family who know the informants are probably aware of some but not all of the cultural activities that are linked to fairies, which our subjects engage in. Each narrator admitted to being cautious with whomever they shared their story; including Julian, who initially stated he did not care who knew about his fairy beliefs. I can attest from personal experience that people indeed raise their eyebrows and tease, or worse... when informed that you believe in fairies, or that you are doing doctoral research on the

topic of fairies. Disclosing that you have actually SEEN a fairy must be very risky business indeed; and therefore probably not one repeated often.

**Other Data Observations.**

On more than one occasion during this research, prospective informants told me what a relief and even joy it was to be able to share their experience without fear of reprisal or ridicule. Too often individuals expressed that in the past they have been shamed and subsequently they are now fearful of telling others one of their most wondrous secrets. It was a delight to hear stories and to provide a safe place for these stories to escape out of treasure chests. Now, Chapter 4 endeavors to shine further light on these stories and reveal more layers within these narratives in the context of fairy lore, psychological, scientific theory, and philosophical theories. With possibly a sprinkle of fairy dust spread along the way, let us look at how personal mythologies and seeing fairies might have shaped and changed the personal beliefs of our eight subjects.

## Chapter 4. Analysis and Discussion

*The important thing is not to stop questioning. Curiosity has its own reason for existing. One cannot help but be in awe when one contemplates the mysteries of eternity, of life, of the marvelous structure of reality. It is enough if one tries merely to comprehend a little of this mystery every day. Never lose a holy curiosity.*  
(Einstein, A. 1955)

This study continues from its source of curiosities about seeing and believing and continues to spark new questions such as, why is it some individuals see what others do not; and, is it possible that subjects saw or sensed phenomena that was real, imagined, other but that might be beyond the sensibilities of so-called normal people? Perhaps in the process of experiencing something extraordinary we access something, a place in between all of the above as Corbin “Mundus Imaginalis” 5; Jung *CW* 8, para. 420; Harpur 20; Raff, J. 145) and others suggest and that most humans aspire to catch a glimpse of. In addition, I wonder if there are individuals in the world who have encountered fairies but did not believe their senses and subsequently disregarded, buried and silenced that moment from their own memories. Still, many, many others besides our subjects have experienced something, believed in, and shared their stories and I believe something is going on and this fuels my curiosity. In the offerings of Joseph Campbell and Pacifica Graduate Institute, potentially paradigm-shattering – or reinforcing experiences have the capacity to herald in the reign of an individual’s new mythology, one that feels more in alignment with revealed truths that seem to ignite or re-ignite the creative life force to new purpose.

Joseph Campbell comments on how a living mythology affects people:

The fourth and most vital, most critical function of a mythology, then is to foster the centering and unfolding of the individual in integrity, in accord with d) himself [the microcosm], c) his culture [the mesocosm], b) the

universe [the macrocosm], and a) that awesome ultimate mystery which is beyond and within himself and all thing. (1968 6)

What follows is an analysis of contemporary fairy phenomena as encountered by the subjects and filtered in respect to their apodicticity, i.e. their belief certainty.

Emergent themes clustered from constituent invariants when explored through historical, psychological, scientific lenses, offer an appreciation for what might convince normally rational individuals that they saw or perceived something that defies current accepted social and scientific understandings. The fourteen separate fairy narratives shared by the eight subjects are not explored in light of established fairy legends merely in search of precedents, but to place them in the context of the larger body of collected fairy memorates and belief lore. This placement illustrates the enduring patterns of fairy mythology and, I believe, situates it as a living, whole mythology. Campbell explains that a “Whole Mythology [contrary to being a lie, is] an organization of symbolic images and narratives metaphorical of the possibilities of human experience and the fulfillment of a given culture at a given time” (2001 2-3).

It is intentional that images and themes are not matched up to the *Index of Types and Motifs* because this is a discussion in cultural mythology and that would be for a focused study of folklore. If I had, an example would be to look at Isobel’s fairy encounter and to include the following coding: C311.1.2: seeing fairies; F235.3: F236.6 size of fairies; F451.0.1 Leprechauns; F403.2: Good spirits helps mortal e.g. Brownie (Briggs 1976 463-481).

Phenomenologically, I can only assume the informants are telling their truth competent and sane – or not; otherwise they are liars. Some percentage of study subjects and other fairy informants I interviewed or spoke with over the past five or more years

may have lied, slipping past my well-honed bunk receptors; however, it seems illogical to think that everyone in the fairy culture lives and speaks lies, not only to me, but also to each other on a regular basis. This study honors the lived experiences of people who report they have actually seen fairies and imaginal beings alike and who live their lives with this as an underlying truth. It is not about the experiences of people who blindly believe in a faith and its associated deities in the way that Christians have faith in the existence of God and Jesus without ever seeing them in any tangible way. Some of the informants in this study saw or experienced fairy beings in ways not clearly defined or easy to describe to anyone unfamiliar with depth psychology, Eastern meditation, or Shamanic prayer traditions.

Ample evidence from my Literature Review and interviews from this study demonstrate that countless individuals and groups from the distant past through to present time have reported extraordinary encounters with what most people consider mythic beings, or as they are referred to in jargon of anthropologists, *memorates*. Coming forward with eyewitness accounts has rarely been without social, political, or even personal risk for those involved, particularly when the object of seeing and believing challenged personal rationality, social constructs, cosmological principles, and accepted metaphysical paradigms. From the results of this study, rather than being an emic or inductive experience, it appears the interviewee's Celtic ancestry did not hold as a necessary antecedent for a family tradition of handing down fairy belief; and further, it did not appear to predict fairy seeing. In not one case did both parents believe in fairies, as compared to the situation with four of the subjects with Celtic ancestry who had both parents adamantly deny fairies, and three subjects who had only either one parent or, one

parent and a grandparent who transmitted a belief in the existence of fairies. Xavier (S-7) admits he does not have any Celtic background that he knows of and he saw light fairies and shadow beings albeit in non-Celtic motifs.

Of the individuals involved in the study, all but John noted that they came to their belief, or “knowing” fairies to be true independently, and half reported that the presence of a corroborator for their sightings helped to solidify their belief, rather than be the origination of it. It is apparent that something about the nature of such an extraordinary event convinced those who reported that the fairy being they experienced something was incontrovertible and worth the risk; that something can be described as a *gnosis*, or what Husserl describes – *noesis* – really seeing the *noema* (2012 220). Moreover, these events had the power to shift previously held beliefs and, for new beliefs to alter the individuals or groups’ understandings of the universe. The subjects also expressed a sense there was importance in their act of seeing, almost like being witness to a miracle. Gaffin zeroes in on this intense sense of knowingness, described by one of his informants as, “that experience of knowing and this knowledge is beyond question” (*Running with the Fairies* 121). He borrows from the lexicon of Transcendental Phenomenology and applies the word “*apodicticity*” which used by Husserl, refers to a knowledge and certainty that is intuitive (Husserl 2012 152-153, qtd. in Gaffin 12,121). It is because so many people I met shared their experiences and how they have been changed by what they witnessed that I have done this study. I am witness to them as they are witnesses of fairies – whatever fairies are and wherever they come from; and, I believe fairies if fairies reveal themselves it is because they want humans to see and hear them.

### **Fairy Phenomena—the Celtic Way and Beyond.**

Evans-Wentz asks, “How are we to account for the little red-dressed men and women and the leprechauns? . . . . It [the issue of fairies] ceases to be a Celtic problem and becomes a world problem” (1911 61). When Evans-Wentz investigated Celtic fairy experiences a century ago, he reviewed Celtic Fairy Myths in light of ancient cults as well as to existing archeological and cultural understandings (457-489). He conducted his research from the perspective of a fairy friendly cultural anthropologist and etic perspective. My study approaches fairy lore from a perspective of cultural mythology using a phenomenological point of view and etic interests. In addition, while I explore the phenomena of fairy encounters and fairy belief through the perspective of depth psychology and modern science, I consider the relationship between reality and imagination, between tradition, experiential knowing, and belief, I also present counter evidence and arguments to the prevailing cultural wisdom and beliefs that fairies and imaginal beings are an impossible phenomenon.

“Myth study is never disinterested, objective” (Downing, 4 qtd. in Doty 169). Christine Downing understands the process of exploring mythology, and that the work itself is a trip to the heart and soul of not only the subject matter but to the investigators own connection with whatever charged archetype led them there in the first place. I submit that every reading, every observation, every analysis is clarified through the experience paradigm of the observer/writer and in the same way of quantum physics, the material is inevitably altered because we peaked. As a mythologist, I am necessarily hermeneutical in my approach, seeking to find new meaning in old texts and patterns in the fairy themes, mythologems and archetypes, as well as in the characters involved.

Mythologist William Doty coined the term “Comparative thematic elucidation”. By this he means, “[A]a type of freely associative study that consists of tracking motifs and pattern similarities in mythology and folklore, no matter where they originally occur” (Doty 833). This term –thematic elucidation underscores the breadth of lore and mythology covered in this dissertation.

As one considers the psychological perspectives of the phenomena, I believe it is possible to appreciate our subjects’ encounters with fairies, little people, and other related mythical beings as real and true. Husserl’s transcendental phenomenology says it is the unique experience, the “subjective structure . . . [that gives] life the meaning and ontic validity . . . that is actually valid for the individual experiencer (1970 69), as compared to objectivism which assumes “the world is pre-given, taken for granted . . . [as] unconditionally valid for every person” (68). Husserl further proposes that “psychology and transcendental philosophy are allied with each other in a peculiar and inseparable way” (205), that every human has a naïve self-consciousness or sense of being alive in the world but that they cannot really be fully aware of the “immense transcendental dimension” (205) which is unconscious, until it is not. Humans are innately hermeneutical microprocessors. Everything that comes our way must inevitably be filtered through previous experience and conscious and unconscious understanding of the world. Nevertheless, as Husserl suggest, each of us can only see what we can see.

Von Franz, spent years working closely with Jung and his material and shares that over his lifespan, Jung neither denies nor affirms the existence of psychically independent spirits in his Collected Works. Jung proposed that if you look at the history of humankind among a variety of religious traditions, one finds “a universal belief in the

existence of phantoms and ethereal beings who dwell in the neighbourhood of men and who exercise an invisible yet powerful influence upon them” (Jung, C. G. *CW* 8, para. 370). In addition, Jung notes that spirits are often associated with the soul of the dead, a belief already seen reflected in traditional Celtic mythologies (Jung, C. G. *CW* 8, para. 371).

### **Jung’s Personified Archetypes.**

It is arguably possible to see fairies and other beings as psychic projections of something unseen that connects us to the Earth and the numinous. If one advances from the premise that psychologically, fairies might represent unseen contents of the collective unconscious, then Jung’s concepts and commentary on the belief in spirits as Archetypal psychological phenomenon becomes a filter through which to view this subject. From a Jungian perspective archetypes are,

[I]nherited inborn, structural dispositions. . . . They are primal elements of the mind and of various cultures . . . the great archetypes of the collective unconscious –the primal images of the Savior-Hero, the Great Mother, the Heavenly Father of the Spirit, the helpful animal, the creator of evil, the world tree, the center of the world, and beyond and the realm of the dead, and so on. (von Franz 1999 6)

It is my impression that all of these themes and symbols can be found in Celtic folklore and fairy tales.

Jung proposes in his 1948 writing on fairytales that a psychic phenomenon is a manifestation of spirit. He then describes: “The hallmarks of spirit are, the principle of spontaneous movement and activity; secondly, the spontaneous capacity to produce images independently of sense perception; and thirdly, the autonomous and sovereign manipulation of these images (C. G. Jung *CW* 9.1, para. 393). Key to this discussion and included in his principle work on archetypes where archetypes belong to the collective

unconscious and complexes are contents of the personal unconscious in that they represent a bigger energy than something originating from just one person. Jung theorizes about autonomous archetypal images: “[T]hree archetypes . . . the shadow, the anima, and the wise old man –are of a kind that can be directly experienced in personified form” (Jung, C. G. “Psychic Energy” *CW 8*, 37). Jung suggests these are archetypes of transformation, they erupt spontaneously, and can present as “spontaneous visions” (*CW 8*, “On the Nature of the Psyche” para. 183; “Structure of the Psyche” para. 285, 335). Since archetypes operate as metaphors, Jung further suggests that within the image of a fairy or elf is the archetype of the “[C]hild god’ . . . The dwarf or elf appears in older folklore [and] the child motif appears in the guise of the personifications of the hidden forms of nature” (*CW 8*, para. 342). Jung speaks to historical accounts of child-like visages seen as “spontaneously experienced [as a so-called ‘irruption of the unconscious’] . . . visions of *puer aeternus*” (Jung, C. G. *CW 8*, 158), representing aspects of forgotten childhood. Like all archetypes, they carry positive and negative potential (*CW 8*, para. 227). [T]he mirrored aspect of the innocent child archetype can be the wise old man (para. 408) just as good and evil, are pairs, and giants are just the counter perspective of the diminutive. Specific to fairy folklore, Jung writes, “The old man, then, has an ambiguous elfin character—witness the extremely instructive figure of Merlin—seeming, in certain of his forms, to be good incarnate and in others an aspect of evil (Jung, *CW 8*, para. 227).

### **Short People.**

“Small People –Many say they have seen the small people here by the hundreds. In Ireland they call the small people the fairies” (Evans-Wentz 1911 182). This quote

from an elder Cornish angler interviewed by Evans-Wentz during his nineteenth century fairy research foray, captures the sense of the commonplace that the topic of fairies typically invoked in the Celtic Isles a mere one hundred years ago. The Celtic fairy myth, replete with leprechauns, hobgoblins, four-leaf clovers, and Victorian-era flying fairies to mention only a few of the varieties, is ubiquitous in Western Society, regardless of one's heritage. With all due respect, to Yeats, who informed his readers that the Celts categorized fairies as trouping fairies, solitary fairies, or ghosts (Yeats 2010 3, 81; 2004 8-13), fairy types in this study cluster into the following groups:

1. Small Hominoids: i.e. a) diminutive flying fairies; and b) little forest/hill people
2. Light Beings: i.e. a) fairy lights; and b) "Stickmen" and c) Shadow figures
3. Elemental Nature Beings: i.e. a) plant Devas, tree auras or "Great/Nature" Beings

A fairy-seeing woman interviewed by Evans-Wentz categorized them in the following way. Irish fairies at the turn of the last century according to Mrs. X:

Among the usually invisible races, which I have seen in Ireland, I distinguish five classes: [1] There are Gnomes, who are earth spirits, and who seem to be a sorrowful race . . . about two and one-half feet. [2] The Leprechauns who are different, being full of mischief . . . are small [and] merry, and . . . [and can] disappear. [3] . . . The little people, who unlike Gnomes and Leprechauns are quite good-looking; and they are very small. [4] The Good People are tall beautiful beings, as tall as ourselves. . . They direct magnetic currents of the earth. [5] The Gods are really the, Tuatha Dé Danann and they are much taller than our race. There may be many other classes of invisible beings, which I do not know. (Mrs. X, Personal Interview; Recorded on October 16 1910; Evans-Wentz 1911 248)

The old woman's report reinforces scattered reports and legends that fairies manifest in a multitude of forms, shapes, and sizes. It challenges many preconceived notions that fairies might appear as visible or invisible beings of light or matter; as giants or mites, grotesque or beautiful.

### **What Was That? Sightings of Small Hominoids.**

Upon consideration, it seems that, with the exception of names, there is remarkable consistency in delineations of fairie folk over the centuries, geographic areas, and cultures. Comparing elves and fairies from the time of Chaucer or Kirk, Keightley, Evans-Wentz, or Briggs to contemporary accounts it seems reasonable to think that they are all writing about the same phenomenon. Almost seven hundred years after Chaucer wrote about “elves and fayeryes” (*WBT* line 872-3). NB. Of note, subjects 1, 4, 5 and 6 as well as subjects 11, 14 and 15 reported experiences with similar small mythical creatures or fairy beings.

Of the subjects examined in this paper, both Isobel(S-1) and Pat’s (S-6) little person encounters occurred in Celtic isles of Scotland and Ireland, while Jenna (S-4) and Julian (S-5) observed their grogoch-like hominoid in the United States. The being Pat described popping up in her hotel room during the middle of a Scottish summer night shares characteristics with a group of elves or gnome-like beings known in folklore as “Blue-Caps”. Katherine Briggs includes the Blue-Caps in her book, *Encyclopedia of Fairies* and describes them as an elf-like little persons known for helping in mines; but, noted that unlike Brownies who work free of charge, traditionally the Blue-Caps little people expected to get paid [1976 motifs F456; F456.1 F456.2; F456.2.1] (28-9). According to Briggs, the term elf or elves can also refer to “small trooping fairies, or to little people and this group is then divided into light and dark elves” [motif F200-399] (122). Elves, Gnomes, Dwarves are just a few pseudonyms for this type of little people. It is a commonly held belief that diminutive fairy folks, described by the Celtic peoples as “Wee People” are able to shape-shift into anything of any size and, according to Evans-

Wentz, “travel from one end of the world to another in the twinkling of an eye. Further they love feasting, and music—like all Celtic fairy-folk; and dance in circles holding hands but at the least noise they disappear” (1911 208). Fairy Music is a big part of the tradition and although none of the eight subjects mentioned hearing any music, Joan (S-10) did. Joan reported that both she and friend could hear the music coming from across the lake. Hughy Boyle, a fiddle player from Scotland and famous for the legend about how his grandfather was captured by the fairies one night so he could play at a fairy wedding. I met and spoke with Boyle and his daughter Kathleen, a piano player for the Irish musical group, “Cherish the Ladies”. Mr. Boyle told me the same story he shared with John Walker for John Walker’s National Film Board of Canada’s film, the “Fairy Fairy”). Boyle said he remembers his grandfather sitting at their table telling the story— that he “Never had such a night in his life!” What made the memorate believable is that the grandfather’s fiddle playing supposedly changed overnight. Kathleen says he returned playing the “old music”, but it was different, apparently influenced by something, or as she said, “embellished, so that he learned how to do something with the strings while he played, you could actually hear blackbirds singing as if they were a ways off” (038:35 041:08).

### **One Cap—Two Caps, Red Cap—Blue Cap.**

Regarding an image of little gnomes dressed in little green jackets and red or blue caps trooping amongst the mountains of Scotland, Evans-Wentz had this to say, “The old folk saw the Good People here on the Hill a hundred times, and they’d always be talking about them. The Good People can see everything, and you dare not meddle with them.

They live in Rathes [a ring fort] . . . . There is said to be a [peaceful] tribe of little red men” (1911 64).

Observing the wee folk on a hill is exactly what Isobel reported in her interview. Isobel recalls the image she and her sister saw that night in County Donegal Ireland many years ago; “and there really was—there really were five, six, or seven of these small creatures. They were smaller than a foot high. They were looking at us from the top of this mound. They were looking down at us, we were looking up at them, and we didn’t say a word. That is what really made a believer out of me that night” (Isobel S-1)).

Disguised then by distance and darkness, and now time, Isobel does not recall colors of coats and hats nor the features and details of the elves or gnome-like beings that she and her sister encountered that evening long ago. However, the “small creatures” Isobel described do sound like the elves and gnomes, who according to fairylore, come out on bright, moonlit nights (Evans-Wentz 1911 182). Janet Bord, a contemporary fairy investigator and writer based in Wales, recounts numerous anecdotes with comparable characters to Isobel’s fairy people (1997 3, 9-41).

It is not surprising that Isobel’s Irish hilltop elves sound similar to the little person Pat (S-6) told me about in her interview, except Pat remembered flashes of color she thinks were a wee blue hat and red jacket. “Blue-Caps” is the moniker given to fairies fitting the description of an elf-like being known in Scotland for helping in mines [motifs F456; F456.1 F456.2; F456.2.1] (Briggs 1976 28-9). Unlike Brownies, known to pop in and work free of charge, traditionally Blue-Caps expect some sort of payment and they are reputedly more steadfast in their service to humans and definitely nicer than Red-Caps (29). According to Briggs, the term elf or elves can also refer to “small trooping

fairies” [motif F200-399] (122). In the long tradition of little hominoid beings as fairies, sixty year-old Francis Griffiths of Cottingley fame shares in her co-authored memoir *Reflections on the Cottingley Fairies*, that besides conventional fairies, she truly did see little people in the beck. She writes that she saw, “a little man . . . he was about eighteen inches high. . . . He had a rugged face” (14). Francis continues, once I saw him leading three or four little men who were dressed as he was, in a green jerkin and darker colored green loose-fitting tights. . . I didn’t tell Elsie for a long time” (15).

Gnomes reputedly roam beyond the Celtic homelands. Subject number 16, who was interviewed but not included in the final eight of the study, reported that when she was in the deep in the bush and hills of Washington State in 2012, she was with a friend when she noticed a gnome-like person watching her from under its red peaked hat. As she watched, it suddenly popped down and disappeared (Sus, S-16, Personal Interview). A close reading of fairy lore from the Literature Review, uncovered that sources estimate that it is more common for people to report seeing gnomes with red hats than any other color (Keightley 96; Spence, 137; Briggs 1976 110; Bord 1997 43-4, 54, 87). Yeats also comments on the little Irish man dressed in red: “the Far Darrig (i.e. fear dearg) which means the Red Man, for he wears a red cap and coat, busies himself with practical joking , especially with gruesome joking”, perhaps explaining why “Red Caps” are more feared (2010 12). References also mention the elf/gnomes wearing green jackets, plaid or brown vests or jerkins, as they are often referred to (Briggs 1976 18, 200; Evans-Wentz 1911 164, Keightley 29, 357; Bord, 1997 95). Kirk documented fairy clothes in 1691: “Their apparel and speech is like that of the people and country under which they live” (51).

Still, not all little hominoids wear clothes and pointed hats –not that everyone notices such specific details.

### **Woodland Creatures.**

The Scottish historian Spence quoted a “reliable” source who said they beheld an English Brownie and subsequently defined the being as, “the brown man of the muirs,’ (who was) a dwarfish being of powerful build” (Spence 22).

The small, hairy, woodland hominoid that Jenna (S-4) and Julian (S-5) told about seems to bear more resemblance to a wild little man of the forest such as the hairy grogoch of Celtic lore (Curran 2010 38; Briggs 1976 206), than to the elf-like beings reported by Isobel (S-1) and Pat (S-6). From Julian’s description, it sounds like the being he and Jenna saw spied could have been either a North American version of Brownie or a “brown man of the muir” which is a hominoid written about in historical belief folklore and found in numerous fairy encyclopedias (Briggs 1976 29; Spence 22-3; Bord 1997 92). A Brownie is usually described as a house helper, but can also be a forest dweller, “making their homes in “the hollow of a tree, a ruined castle or the abode of man” (Keightley 358). Further, a Brownie is “a personage of small stature, wrinkled visage, covered with short curly brown hair. . . .” (357). There is a sketch, *The Brownie*, by illustrator Ian Brown found in *Jeremy Harte’s Explore Fairy Traditions* (68; Appendix A) of a Yorkshire boggart/grogoch-like fellow in crouched position with its hairy body, big pointed ears, and large feet. This image seems the most compelling rendition of what I imagine the creature Jenna (S-4) and Julian (S-5) reported might have looked like although it may not be like what they saw. Apparently, the fleet-footed being Jenna and Julian saw together did not send out happy, welcome wishes, indicating at best a more

solitary fairy or at worst a malevolent wild entity. Julian's description of the creature differed from Jenna's only slightly. Jenna did not mention if the being had fur or ears and Julian said what he saw was about six inches taller; he also said he saw it for a few seconds longer than Jenna reported because he considered following it. Julian also had a vantage point of six feet four inches to see from as compared to Jenna's five feet two inches. Jenna, who has spent many of her summers camping and canoeing in out-of-the-way parts of Northern Canada, noticed the creature first in a remote part of bush near Santa Barbara California; she alerted Julian, also a self-described "bush-man", when she heard rustling in the tall grasses. Julian remembered the creature similarly, but with a little more detail, noting that it was furry. He was also certain, as did Jenna, that what they saw was not a four-legged animal but a two-legged hominoid. Jenna conveyed that she sensed that they had intruded into the little person's space and it was "not happy" about it. Julian said he sensed that Jenna was a bit scared of the unusual creature.

Tales and descriptions of similar hominoid beings exist, not only in Celtic countries, but also all over North America, including California where Jenna and Julian shared their glimpse into mythical territory (Briggs, 1976 78; Butler, J. 2013; Narváez 336). In the film, "The Fairy Faith", John Walker interviewed people who share accounts of small hairy hominoids that sound like grogrochs described by Briggs (1976 206) Curran (2010 38), Spence (101) and others. Steve Odale, a construction worker in Scotland described how when he was hiking in the rolling hills, a rainbow appeared out of nowhere followed by a gauzy cloud. He heard "fairy music" and looked ahead a few feet to see "a manky wee fellow about four feet high rolling up his shadow". He then looked down and saw a wee female creature with a big pair of cutting shears, snipping

away at his feet trying to sever his shadow. He barked “OY” and they disappeared. Steve described the “cheeky bastards as bog people, wizened, tanned filthy, hairy wearing a dirt colored smock” (Walker 56:20-101:45 sec). Walker, who says, “Everyone he met had a story”, spoke with Patrick Marshall, a man in his twenties who lives in the Maritimes of Canada who told him that when he was younger he saw something come out of the woods that he described as “about knee high stocky, hoppy and running, tiny person” (103:09-104:23 sec).

The ELFEN Project: North American indigenous people determined to validate and understand their countless sightings of little people in the forests, inspired the ELFEN Project to study sightings of little people, which began in 1998 out of the University of Alberta, Canada. The ELFEN Project found different geographical regions of North America report variations in the appearance of elves or little people (<http://www.elfenproject.com/results.asp>). This observation is consistent with historical reports and folklore from Celtic anthologies, which describe a vast diversity of names and appearances of fairy people sighted between different countries and even between regions. One needs only look to the encyclopedias of Briggs or Keightly to appreciate the myriad of fairies and little people reported to be in existence.

Relevant to this research because of parallels in topic and observations, the ELFEN Project results included a submission from someone in Canada who reported a small hairy woodland hominoid. This hominoid sounds similar to whatever it was that Jenna (S-4) and Julian (S-5) interrupted in the woods during the summer of 2010. Butler distinguishes elves and gnomes as hominoids, different from mini-sasquatch-like creatures sighted:

For many of these American elves, of all sizes, the anatomy may on occasion appear exaggerated in proportion or incomplete (sometimes noses are absent or too elongated, or heads larger). American elves are typically small to tiny wingless entities of otherwise normal human proportions. Dark skin color or other shades may be regionally distinct as is reported in Scotland. Only a few credible interviews in the ELFEN files place wings on them, including a yellow form in the mountains of North Carolina. (Butler, Jim 2013)

From the same page of the ELFEN website, Butler describes a mini Sasquatch that resembles a grogoch in description:

Little Hairy Men: This is a non-human, like a tiny Big Foot or Sasquatch; but with magical ability, including disappearing. The body is covered in hair but it is not shaggy except for the head and necks, and sometimes shoulders. They are 2 to 3 feet high; never wear clothes, and are never seen in groups. The Tahltan called them “ku’s-taka” (monkey people); Inuit, the Ardnaing; Kutchin, Little Furman; Chipewyan, little hairy men or Hairy Ya-a. (Butler, Jim 2013)

Butler and the ELFEN research team are not the first to publish reports of little people, or mini-Sasquatch in North America. Katherine Briggs has a section on “little people of the Passamaquoddy Indians” (1976 268). Apparently, anthropologist Susan Stevens gave the details about these wee folk to Briggs. “Stevens was married to the Chief of this group” (1976 268). Stevens told Briggs the indigenous tribe of hominoids, referred to as the Nagumwasucks could only be seen by North American First Nation’s people, describing the hominoid creatures as “grotesquely ugly . . . two to three feet in height . . . live in the woods and do not like to be seen” (269). Stevens also told Briggs of another tribe of American little people called the Mckumwasucks who were known for their “faces covered with hair and pointed ears” (269). Although I could not find a reference to local little people and the Chumash tribal office representative I spoke with were unaware of a Chumash legend of little people, reported sightings across California and the rest of the United States concur with many myths, legends. One old Choctaw

American Indian report resembles the little hairy fellow reported by Jenna and Julian. One Choctaw legend tells of a little man, about two feet high dwelling alone in the thick, dark woods. According to Choctaw/Cherokee [American] Indian folklore and Source Material for the Social and Ceremonial Life of the Choctaw Indians found in Alabama settler accounts from 1894 and 1936. This elusive little fellow was called “Bohpoli” [which means] “Forest dweller” and “can be compared to the European counterparts – dwarfs, elves, gnomes, and leprechauns” (Swanton 198-199).

Myths and legends of Elves, Bohpoli, and Nagumwasucks are not part of popular American popular culture, yet I suspect a segment of the population, at least in some southern states are familiar with the duende (Rose, Carol 22, 356; Curran 2010 108). Described as hairy, pointy-eared little people, duende are the wee folk known to the Spanish-speaking people of the South-Western USA, Central/South America, Spain and Portugal (Rose, Carol 92; Curran 2010 109). The sketch by Ian Brown (Appendix A) as well as Jenna and Julian’s recent experience with short, hairy, forest hominoid also share similarities with reports of duende from Central and South America. Additionally, Patrick Harpur logs “dozens” of other similar sightings in his book *Daimonic Reality* (23-34). Harpur designates such little people events as either archetypal or classic because either way, they persist since reporting individuals believe what they saw to be real.

A small wild man in a forest seems less threatening than a giant ape-like Sasquatch. It is possible that psychologically, the elusive woodland elfish creature of the Borderlands represents mysterious forces at edges of teenage awareness and experience. These borderlands and creatures there in are deliciously dangerous, embodying the risks

of getting caught in the lure and glimmer of glamour natural elemental impulses such as freedom, fear, lust, love and the move from childhood to adulthood.

Declared skeptic, researcher, writer, and publisher about all things uncanny, Bob Trubshaw asks the question: “when someone says they are seeing a fairy, are they in fact seeing an enchantment cast by the fairies?” (Trubshaw 2012 52). He then draws on Janet Bord’s (1997 33-44, 141) vast knowledge and “fairies are sometimes said to have ‘glamour’, which unlike the conventional meaning, is used to denote an ability to mesmerize or enchant, so that humans see – or, in some cases, do not see – what the fairy wishes. This is perceived and understood as the ability to swiftly ‘shape shift’” (Trubshaw 52). In this way, fairies represent elusive, shape-shifting desire and distraction.

### **Dragon Wings and “Little Human Feet”.**

A second hominoid theme identified in the results of this study is the diminutive sprites and sylph-like fairies with dragonfly-like wings, popular culture associates with the idea of fairies. Briggs wrote that prior to the Victorian era, tales of tiny flying fairies in Celtic folklore were rare (1976 148) and that the fairies written about in traditional Celtic lore tended to be about the Gnomes and wee folk like those reported by S-1 and S-6 in the previous section. The tiny flying fairies, or little people, reported by S-2 and S-6, whether seen in this literal physical dimension or in their “third-eye”, fall into the hominoid category. I consider them hominoids because subjects described them as looking like little humans, and because they meet the criteria for cryptid study as determined by the few rogue Cryptozoologists dedicated to proving their existence (Bailey 1-2). Evans-Wentz referred to cute, little “piskies” (1911 168-176). According to Jung,

“Spirit is always an active, winged, swift-moving being as well as that which vivifies, stimulates, incites, fires, and inspires. To put it in modern terms, the spirit is the dynamic principle” (Jung, C. G. *CW* 8, para. 210). It is no wonder that glimpses of such winged beings would excite an observer and like a psychopomp, even inspire someone to alter their life’s path.

Several participants reported they had seen little flying fairies reminiscent of Victorian era post cards. Pat S-6, shared that during her Reiki massage and healing sessions, both she and her teacher believe they “saw” fairy beings in their “third-eye” i.e. eyes closed. Pat described what she saw. “I could see fairies flying around her (the client). They looked like your typical dragonfly like wings. They didn’t have gender. They were silvery-blue, I’m going to say. I couldn’t tell how old they were. They were 8-10 inches (in length)”. Pat’s flying hominoids are consistent with Victorian fairies.

Individuals accustomed to the practice of meditation or and visualizing may consider Pats’ (S-6) a reasonable testimonial. To anyone unfamiliar with meditation, visualization exercises or daydreaming, seeing things with one’s eyes closed may sound like imagination or nonsense. Pat(S-6) assures me that she did not make up or imagine the fairies that she saw, that they appeared spontaneously in her mind’s eye. Comments by Jung resonate, i.e. when he admitted that there were “things in the psyche which [he did] . . . not produce, but which produce themselves and have their own lives” (C. G. Jung 1989 183).

Similar to the discussion about the wee folk, this section of the analysis connects subjects’ experiences of little hominoids with fairy lore and other accounts that feature similar fairy beings. The second winged fairy narrative included in the study group of

eight came from Ms. Anon and not only was the fairy seen in the physical world with her eyes open, it was also a shared visual event. Ms. Anon's (S-3) descriptions of the fairy she and her ex-husband saw in the Redwood forest highlights indicate it looked human: "I just saw the bare outline of her head, light, wings, and legs. She had feet and no shoes. Little human feet! Little tiny feet"! There is no room for doubt for Ms. Anon; she believes she saw a tiny flying human-looking creature she previously had considered implausible or at least highly unlikely.

Petite gossamer winged beings have been flitting around for centuries. In sixteenth century Germany, Paracelsus wrote about air fairies as "sylphs" (1963 84). A century later in Scotland, Reverend Kirk wrote what he learned from his years as a village minister and as a fairy seer himself.

These Siths or Fairies they call Sleagh Maith or the Good People . . . are said to be of middle nature between Man and Angel, as were Daemons thought to be of old; of intelligent fluidous Spirits, and light changeable bodies [lyke those called Astral] somewhat of the nature of a condensed cloud, and best seen in twilight. These bodies be so pliable through the subtlety of Spirits that agitate them, that they can make them appear or disappear at pleasure. (Kirk 64)

Evans-Wentz referred to the little astral sprites as pixies or piskies (1911 168). Further there is an argument introduced by anthropologists that the likeness links the two races— that when the small-statured, pre-Celtic Picts disappeared, over time the Pixies surfaced as the mythic remnant of the once real race (170-171). MacRitchie reminded us how similar sounding and close are the spellings of the words "Pisky" and Pictish" (39, 41, and 43). More recently, Janet Bord's collection of fairy anecdotes describes blue-winged fairies reported to her by a woman named Karen who chanced upon them in 1993

while traveling in the Mount Shasta area of California. The fairies, in this passage share similar blue, luminescent, winged features described by Pat and Ms. Anon.

She heard children's voices singing, and in a small clearing in the trees, she saw 'eleven tiny blue fairies, perhaps one foot tall and seemingly transparent. . . . The blue color was electric, seeming to pulsate or flicker. . . the wings were larger than the fairy's bodies themselves and appeared to be particularly delicate and lacy'. She watched without daring to breathe, but when she had to breathe out, the noise alerted the fairies who leapt up and disappeared. . . Karen found eleven piles of blue dust she calls 'fairy dust' and collected some to take home. (Bord 1997 98)

Ms. Anon and Karen are not alone in seeing little pixie-like fairies. Katherine, S-14 reported that she was alone in a college classroom in the Shenandoah Mountain region of the Virginia when she caught a light and movement out of the corner of her eye. She looked around to see what she believes was a mouse-sized, yellow, winged, iridescent fairy hovering just above the ground. Karen's (Bord 1997 98), Katherine's (S-14), and Ms. Anon's (S-3) physical reality fairy and Pat's (S-6) third-eye fairy are also reminiscent of the famous Cottingley fairies i.e. described as four to ten inches tall, dainty, winged, flying, silver-blue in color, and luminescent or translucent.

The pixie fairy encounters in this study, particularly Ms. Anon's visible and corroborated event position small winged fairies as being part of wider fairy phenomena that involves one of myriad of sub-species of fairies written about. Shell S-11, Katherine S-14, and Anne F. S-15 and Anne M. S-1 all reported seeing sprite-like fairies similar to those already described; all sightings occurred inside buildings and all fairy beings apparently appeared in this physical dimension of reality.

### **Light Fairies and Their Shadows**

Four of our eight subjects, John S-1, Jenna S-4, Julian S-5 and Xavier S-7 reported seeing fairies that appeared to them as light entities, meaning in this physical

reality; and, that light beings the subjects observed, looked, behaved, communicated, or felt to be fairies, although they each described different variations of light fairies. In addition, Sus S-16 also reported that, around the time of the birth of her baby she saw a blue light that she believed to be a fairy bringing a blessing to her baby. In contrast to positive light images and motifs reported so far, the Tall-Guys that Xavier describes may fit into a category of dark fairies and require analysis as such following a search into folklore and legends for light fairies. An interwoven discussion and appreciation of light and dark motifs and archetypes, using the language of depth psychology brings us closer to deeper resonances of fairy phenomenon. Here, Jung's archetypes can invoke the subterranean realm, the belly of Mother Earth often attributed to fairies, both light and dark signifying essential and unavoidable companions within and beyond the human psyche. Jung writes:

[T]he archetypes are, as it were, the hidden foundations of the conscious mind, or, to use another comparison, the roots, which the psyche has sunk not only in the earth in the narrow sense but the world in general. Archetypes are systems of readiness for action, and at the same time images and emotions. . . They are thus, the chthonic portion of the psyche . . . that portion through which the psyche is attached to nature, or to which its link with the earth and the world appears at its most tangible. (Sabini, Meredith 2002 198)

The symbolism associated with light is rich and literal and because of its ubiquitous and essential nature to all animal and plant life, it is, along with the earth, one of the earliest concepts to which humans would have related consciously or unconsciously, literally or abstractly. *The Dictionary of Symbols* describes it as not only an facet of moving matter, but that it also represents pure potential as 'a first aspect of the unformed universe' (Chevalier and Gheerbrant 601). Light is synonymous with consciousness, with power, the masculine principle, with growth, hope, God, truth,

salvation, revelations, *en-light-enment*, *inspire-ation*, even breath and the impulse for life itself (600-606). The belief or at least the perception that light is the opposite of darkness is a binary inculcated in Western Society and reinforced with tenets of Christianity and its predecessor Zoarastra<sup>33</sup> evident in common dualities such as – day/night/, white/black/, good/evil, heaven /hell and good fairies and bad fairies. We are all attracted to the light, sometimes loosing awareness our bearings. Yet, as Zeus’ sweet Semele<sup>34</sup> knows too well, it is possible that light can be blinding if too bright.

A mesmerizing spell of glamour befalls those who dare follow the fairies and enter Tir-na-n-Og. The association of light with fairies seems inconsistent with the myth of wariness and fear associated with fairies since the Reformation. This makes me wonder if perhaps the threat of fairy glamour might have the same source as the taboo of speaking fairies names, that there really is true light with the fairies because in the mythology they were driven underground. Ernst Cassirer, the late German philosopher maintains, “[n]ame and essence bear a necessary and internal relation to each other . . . that the potency of the real thing is contained in the name” (1946 3). Cassirer explains there is authority in naming and in many cultures, naming a being has the power to invoke its presence (51-59). He submits, “the name functions as proxy for its bearer. . . . [T]hat a name is feared because it is a real power (Dieterich, Albrecht 111 qtd. in Cassirer 53). The Celts, who could no longer see or hear the silenced voices of nature and their past were blinded by lights and the glamour of new stories while simultaneously deafened to their ancestral, mythic realities.

Since the Reformation and the Enlightenment, Western culture continues to stifle mythos and embolden a logos and light centric cultural paradigm. Jung describes the

lights in nature as a metaphor for consciousness and it does not take much imagination to visualize his “sparks of light” as orbs or fairies and reflections of the Anima Mundi: “the fiery sparks or scintillia, of the light of nature, of the ‘World Soul’ [i.e. collective psyche]. . . . [Moreover], they are symbols of consciousness and their psychological significance is that they represent autonomous complexes, which may possess, as splinter psyches, a certain luminosity on their own (Jung, *CW 14*, para. 50 qtd. in Cheetham, 2004 28). Cheetham offers wise counsel and suggests, “[T]he luminosity and numinosity of these sparks signal their autonomy and their power. They are not there to be understood, or mapped or investigated; they must first of all be greeted, and, welcomed and accepted” (29). Then let us open to the luminosity and numinosity, and see the dancing sparks of the light of nature through as the lived experiences of our subjects.

**The light of nature puts on dancing shoes.** Jenna S-4, remembered her earliest encounters with fairies from when she was a pre-pubescent girl lying in bed at night and seeing light fairies dancing on her doorframe. Similar to Jenna, Julian (S-5) made a small mention of also seeing dancing fairy lights; however, he saw his outside near trees. Xavier, S-7, like Jenna, was young when he saw light fairies that he has always referred to as the Stickmen.

In the readings, I have not been able to uncover any other accounts of one-quarter inch long stick-men light fairies. However, Briggs discusses the existence but paucity of accounts of tiny fairies. She writes, “The insect –sized fairies are rarer in tradition, though common in literature” (1976 369). She adds that certain counties in Britain describe fairylore that includes fairies the size of an ant or smaller (360). Since there are so many variations of fairies in literature and myth that include belief in shape shifting

and appearing in a way that is appropriate to the observer, this merely makes Xavier's (S-7) fairy account unique. Purkiss suggests that visions of miniature fairies are a product of the Elizabethan, Jacobean eras (2000 181). Alternately, it has been submitted that fairies get smaller, as they recede in cultural memory (Henderson & Cowan 50). Before I began my formal research, I met a physicist who told me he had been a nonbeliever until he had seen a bumblebee with a fairy riding on it. Maybe small fairies are not rare but they are difficult to see.

During the interview, and when I was reviewing the transcripts, I noticed that Xavier (S-7) although a preschooler at the time but like the other interviewees, was telling me his story almost as a vivid memory, and not something he had to reach deep into his memories to reconstruct, as people often have to do with events from long ago. Research at UC Davis points out that between the ages of 4 and 7 children shifted from relying on their imagination to control scary thoughts i.e. "positive pretense", to relying on their knowledge about the creature i.e. "reality affirmation" (Sayfan 107). In addition, regardless of age, children were more cognizant about the role of the mind in changing the way one thinks and feels about imaginary creatures compared to real ones (107-119). How we see and what we see in the world changes the older we get as we get older. Considering that individuals who received extra training on how to look for details (i.e. adults) were no better at spotting the gorilla, it should not have been a surprise to Simons and Chabris that children were more likely to see the gorilla than adults and people with extra training (2010 32). Thus, inattention blindness, change blindness, and search satisfaction indicated humans perceive only those objects and details that receive focused

attention. People see what they are programmed to or expect to see, unless they become aware of biases, and even then, much can still be missed.

To offer another perspective, whether a preschool age child is capable of relaying an accurate, truthful memorate versus a fantasy fabrication, or a combination – is debatable. Having spent countless hours in direct contact and communication with children growing through these stages of development, it is my observation that it is probably impossible to make a blanket statement one way or the other. Anecdotally, and sharing from personal experience, I know children who live in a literal world and struggle with fantasy and telling untruths, while other children in the same four to six year old age group are endlessly entertained in the world of make-believe, insisting others playact in their complicated scenarios for days at a time. Ultimately, I must appreciate Jenna and Xavier's (S-7) childhood comments as memorates because they believe their stories.

Regarding how individuals perceive fairies, John (S-2) remarked, "I tend to see images of fairies in a very literal sense". He shared one of his more explicit fairy encounters that he described as noting light moving on his walls when he was lying quietly in the dark. (Refer to Appendix A. Photographs), John commented that over time, he came to sense these forms on a more physical and spiritual level, a deepening process he added, continues. Moreover, John recognized that he knew these light beings as he calls them, as specific characters with names—Light that Listens and Elderhill—from previous communications. He says that he has detailed conversations with Light That Listens such as the one during which Light That Listens (LTL) described her previous life as an Indian. Her (LTL's) supposition was that her mother had been a fairy. (Communications from John's light fairies were more detailed than reports by Xavier (S-

7) and Jenna (S-4), however, as children Xavier and Jenna both reported that the light fairies they saw communicated reassuring messages to them. The evidence from these three occurrences suggests messages transmit or are perceived in an age appropriate context, or both.

In addition to the reports of the light fairies discussed in the study, several of the subjects interviewed but not included in the final study also saw reported light fairies, including Claire (S-12), whom I met in Scotland. While we were visiting Roslyn, Scotland to see the famous Chapel, Claire came back to the hotel and told me excitedly that she had seen blue lights amidst the trees during an evening stroll through Roslyn forest. Claire was certain these were fairy lights and invited me to go for a walk with her to see them, which we did. To my disappointment, neither of us saw fairy lights on our walk. The village of Rosslyn built up in the fifteen hundreds at the time of construction of Rosslyn Chapel. It is a village near the east coast of Scotland not far from Edinburgh. It is a place with a long history, many legends, and a sense of hallowed mystery in the old stone structures and in the air. While strolling along Rosslyn's cobbled streets, I chatted with a few locals about the secret and sacred history of their town. The conversation moved to my dissertation and fairies. Two people told me that on many evenings they have seen the sky full of light orbs, some that actually come so close they fill the streets and it almost looks like snow. Light orbs are frequent picked up in night photo by digital cameras although I many people tell me orbs can be so prolific that they are visible with the naked eye (see Appendix A). Investigations and experiments are ongoing to determine what orbs are and the growing data suggests many orbs photographed with digital cameras are made of dust however, not all. Physicists at Germany's Max Planck

Institute continue to research the spontaneous and autonomous nature of plasma organisms (Tsytovich, V.N. et al 263).

**Orbs and will-o'-the-wisps.** According to Goodare (201), the unnamed Scottish folk rhyme collected by Robert Chambers (1802—1871) underscores the careful nature of the human relationship with fairies:

Gin ye ca' me imp or elf, / I rede ye look weel to yourself;  
 Gin ye ca' me fairy, / I'll work ye muckle tarrie;  
 Gin guild neibour ye ca' me, / Then guild neibour I will be;  
 But gin ye ca'me seelie wicht, /I'll be your freend baith day and nicht.  
 (Chambers 33)

Although they did not come up in the interviews, it is my experiences and conviction that people in the “fairy community” consider photographs of orbs or even seeing orbs somewhat normal, since orbs show up so often in random pictures on many cameras and with increasing frequency and numbers. Conjecture about why this might be suggests there is something about digital cameras that makes orbs show up more often and with more clarity than on traditional film from single-lens reflex cameras (SLR). Appendix A has photographs of orbs, including two that I took in Scotland – so I am able to state with certainty from personal experience that they appear without manipulation to hardware, software, or images. It is also not clear to me if orbs are a new phenomenon or new language for a recurring one.

As with other manifestations described by subjects in this study, records of fairy lights [orbs?] exist over millennia. Probably the most famous of all light fairies are the Will-o' the-Wisps, also known as Jack-a- Lanterns, fairie fires or “Ignis Fatuus”, which translates as “foolish fire” (Briggs 1976 231).

Over fifty years ago, Irish historian and author, Dermot MacManus shared some memorates of fairy lights and Will-o’the-Wisp – which he attests to seeing himself three times in his life. Will-o’the-Wisp<sup>26</sup>, usually debunked as swamp gas, apparently it is not hot to touch (MacManus 115). MacManus writes about a personal experience when he was young and with his mother who woke him up exclaiming with delight, “Oh, look at the pretty lights!” He recounts how the driver of their buggy was not so delighted and quickly whipped the horse into a gallop. MacManus describes what his mother saw as she often told the story:

My mother saw this patch of ground covered with what seemed to her hundreds, but were probably only dozens, of twinkling lights rather like fireflies. Most of them were about a foot or more off the ground and moved around with occasional bobbing up and down. They were all the same color, a pale yellow, and sparkled in the prettiest way up and down over the mounds and in and out of the rushes. That they could have anything to do with the fairies never occurred to her for a moment til the driver declared that it was the ‘Shee’ out and about, and ‘The Lord protect us from them!’ (MacManus 110)

MacManus adds that other people have seen fairy lights on this particular field a number of times even as recently as a few years ago by Mrs. McNicholas (110).

“**Nature is . . . Christianity’s shadow**”.<sup>35</sup> Adding to the confusion of fairy names, in Wales fairy lights are sometimes called Pukas or Pwca (Briggs *Encyclopedia* 337-8) a name that in Britain instead of meaning Will-o’-the-Wisps, indicates a Puck—who Shakespeare tells us is a shape-shifting, Hobgoblin-like trickster (MND line 41)

In Celtic folklore there is a tradition that fairy lights are harbingers of injury or death (Evans-Wentz 1911 65, 145, 181-183), a notion that may account for the scarcity of recorded witness accounts and the haste taken by MacManus’ driver when he saw the field of lights. If seen outside, fairy lights link to ghostly origins and this seems to be

from a deeply imbedded fear-based belief system warning of tricksters, harbinger fairies, or fairies as fallen angels (97; Crocker 14). From extensive reading, the idea that fairies are fallen angels continues into contemporary Celtic mythology, particularly in Irish lore. Lady Gregory points out the almost forgotten belief that pre-Christian fairies were mostly friendly but overshadowed by the post-Christian notion that demonic forces manifested as bad fairies:

The islanders, like all the Irish, believe that the fairies are the fallen angels who were cast down by the Lord God out of heaven for their sinful pride. And some fell into the sea, and some on the dry land, and some fell deep down into hell, and the devil gives to these knowledge and power, and sends them on earth where they work much evil. But, the fairies of the earth and the sea are mostly gentle and beautiful creatures, who will do no harm if they are let alone, and allowed to dance on the fairy raths in the moonlight to their own sweet music, undisturbed by the presence of mortals. (Gregory, Lady 1888 89)

Linking fairies to demons and witches was common practice for hundreds of years. Laura Shamas discusses how the Weird Sisters famous Scottish lore were originally thought of simply as the Three Fates and as fairies or nymphs, not as the witches they were eventually portrayed in Shakespeare's play "Macbeth". Shamas quotes a sixteenth century manuscript by Holinshed (11) that "identifies the Weird Sisters as goddesses of destiny, nymphs or fairies" (11) and not as witches— noting the etymology of the words fae and fairy as stemming from the mythic fates. Shamas also makes the connection between fairies and witches, citing sixteenth century writings of King James First (1566—1625). Shamas shares the following: ". . . [t]he fourth kind of spirits, by which the Gentiles was called Diana. And her wandering court, and amongst us was called the Phairie (as I told you) or our good neighbours" (2007 132; Tyson 149). Unfortunately for independent women, midwives and healers of Scotland during the

sixteen hundreds, the Church targeted women considered witches and devotees of Diana, Queen of the Fairies and accused them of belonging to the cult of “celly vitchtys” or “seely wights” (Tyson 149, 174-5; Goodare 202, 209). Church leaders claimed these women, like the “donas de fuera,” their counterparts in Sicily, could fly in the manner of the nature spirits they related to and were therefore demonic and Otherworldly (Goodare 209; Henningsen 62). Folklorist Goodare argues that by the late seventeenth century, belief in witches was as strong as the belief in fairies and savage witch-hunts prosecuted and executed women, eventually driving the Cult of Seeley Wights and other fairy faithful at least underground if not into extinction (Goodare 213). Wight or “wichts” is a generic term for a supernatural being as in “the label ‘the guild wicts’ for fairies” (Henderson and Cowan 15) and during the sixteenth century, “Seely Wights” were characterized as auspicious magical beings (Goodare 212). However, in most folklore, “the Seely Court generally meant friendly fairies” (Briggs 1967 419). Otherworldly myths in Scotland eventually conflated linking cults of flying witches to malfeasance and bad luck. The “Unseely Court” invokes bad fairies and bad luck and as Briggs contributes, “the good fairies can be formidable enough when they are offended, but the Unseelie Court are never under any circumstances favorable to (hu)mankind” (419). The notion of fairies as often unfriendly and unwanted company continues, especially in traditional contexts and lore (Harte, Jeremy 2004 2; Tyson 37, 39, 178). Dark fairies situate in shadowy myths and folklore such as about changelings, elf-shot and abductions (Kirk 48, 56; Curran 2010 12)

For hundreds of years the nature based traditions of the Celts, Brits and other Western Europeans succumbed to, hegemonic religious pressure, social propaganda,

backstabbing, political pitfalls and a maturing scientific community— all aimed at suppressing pre-Christian pagan, druidic and fairie beliefs. Warnings to stay away from the Sidhe are not consistent and evolved over time following the introduction of Christianity. James Bonwick wrote in 1894, “The identity of the Tuatha Dé Danann with the degenerate fairy of Christian times appears plainly the fact” (Bonwick, James 105). Other interpretations suggest the Sidhe were people of godly transformation: “The Irish worshipped the Sidhe, and the bards identify the Sidhe with the Tuatha Dé Danann”. Bonwick further proposes, that “Enthusiastic Freemasons believe[d] the Tuatha were members of the mystic body, their supposed magic being but the superior learning they imported from the East” (107). He adds that if nothing else, the Tuatha were guilty of hypnotism, “inducing others to see or hear what their masters wished them to see or hear” (107). Regardless, Bonwick makes clear the point that Christians tampered with the identity of the Tuatha and fairies. Henderson and Cowan echo the Church’s influence on and be-devilment of the Sidhe and other fairies. “In essence, the fairies came to be presented as agents of the Devil and all who had traffic with him. . .” (106). King James reigned during the Reformation and crusaded against the evils of witchcraft as well as fairies for, “God would never permit innocents . . . to be carried away by the fairies” (Tyson, *Demonology* 39)”. Further, King James admonished “corruption by nature” (266), claiming, “Spirits haunt most the northern and barbarous parts of the world” (163). Thus fairies and spirits were buried deep in the shadows of Hell.

Jung commented on this battle between the early Church and a competing love for nature that held the people’s hearts and souls:

In the first centuries of its influence, the Church opposed notions of a spirit that infused Nature, which had dominated some much of the people’s spiritual life

until then. The early Christians repudiated nature worship of every description—nature was not to be seen or admired—while the antique religions consisted of intense nature worship . . . Christianity met its most formidable enemy; the natural joy one feels when out in nature had to be combatted by the Christian spirit. The devil was said to be tempting them, luring them away to natural beauty, to beauties of the flesh and making them dull in spirit. (C. G. Jung *CW* 8 para. 581-1)

Evidently, believing in fairies has not been a safe or welcome amusement for the last two thousand years. Nevertheless, just as Nature does truly give up on humans, it appears that at least some humans have not given up on nature beings. Presumably, there are no longer any witch burnings; still, the possibility of social or professional repercussions like teasing, possible shaming, even shunning still exists for individuals guileless or brave enough to come forward with a potential fairy memorate. Oring notes the modern informant and ethnographer face both “risk to the narrator” (and risk to) “the presumed source” (112-113). Yet over recorded history countless people describe and testify to seeing beings very similar to those reported during interviews included in this research on the topic of what sustains the enduring belief in fairies.

Ancient Celtic and British people subscribed to Pagan, Druidic, and Fairy-faiths, where enforced consequences of daily living were nature-based and delivered by fairies and elementals. Shifted over time and by force, these same people had to navigate a world where Churches or States, and arbitrary rules of behavior took the place of rudimentary, inculcated codes of conduct. Forced into the shadows as, not only irrelevant, but also demonic, the fairies and elementals retreated, but refused banishment. Celtic historian MacCulloch shares old legends and how they changed under the influence of the Church, tales that “enshrine the idea that, ‘Crom’ and the fairies were ancient gods of growth who ceased to help men when they deserted them for the Christian faith” (80).

Human and nature beings have a long and symbiotic relationship. Joseph Campbell's comment: "Mythological symbols touch and exhilarate centers of life beyond the reach of vocabularies of reason and coercion" (1986 64) and remind us that logos has rarely won a battle over mythos; for those that listen, and for some that do not, the elementals still speak. Inevitably, there are still those that listen.

Of all the fairy encounters reviewed in this dissertation, only Julian knowingly commented on the possibility of any malevolent beings present during his fairy encounters, although Jenna (S-4), who told me of her empathic tendencies, felt unwelcomed by the witnessed little forest dweller and was noticeably scared, as confirmed by Julian (S-5). The rest of the subjects did not seem to acknowledge the possibility of shadow or dark fairies in their interviews, and nor did I initially. However, as I worked with the data, Xavier's (S-7) off-hand comment about Tall-Guys and shadow figures, although not part of my initial questioning but part of the transcripts, had worked its way onto the page. In this way, one small comment essentially activated an examination of shadow and dark fairies in the dissertation. Through this analysis and writing process, it is as if the ghost of the wise professor Jung hovers nearby, seeing through the light and "glamorous" persona of this study, edging it towards its own "realization of its shadow" (Jung, C. G. "On the Nature of the Psyche," *CW* 8, para. 409). Moreover, there is irony if not synchronicity in Jung's discussion of "the man without a shadow' being statistically the commonest human type [and] one who imagines he actually is only what he cares to know about himself" (*CW* 8, para. 410). Given that most interviews did not include mention of dark fairies, it is not surprising that one small

comment lifted the veil on this less than easy aspect of fairy beings and for that, I am grateful to Xavier's muse.

Xavier (S-7) sees himself as a "friendly and happy" person. I observed him to be a genuine and openhearted family man who works in the artistic and healing community. In addition to seeing fairies, he told me he thinks men have a more difficult time recognizing and expressing emotions; that "men are only allowed to be one dimensional" when it comes to emotions. He told me that he believes his purpose in life is to spread love in his role as an urban shaman. He shared that years ago he was deeply involved in an evangelical Christian movement. This combined with his general positive nature and that he does not report malevolent spirits suggests to me that he himself does not see the Tall-Guys as threatening figures. Rather, Xavier consciously engaged in light and love.

### **Where there is Light, Shadow Follows**

Near the end his interview, Xavier casually mentioned that when in the forests where he lives in the Pacifica North West, he sees tall, shadowy figures out of the corner of his eye, "all the time" (Refer to Appendix E). If viewed as fairies, shadowy figures in the absence of light insinuate them into a nefarious realm, thus they become contenders within the post-Christian categorization of bad fairies. Xavier's (S-7) shadowy forest dwellers fall into this category. Exploring possible mythic or legendary correlations to Xavier's Tall-Guys proved a challenging exercise. Only a few myths and legends described tall shadow people and many of them involved murderous ominous entities. A modern urban myth suggests Tall-Guys appear as shadows at the edge of a forest. Some described these shadowy beings as limbs of the trees, or as having branches as their own extensions (Swope 19-22). Bob Trubshaw offers the notion that, "'emergent' aspect of

the notion of Shadow People, now often referred to as “paradolia,” is also characteristic” [of fairies]. The uncanny comprises entities that are ‘existentially’ liminal – either out of place or ‘out of time’” (44).

The elusive nature of Xavier’s (S-7) tall, shadowy figures continued during the writing phase of this dissertation, not only in his vision but also in my search. I e-mailed him asking for more details. He responded with two drawings and this note (Appendix D:

They are basically giant shadows in form and appearance. Some have distinctive eyes, of yellow or blue, while others just look like three-D silhouettes. They appear as large humanoids or four legged animals. By large I mean the size of trees in height and proportional to the form they’re taking. So far, the four-legged animal ones have been deer shaped (mostly) and elephant. (Personal Communication 10/09/13)

Upon reading Xavier’s response, I immediately considered the possibility that the images described by Xavier might be like the giant Sidhe and nature beings from Celtic folklore. Although more shadowy, they bear some resemblance to an account given to an informant of Evans-Wentz: “[Tall] Sidhe people [have been seen] there on the hill and greenlands” (1911 86). Over a century ago, Evans-Wentz interviewed an Irish mystic who suggested the Sidhe are made up of two groups, a higher order of opalescent beings about fourteen feet tall in stature who “belong to the heaven-world. . . . The shining beings seem to be about our stature or just a little taller . . . shining in every colour and belonging to the mid-world (89).

This same fellow went on to say, “The lower order of the Sidhe is, I think, the nature elementals of the medieval mystics. . . . [Further], the higher kinds seem capable of breathing forth beings out of themselves” (89). The faceless figure drawn by Xavier appears to be almost looking at him. This manifestation is not radiant; but it emerges from the tree line. Everything grows large in the forests of the Pacific North West, if not

giant-sized; it is possible that anything seen in relation to these giant forests could reflect the rainforest energy. The image itself does not fit into any myth or legend that I could trace and so leaves open the possibility of Tuatha gods to the darkest of paradoila<sup>27</sup> possibilities – a large reaction to the collective human assault on forests and the elemental spirits there.

Xavier (S-7) also mentioned seeing giant, shadow animal figures as well, particularly of a stag and an elephant. (Please refer to Appendix E for Xavier’s drawings). As I neared completion, I found an image (see Appendix D) that resembled Xavier’s giant shadow images. Jung states the image “accurately depicts the apparently illogical incoherent nature of dream imagery” (Jung C. G. 1989 128). The image is a depiction of an artist’s dream. Mythologically, the symbol of a stag invokes soul; and if with antlers, it is often compared to the Tree of Life and becomes a sacred “intercessor between Earth and Heaven and a symbol of the rising sun . . . the image of Christ (Chevalier and Gheerbrant 921). Elephants, writes Chevalier and Gheerbrant, are sometimes called, “The Unchanging Ones” representing “unwavering stability, Kingship . . . and, knowledge (347-348). Patrick Harpur reminds us that “Magical deer are frequently found in fairy tales of medieval romances where, like Hermes, they are psychopomps, guides to the soul [that] . . . elude . . . leading you deeper into the labyrinth of the forest” (190), where the hero’s journey or an otherworld adventure to individuation is possible. The psychopomp, according to Jung is a catalyst for personal growth and alchemically linked to the Philosopher archetype, “Hermes [who] the mystagogue and psychopomp . . . that leads them to the goal of their work” (C. G Jung, *CW* 9.1 para. 238).

The archetypal nature of fairy images and fairy lore is well established and full of images that are familiar to us in life as well as in fairy folktales. These include but are not limited to the following: the wise old man and his diminutive; light and shadow (para 433); the monster and the trickster, good and evil and the hero or princess hero (C. G. Jung “The Phenomenology of the Spirit in Fairytales” *CW* 9.1 para. 406—418; “On the Psychology of the Trickster-Figure, *CW* 9.1 para. 434, 457-8; *CW* 18 “Tavistock Lecture” II para. 80). Motifs are recurring and tell of the human condition.

In today’s world, psychology has replaced religion, (shamans) philosophy, and external forces such as fairies that used to interpret manifestations of dreams, psychic disturbances, and, other poorly understood or intrusive ideations. Mary Watkins reminds us: “Before the rise of science with its focus on objectivity, and the secularization of experience, what are now designated as hallucinations were probably thought of as visions” (2000 132). I submit that if by “secularization of experience” Watkins actually means fear of death if caught as seen when the Inquisition came knocking, it is no wonder that when people associated visions with undesirable, unsafe and punishable, they adapted and renamed them into socially acceptable form. Even today, study subjects remain cautious to reveal themselves for fear of social reprisals. Both Isobel and Ms. Anon did not want their real names used because they believe that many people in their community, even their immediate families will frown on the fact that they shared the story, exposing themselves to scrutiny, humiliation, and possible shunning. It takes a brave or naïve person to risk revealing their inner self and admit to an experience of what is often referred to derogatorily as paranormal events. Apparently, fairy sighting events are not easily forgotten.

With these motifs in mind and approaching Xavier's (S-7) visual experience encounter from a psychological perspective, it is possible to appreciate the experience of these mysterious figure's projections of the unconscious self, the anima, perhaps even a projection of the anima of the Collective Unconscious, or even a manifestation of the Anima Mundi. Von Franz helps to interpret Jung's understanding of the collective unconscious and writes that every culture possesses "the collective imagery of mythologems" (1978 86).

With psychic reality, Jung informs us, it is probable that material reality and psyche are two different aspects of the same thing (Jung, *CW* 8, para. 418, 680). Jung positions matter and spirit in the following manner: "The so-called reality of matter is attested primarily by our sense-perceptions, while belief in the existence of spirit is supported by psychic experience" (*CW* 8, "Psychological Factors in Human Behavior" para. 251). Jung explains that in Western civilized cultures there is a general sense of psychological awareness and we can only address "conscious contents" as they are labeled – either having a material or spiritual origin. Further, he suggests that within the "consciousness of civilized people, it is true there seems to be a sharp division between the two . . . whereas "on a primitive level the boundaries become so blurred that matter often seems endowed with 'soul' while spirit appears to be material" (*CW* 8, para. 251). Jung underscores that the psyche "has a tendency to split" (para 253) meaning that when new content or experiences do not fit, they behave as complexes, which come and go and act "like independent beings" (*CW* 8, para. 253).

**"A-wendigo, a-wendigo"**. Another shadow myth about a tall, loathsome, forest creature arises from the belief systems of several indigenous populations in North

America. Amongst the Algonquian people, the wendigo [also spelled windigo] is a human either possessed by or turned into an antlered, cannibalistic monster (Carlson “Heart of Ice: the Legend, Condition and Prophecy of Windigo” 4; “Reviving Witiko” 355-56). Alleged sightings of these large, shape-shifting, creatures continue to come in from wilderness regions across North America even today. A murder and cannibalistic attack attributed to a wendigo possession occurred on a greyhound bus as recently as 2008 as reported by Ethno-Historian Nathan Carlson in his documentary “Heart of Ice” (3). There are notable similarities, except perhaps physical size, between North American wendigo and the more familiar Bogie Beasts in Britain, which hare reputedly the most “fiendish” of all fairies, and considered by many to be manifestations of the devil (Briggs, *Encyclopedia* 30). “Fear Dubh” i.e., dark man, is a fearsome fae-sort of fellow from Scotland. Katherine Briggs inserted a vague mention of this macabre character into her discussion of demonic Red Man: “Fir Dhearga”. . . the Fear Dearg of Munster . . . [is] described as a ‘gigantic fellow, the tallest . . .’” (177-78). If the dark figures who find their way into every culture are confabulations, then it raises the perennial question – what purpose do they serve? Jung answers this question in his essay on Fairytales. It is only by facing darkness can we recognize light. Jung writes, “The darkness which clings to every personality is the door into the unconscious and the gateway of dreams, from which those two twilight figures, the shadow and the anima, step into nightly visions or, remaining invisible, take possession of our ego consciousness” (Jung, *CW* 9.1 para. 222).

It has been established that tales of dark fairies are not fairytales, i.e. “contrived literary creations, based only marginally on folklore” (Ashliman, 37),” and designed as cautionary tales to transmit socially acceptable behaviors (48-50). Legends are by

definition accepted as true on some level and continue to be passed down through generations as holding enough fundamental truths to perpetuate. If the legend represents an activated archetype, it is a psychological and mythical reality whether or not it is true as a provable narrative. Von Franz proposes that if an archetype is activated by the collective unconscious, it will manifest as a mythologem and, “arise in any one such [e.g. fairies, shadow people] local product of the collective imagination” (1980 84). If the legend is no longer pertinent to the collective and no longer a necessary narrative for the culture, it will fade away or morph into a culturally relevant version. This may explain the emergence of the recent Slender Man phenomena.

These shadowy, tall (6 to 15 feet), faceless figures that lurk at the edge of forests are cannibalistic monsters, often seen out the corner of one’s vision similar to the image mentioned by Xavier (S-7). They can dominate one’s thoughts and dreams once recognized. Liminal beings that carry ancient dark energy link to a recent fiend meme called Slender Man<sup>28</sup>. Now an urban legend in the pantheon of American Folklore, Slender Man is a modern version of a mythic monster that terrorizes as much via the internet as by word of mouth. “Monsters do not occur out of a cultural void; they have a literary and cultural heritage. . . . [They are] possibly out of the Norse and Native American mythologies and medieval art [the danse macabre]” (Boyer Tina M. 245). One could also argue that Slender Man abductions and horrors are contemporary forms of classic themes. For example, a maiden abducted by the devil, we know in Greek mythology as Persephone’s abduction by Hades, the classic masculine shadow principle. Not directly identified in traditional folklore and other academic arenas, the tall shadow man image carries the archetype of the ultimate shadow, Death. Contrary to some

anonymous yet self-declared expert voices circulating on the internet, the notion of a shadow man is not an invention of the twentieth century. “The Shadow” is the title of a lesser-known but archetypal fairy tale written in 1847 by Hans Christian Andersen and is a bleak tale of a seductive entity, a soulless shadow that slowly sucks the life out of its master, a man whose interests lay only in writing about things of love, beauty, and honor. Unfortunately, because he is blind to the somewhat cannibalistic tendencies of his unrecognized Shadow, the man succumbs. Subcategories of urban legends, paranormal internet blogs, UFO trackers, science fiction, conspiracy theory websites and even Slender Man fan sites on the internet offer up contemporary fabulates, folktales, legends and belief narratives of the Shadow as science fiction websites, the Death Eaters (Rowling *Harry Potter* series) Hat Man, Grey Aliens, Grim Reapers and Slendy are all manifestations of the Collective Shadow. If as Jung said, that Nature was or is Christianity’s Shadow, then perhaps Cannibalistic hominoid forces in Nature showing up today are the Shadow of Technology. As humans we have graduated from institutional subjugation, we are now destroying our own souls, and forces in our subconscious are trying to get our attention – just as fairies do. Jung writes, the shadow is a manifestation of some aspect of the unconscious, either personal or collective (C. G. Jung 1989 174). Jung’s notion of shadow as a complex or thought form being pushed aside seems an inculcated part of the Collective Conscious of at least many circles in Western Society. Von Franz suggests, “When an archetypal structure remains latent in the unconscious, it is recognizable” (1978 86). I take her to mean that if archetypal energy looks familiar, it is not charged and active so we do not see it as “other” however, if it feels “other,” and as such, it is a charged and activated archetype. We do not see what we cannot see.

It is not possible for an individual to be completely objective and in control when being overwhelmed by a charged archetype or possessed by a psychic complex. Thus, perhaps we need the fairies more than ever as suggested in messages relayed from several subjects! Von Franz reminds us with the analogy of the individual framed as the black sheep in a community, that it can be the victim of psychic bombardment, receiving the negative psychic projections of others, just as movie stars can receive the unrealistic love projections of a collective. In days of yore and in scientific communities today, when fairies, good and bad larked and lurked about, there were easy targets for discharging complexes and for holding the tension of unrealized or corrupted universal archetypes.

Common sense suggests it is a good idea to find balance in most things and thus to integrate the dark and the light sides of our natures, as authors Chevalier and Gheerbrant point out: “The coexistence of opposites is hard to bear but rich in potential” (1989 69). The same authors note that “fairies only reveal themselves intermittently, appearing only to vanish, although they themselves exist permanently. [It seems] as much might be said for the manifestations of the unconscious” (370). From Jung’s perspective, the shadow can represent the “initial stages of the process individualization by telling . . . story patterns [that include] a monster [who] steals all the women, children, horses and wealth of the kingdom” (170). There is hidden purpose to the shadows and the unknown.

**“The shadow knows”—others, UFOs, changelings.** What we do know, and what Jung made clear is that an, “archetype is a borderline phenomenon, characterized by a relativation of space and time” (C. G. Jung, *CW* 18. para 1222); and arguably, the Shadow archetype lurks as the most borderline archetype of all. It is inherently marginal, liminal, and ambiguous but often foreboding. This duality separating light and dark

underscores that we are compelled to draw nearer to that edge of the liminal space that separates the two archetypal forces. The phenomena of Tall-Guys and Slender Man, often gets linked to UFOs and Alien mythology—as do all fairies. Janet Bord wrote about lore of little green men space ships that predate human flying machines (Bord 1997 106-129). In a collection of essays *The Good People*, Folklorist, and Humanities Professor Rojcewicz explores and compares similarities between the reports of UFOs and fairies. Rojcewicz adds that some Welsh still maintain their “‘Tylwuth Teg’ were only visitors to earth and could fly about at will. . . . According to the Book of the Dun Cow, no one knows the exact origin of the ‘Tuatha Dé Danann’, but it is likely they come from heaven on account of their great intelligence” (Rojcewicz qtd. in Narváez 481). It is Rojcewicz’s hope that by his discussing “alleged . . . extraordinary accounts . . . [it] will encourage more folklorists to engage in speculative inquiries of anomalous belief materials” (479-529). In Western folk lore, the Middle Eastern counterpart to fairies—the Djinn—sometimes are equated with demons, but they are not the same. Djinn, often portrayed as having a demonic-like appearance, can also appear in beautiful, seductive forms. According to Djinn researcher Rosemary Ellen Guiley, like fairies, Djinn are masterful shape-shifters, and their favored forms are snakes and black dogs. She believes that they can be good or bad and can shape-shift and masquerade as anything including shadow people, humans, animals, ghosts, cryptids, and other entities such as extraterrestrials, demons, fairies, angels and more (Guiley 8). The Djinn lore sounds laden with monotheistic scare tactics similar to those seen attached to Celtic fairy lore, including snakes like those St. Patrick supposedly chased out of Ireland and the shape shifting demons. It seems impossible to me that the early Church convinced common folk

that seeing fairies, an admission, or an accusation of mentioning the word fairy brought danger—even death to an individual, family, or community. As unbelievable as this may sound today, in the year 1455, allegations of Joan of Arc’s connections to fairies and a fairy tree led to her arrest, trial and tortured death (Frohlick 1; Knight, 2). Another pagan and fairy-extinguishing exercise propagated by Christian leaders of the time was the Inquisition (1232-1542 CE), which lasted almost three hundred years stretching throughout Europe and was followed by Reformation-fueled Witch trials. Fear of serious reprisal from fairies as well as from the Church, the body politic, and the community, were and continue to be powerful tools for shaping cultural mythologies and an antifairy ethos.

Depth psychologist Mary Watkins astutely notes, “Imagination is seen variously as a rather dangerous and tricky opponent of the “real” as little more than a mimic of the real . . . [and] “real” others are given clear ontological priority. Western society, has devalued and diminished imagination, the voice of the unconscious and the feminine; and, Watkins suggests it is “no surprise that “hearing voices or “hallucinations” should have fallen prey to historical shifts towards secular and scientific conceptions of reason and reality and she says we have St. Teresa of Avila to thank for that. St. Teresa prudently and wisely told the notorious Inquisition that any visions she and her nuns were having related to medical conditions i.e. scientific and corporeal, rather than more deadly communications with heavenly or daimonic sources (2000 137-138), reporting of which meant the gallows. Similarly, Cheetham suggests, “It is the depth of the catastrophe to which we have succumbed that we have come to regard this realm as just fantasy in our heads, restating the human disconnect from nature. This is a realm of Being with its own

characteristics, its own laws, and to which we have access by an organ of cognition appropriate to just this realm. The organ of cognition that gains us access to this universe is the active Imagination” (2003 70). Today, imagination struggles to regain respect at the adult table.

In the twenty and twenty-first centuries, it has not been as common for people to believe that bad luck befalls them because they have angered the fairies, just as parents are less likely to accuse and treat an unhealthy, deformed, or disturbed child of being a changeling. One can conjecture that if and where fairies and other mythical beings might lie on the good-evil continuum depends on perspective,

In the aftermath of Christian ideology, changelings were a product of demons, in need of interface with humans. Patrick Harpur proposes that “daimons in need of human strength lies at the heart of abduction myths . . . to improve their race” (1994 212) as seen in the Hans Christian Andersen tale. From pre-Christian until recent times, many people have sincerely and actively believed that supernatural beings can and do exchange their own inferior offspring for human children, making such trades either in order to breed new strength and vitality into their own diminutive races or simply to plague humankind. Changeling infants and sickly or disobedient new wives were proof of the existence of the devil.

Remnants of the changeling belief continue today, but it seems in smaller isolated incidents and perhaps in mutated forms. A few years ago, a person I have known a long time and who is successful and settled in a traditional “middle-class” life, took me aside and told me in all seriousness that they believe themselves to be a “changeling”; by channeling, they meant that they feel that they are part fairy or other of some sort. My

friend is not someone who is part of the fairy subculture and as strange as it may sound to anyone removed from this genre, is not alone in his or her belief. In the course of this study, I met a number of people who confessed to holding this belief. The term used in the literature, media and in social research for other than human self-identification is “otherkin”. By definition, “otherkin are individuals who identify as “not entirely human . . . [and is] frequently supported by a framework of metaphysical beliefs. [Further] the otherkin community is regarded as an alternative *nomos*—a socially constructed worldview—that sustains alternative ontologies” (Laycock 66). However, to self-identify as Otherkin does not mean someone does not also identify as human (Lupa 27). Laycock also reports no one has come up with a way to estimate how many people are part of this online, interest group and sometimes LARP community that erupted on the internet in the 1990s, except to say estimates are easily in the thousands (84).

As mentioned, Dennis Gaffin’s book, *Running With the Fairies: Towards a Transpersonal Anthropology of Religion* is a study conducted in Ireland with eight individuals who “believe in and know of the reality of fairies, and other nature spirits . . . [Furthermore, they] hold the conviction that they themselves are literally descended from the Fairy Realm through reincarnation” (28). This is an example of people who self-identify as other than completely human i.e. “fairypeople” and I think fit the designation of otherkin. Regretfully, I did not include a question on the survey tool or interview script inquiring whether an informant would identify themselves as fully human or otherkin, yet, knowing the subjects as I do now, I think it is likely that at least one interview subject would identify as otherkin. Today, being other in this way and to self-identify as otherkin” has taken what was once a label that meant curses, defamation, doom, and

reversed it, providing a mechanism of empowerment, allowing individuals who see and behave differently, to create their own self-worth against subtle or overt bigotry and cultural hegemony.

### **Psychoid, Not Psychotic**

Seeing the world differently and perceiving realms of other beings are ideas inherent to the feeling of being other. Without exception, the subjects in the study voiced they saw the world differently following their fairy encounters. Therefore, the evidence would suggest it is possible to have experiences of or to believe in invisible beings and other realms without necessarily considering oneself to be otherkin. Jung's concepts of the psychoid and active imagination, and Henri Corbin's theory that "cognitive imagination can be used as an organ of perception" when paired with his exploration of "mundus imaginalis" as an "order of reality" (1964 1) can be instrumental in understanding some fairy encounters from this study as well as many other reported experiences. Jungian psychologist Jeffrey Raff summarizes this concept. He writes, "There is a normal human world of ordinary reality and there is a divine world that transcends reality as we know it. Between these worlds is the world of imagination, in which spirits and the divinity itself may personify themselves as imaginary figures" (*Alchemical Imagination* 144). This representation of the imaginal realm and beings as explored by Jung and Corbin is likely not identical as the otherworld or fairy realm accessed by study subjects, as it is probably impossible to know. Raff's vision provides a conceptual framework often observed to approximate reports by people who claim experience there, combined with speculations that others who would have depth psychological language to offer.

This in-between world, psychoid reality is germane to appreciating fairies and other beings allegedly seen by people with so-called clairvoyant abilities, in what they might term their “third-eye”.

Corbin writes:

[T]he world of the Image, *mundus imaginalis*: a world as ontologically real as the world of the senses and the world of the intellect, a world that requires a faculty of perception belonging to it, a faculty that is a cognitive function, a noetic value, as fully real as the faculties of sensory perception or intellectual intuition. This faculty is the imaginative power, the one we must avoid confusing with the imagination that modern man identifies with "fantasy" and that, according to him, produces only the “imaginary”. (“*Mundus Imaginalis*” para.12)

Jung describes Active Imagination as a process, different from fantasy, which is superficial, predictable and, “more or less your own invention . . . . [Whereas,] active imagination . . . means that the images have a life of their own and that the symbolic events develop according to their own logic—that is of course if your conscious reason does not interfere” (Jung, “*Tavistock Lecture V,*” *CW* 18, para. 397). Jung continues to describe how the images we can create are something like an inner movie, “and so when we concentrate on the inner picture and we do not interrupt the natural flow of events, our unconscious will produce a series of images which make up a story. . . . They yield an enormous amount of archetypal material” (*CW* 18, para. 398-401).

When the psychiatric medical community updated their diagnostic guidelines in May 2013 from the *Diagnostic and Statistical Manual* (DSM-IV) to the DSM-V, hearing voices was no longer included as criteria for schizophrenic disorders however, Medical Society conversations around visual hallucinations i.e. “false or distorted sensory experiences”, still label all visions and apparitions categorically as pathology.

Like the DSM-V, Jung makes a categorical statement that the appearance of numerous manifestations of homunculi or elves is an indication of, schizophrenia, or dissociation; or, “if in normal people, then it is the representation of an as yet incomplete synthesis of personality (Jung, *CW* 8, para. 165). With all due respect, to the great professor, I think it better to rely on observation and assessment of the individual making the report and not necessarily on the content of the report. As we say in client care, “Do not forget to look at the patient”. When normal, competent and reasonable persons attest to seeing something out of the ordinary, like a fairy or an elf-like being, before assuming schizophrenia or a personality disorder, it would seem prudent to listen with some modicum of belief in its possibility. Patrick Harpur’s apt rhetorical question echoes my sentiment. He asks, “How can you trust an anthropologist who can’t study witchcraft properly because he doesn’t believe in its possibility? (Gyrus 2012 2).

Anthropologists seem to be the only professionals making a case for the consideration of cultural belief before making a diagnosis based on one symptom, especially one perceived as normal for many people. In a paper, “Hallucination and Trance: The Anthropologist’s Perspective”, the author makes the case that “visions and hypnagogic imagery” actually sought after during ritual might seem like “the hallmark of insanity” to psychiatrists and laymen and be looked at by the anthropologist as evidence of a “human mode of experience” (Bourguignon E. qtd in Keup, Wolfram 183-4). Anthropologist, David E. Young concludes his contribution to the collection of articles in *Being Changed* by extraordinary experiences: “[V]isions are not that rare. They occur in all cultures and to people from all walks of life (360). Harpur’s previous comment from his interview, that in all situations, an anthropologist needs to be open to the possibility of

the reality of what is being studied. This expectation registers as comparable to having a lawyer who believes in the possibility of your innocence, or a farmer believes in the possibility that something might grow. Anything else would seem insincere and inadequate.

### **Where's Waldo?—Change Blindness**

For years, before I started this project, the idea that something can happen in front of us and we might not see it fascinated me. Confession – the first time I saw the gorilla test video – I did not see the gorilla, (but there is also a family camping story that involves me being obliviously within waltzing proximity of a black bear, much to the horror of watching family who did not want to alarm the bear who apparently did not notice me either). In Simon and Chabris' experiment, they found that approximately fifty percent of people in the experiment missed seeing the gorilla in the video (2010 7; 1999 1064). Chabris and Simon conclude their findings and suggest that humans perceive and remember only those objects and details that receive focused attention (“Gorrillas”1). This means, more, or less, that people see what we are programed to or expect to see, unless we become aware of our biases, programed and even then much can still be missed.

On several occasions during this research process, I told interested people about the gorilla experiment and then immediately showed them the video – and on more than one occasion, they still did not see the gorilla, even when they knew it was coming! Authors Simons and Chabris observed, “Training people to improve their attention abilities may do nothing to help them to detect unexpected objects. If an object is truly unexpected, people are unlikely to notice it no matter how good (or bad) they are at

focusing attention . . . . There are no such things as ‘noticers’ and ‘missers’” (*Gorillas* 32). Education and intelligence do not seem to be predictors either way; anybody can miss seeing something. Being aware of perceptual biases, I know that I can never be sure that anyone, myself included ever sees all that there is to see. Once you know about the thing hiding right in front of your nose, you can never un-know it. Alternatively, perhaps what is seen is experienced behind your third eye.

### **Beyond Neverland.**

According to Cheetham, Jung might say, “[W]e are always in our psyche” (*The World Turned Inside Out* 23), and Corbin believes it is the realm of the soul where our interior realities exists (24). In his essay “Mundus Imaginalis,” Corbin describes the intermediate realm known to Islamic Mystics as the “Eighth Climate”; that place “beyond the physical universes” and accessible via active imagination (2). Further, this local is “with dimensions and extension . . . [and] below that of pure angelic Intelligences and other than the world governed by the Soul of the Spheres . . . (4). This is “Where the visible and invisible tumble into each other and where a visitor from the Otherworld may appear at any ordinary place or moment . . . fertilize[s] the . . . imagination” (Wright, J. R., 3). Here, like the Land of Fairy that some aestheticians and fairy-seers are able to access through meditative practices that involve active imagination-like processes is the, “world of ‘subtle bodies,’[;] the idea of which proves indispensable if one wishes to describe a link between pure spirit and the material body” (6). In some folklore, Tir-na-n-Og is omnipresent and exists both far away and imminently. Other people I spoke of how times seemed to stand still (Katherine, Personal Interview), corroborating the liminality lore that has been passed down for hundreds of years.

As long as countrymen dig in the fields and bogs in the gentle summer evenings and stroll home 'betwixt the two lights', as they say . . .so long will they be close to the powers that live and pulsate in nature; and in this country those powers are, above all, the Shee, or, as the English call them, the fairies. (MacManus, 29)

Liminal places, seem to lure humans, perhaps that is where hidden potential and promise lay waiting. "Between the day and the night is the time 'betwixt the two lights,' and nature's liminal time of light. In the dim light before dark settles in, the imagination can fill in when one is unable to perfectly perceive an image"(Sudarth, Linda 47).

Jung understands the collective unconscious offers clues as to the whereabouts of "Fairyland". As early as 1929 in a letter he wrote to a student in which he said, "So far as I can grasp the nature of the collective unconscious, it seems to me like omnipresent continuum, an unextended everywhere" (C. G. Jung, 1973 58). If Jung's suspicions are true and Fairyland is ubiquitous, it seems to suggest it may exist both within and without our individual psyches.

Jung's theories fall short of providing the range of language and concepts that can entirely honor the felt reality of fairie encounters experienced by the subjects of this study; or the possibility of the autonomous spirits and visions being valid and not "primitive" i.e. legitimate according to alternate mythological realities and influences. Trubshaw, author of *Explore Mythology*, and numerous other texts and scholarly articles on mythology and Celtic lore, offers the following criticism:

Jung was less interested in understanding myths than using myths in an attempt to understand human thinking. He especially sought to understand the impulse for sacred meaning, and support for his beliefs in the existence of a collective unconscious, common to all people.

To enter fairyland or have fairyland enter you, physically either or psychically, is to embark on a journey into a place of liminality, and timelessness and it seems an inevitability that somehow, the journey will leave the traveler forever of transformed: “the imaginal has the quality for us of being another world about which we know practically nothing, . . . . We are abducted and transported to landscapes and dramas beyond our conscious ability to conjure, or predict. (Watkins 2000 99)

For many it is a journey to the underworld – a place to meet others and the shadowed self. Fairyland includes the range from physical to noncorporeal and embraces, “a quite extraordinary diversification of conceptions . . . [including] in the hollow hill, the weird overseas Otherworld, [to] . . . a kind of borderland . . . a debatable land . . . rather a feeling that an unpeopled space must divide the natural from the supernatural” (Spence 276, 182). Like the Eighth Climate familiar to Sufi mystics, the Land of Fairy is veiled difficult to access. Corbin describes a visualization and pilgrimage in this imaginal domain during which he visits a paradise called the “Green Island,” and he draws a comparison to Fairyland: “there is also an analogy with Tir-na-n-Og, one of the [other] worlds of the Afterlife among the Celts, the land of the West and the forever young” (1964 15).

To get to the Land of Fairy, the question is always—How do I get there? Does someone, either a believer or nonbeliever, just have to be in the right spot at the right time, or do you have to have an intention and belief in order to lift the veil? Some people apparently arrive there by chance, and some people are able to journey there deliberately using active imagination. Orion Foxwood is a modern day fairy seer, self-described conjurer, and teacher of the ways of fairy that are rooted in Celtic traditions. Orion teaches courses in “Faery Seership” and “Faery Teachings”, part of which involves active imagination techniques he finds useful to enter other worlds. Both Foxwood like his

mentor, R.J. Stewart, a Celtic who edited a version of Kirk's manuscript *Robert Kirk, Walker Between the Worlds*, are two of the better known of countless contemporary practitioners dedicating their life's work to Fairy, healing the planet, and helping other interested people to share the experience. R.J. Stewart believes the fairy tradition still has much to offer humankind and on his web site, I found this quote: "The faery tradition is about spiritual forces, natural forces, embodied as beings that live in the land. If we want to be whole and healthy, we should know more about them; have a better relationship with them. And this is exactly what the old Irish faery tradition us: how to relate to these beings" ("The Irish Faery Tradition and the Living Land" Web.). Many people come to teachers like Foxwood and Stewart already believers and with hopes to learn how to see a fairy. However, many fairy accounts actually come from people who had previously not thought much about fairies until they came face to face with one.

### **Great Nature Beings**

As pointed out in the results chapter, the Tree Being i.e. Nature Deva experienced by Freya seemed to share traits and conveyed a similar message to the Great Beings encountered by Julian as entities and fields of energy in or around the trees. Julian discussed how he saw the Tree Beings as personalities with something to say and that he received messages from them. He described the energy field he sensed around them: "They are almost a morphogenic field of biology of a place forming into a personality". The "morphogenic field" Julian (S-5) refers to sounds like the morphic fields identified by biologist and author Rupert Sheldrake. Sheldrake writes, "Morphic fields are structured by morphic resonance . . . . Indeed, they are the bearers of memory inherent in nature [and] at each level of organization morphic fields animate the organism, giving

them their habits and their capacity to organize themselves” (Sheldrake 10-11). Julian actually experienced the Great Beings telling him they had a belief narrative of their own that they wanted to share with him. Julian describes how it was as if in this alternate reality the trees had personalities, and were not mere vegetation for firewood. Julian reported that he understood a message clearly, that “by treating the tree almost as a person he could talk with them and see what they need[ed]” (Julian Personal Interview).

Julian (S-5) said the trees wanted him to pass on a message to “other humans”. I repeat the message given to Julian’s by the Great Being because it feels like part of an overarching message that nature beings seem to be sending in a number of ways:

If there is one message, I feel the trees want me to communicate to the world it is that people should listen to their hearts, listen to the earth, and serve to the best of your ability the great harmony of nature. Live a conscientious and healthy life because the greatest thing we can do is make our own selves healthy and extend our energy to the world and what we share we will get back tenfold. If we make ourselves healthy and in harmony, we will see that, the rest of the world will fall into place as well “Great Being”.

The primary message I see in these messages is one encouraging humans to work in harmony with each other and with nature. Daphne Charters (1910—1991), known in fairy circles (pardon the pun), because of her involvement in the Fairy Investigation Society (FIS, 1927-c.1939, c1945-c1960), kept journals recording her ongoing communications with Nature Spirits. The principle sentiments behind the numerous fairy communications shared by Charters during her lifetime resonate closely with those reported by Freya and Julian:

Daphne Charters wrote:

The fairies are God’s servants in the nature realms. Without their ministrations, plant life as we know it would not be able to exist. The fairies have always wished to work with humanity and, at one time did so.

. . . [ but] we also lost touch with many unseen realms. And, as we abused the Earth, it became harder for the nature spirits to maintain links with humanity except for the purer hearts of children and cultures who live closer to nature . . . . We can all participate, bringing us closer to a day when humans and fairies work hand-in-hand in loving cooperation for the benefit of all life. (Pilarski qtd in Introduction to Charters, Daphne 2008 xv)

Another contemporary author and fairy seer who believes it is possible to connect with Nature Devas, is Cheri Barstow. She communicates a message she received from what she calls the “Spirits of Nature”: “We are the Spirits of Nature . . . We live inside all beings, be it the smallest tree to the largest sea. . . . We are the spark alight and the glow of the evening sun, and the mist that rises in the cool air. Go in the knowledge that all things are connected . . . We remain, the Guardians of Time, the Words of Nature” (Barstow 18).

Like many people, I know when I am outside and close to real nature I feel a deep psychological and primal instinct to slow down and listen, to be respectful and connect as if somehow I might actually hear the trees and rocks breath. “[T]he position of the [psychoid] archetype would be located beyond the psychic sphere, analogous to the position of the physiological instinct, which is immediately rooted in the stuff of the organism and, with its psychoid nature, forms the bridge to matter in general” (Jung, *CW* 8, para. 420). Moreover, in Jung’s view the psychoid “represents a psyche that is identical in all individuals” (Jung, *CW* 8, “Synchronicity” para. 840). Ten of fourteen fairy accounts recorded, counting Jenna’s (S-4) and Julian (S-5) experiences as separate, occurred deep in natural setting away from people and machines. Two happened in children’s bedrooms and two unfolded in the context of a resort spa. I would describe all of the subjects as preferring a remote forested or garden setting to an urban one. No one

was in an altered state and all are carrying on responsible lives and relationships. They share a quality of being loving, kind, people with a predisposition to be healers and protectors of the planet. Over half of the fairy encounters were corroborated. John (S-2) took photographs, and at least six people were with someone at the time of the event.

### **Picking Up Good Vibrations**

There is widespread debate about whether fairies are evil, bad, indifferent, good, or even divine –especially within the Celtic tradition (Curran, *Dark Fairies* 12, 20; Evans-Wentz, 1911 10; Gaffin 6, 93, 97; Yeats 2010 5; Tyson 60). Before Christianity usurped Druidism and Fairy Faith in the Celtic Isles, records show that Druids worshiped serpents, and were, “intimately associated with fairies (95). Snake symbols invoke layers of ambivalence, dualism, and conflict; both the shadow and the light aspects carry messages from the unconscious. In the light of day, a cagey, carnivorous serpent fueled by Christian mythology and Hermetic oaths stirs fear and respect. Many people are familiar with Celtic mythology and folklore telling how St. Patrick tricked and chased the snakes out of Ireland. However, some scholars repudiate this notion and propose the exorcizing snakes should be “taken in a figurative sense, referring to the expelling from the converts of the old Serpent, the Devil . . . the victory over serpent worship” (Bonwick 177). Of all the subjects interviewed, I think John relates most strongly to his Celtic ancestry. He is clear about his Scottish/Pictish heritage and his links to Pictish surnames on both parents side of the family. So, when he mentioned the snake he and his wife Bridgette saw, and heard together, to him it felt like a message from the ancient ones.

John, S-2, explained that he experiences fairies in different ways at different times. He said, “It’s my experience with all things in the spirit realm that they will speak

to you in whatever way you are most conversant in”. Sometimes John reported that he saw images emerge while walking in nature; that it was as if the land, trees, and animals all had resonant messages revealed to him in symbols and simulacra. In one such encounter that John experienced while walking in the woods with his wife, John sensed the being on more than one level and confirmed the encounter with Bridgette, his partner. In some situations, John said he hears and sees fairies with his eyes closed, that he visualizes and senses them internally or on a deep level. He described the sensation as on a “pulsing cellular level”; further, he suggested that I watch a TED<sup>29</sup> talk about quantum physics, particle and wave theory that helped him to find words for his experiences. John recounts “As I watched TED, it was quite a relief when physicist Anton Zeilinger shared he ‘did not really understand quantum physics either’” (Zeilinger qtd. by John S-2).

John (S-2) clarified that he is able to access sensory input that comes in as minuscule [impressions] and at higher vibration i.e. a kind of sensory stimulation either not available to everyone in the same way or perhaps that everyone does not know how to access. Someone I met once at a fairy event explained this concept to me in this way—that only some people are sensitive to some perceptions or vibrations because they have access to more frequencies, either because of natural ability or because of training. This explanation suggests that just as some television antenna are able to pick up more channels, some people are able to pick up a wider range of vibrational frequencies.

David Spangler seems to validate John's idea that people can learn to be perceptive (2011 13). Moreover, from Spangler's perspective, “everyone has the innate ability to receive information and impulses from the nonphysical world; we do it all the time, just as my ears are always feeling the pressure of the sound waves caused by birds’

singing and other high-pitched frequencies of sound” (2012 11). Employing the wave and vibration metaphor Spangler suggests, “[T]he notes on a guitar string represent each subtle realm and each possesses its own distinct energy signature . . . [And] there is a common and familiar range of notes we accept as normal (12). What I interpret John as saying, and that Spangler writes about is that not everyone hears the same wave vibrations, especially if they are outside of the normal range. Just as humans do not hear the same vibrational frequencies that animals hear, nor do we see the same color variances as birds and insects, humans only perceive a small amount of potential reality. It is well established that “[T]he acuity of a bird’s vision is so great that it can see two to three times more sharply than humans (Early, Melissa 1). Most people accept that birds and butterflies are able to recognize more subtle color differences and patterns in flowers and leaves than humans, perhaps because their survival depends on it. Is it possible the range of hearing in humans has experienced evolutionary changes over the course of our existence as a species? In this century most humans are far removed from nature and do not need to see and hear nuance in order to survive. Could it be that most humans are like the blind man holding the end of the tail of the elephant—we have forgotten how much there is to see?

Spangler writes about alternate ways of looking at the universe and “co-incarnates” beings for several decades. He suggests incarnates “occupy space and time in a *different way . . . they are quantum waves rather than particles*” (1991 20). Spangler explains, “The physical universe we see every day is one of these many possible wavelengths of beingness, [and] the nonphysical worlds are the others” (2011 5-7). In this way beings and energies are felt or seen are experienced to be as real as the beings

seen in the material world. Spangler's notion of liminal unseen realms, nonphysical worlds sound like the idea of the Psychoidal or Imaginal realm of Jung (Jung, *CW* 8, para. 139-158), Corbin (1964 4,5) and descriptions from visitors to Fairyland (Henderson and Cowan 39-49).

Freya reported that although she does not see imaginal beings per se, she did have a friend tell her they could clairvoyantly see the same being that she sensed, which she said took as confirmation of her experience. Julian shared that he had different sorts of clairvoyant encounters with what he considers fairy beings after his initial hominoid sighting.

One of Freya's early and most influential teachers was Dorothy Maclean (1920—2012), an original founder of Findhorn. Freya shared her initial attraction to Dorothy's notion of "connecting to the deep intelligence or soul level of nature more and she continues to experience fairy beings more as a feeling of a presence, or a knowing. Highlights from Freya's (S-8) belief narrative involving the Tree Being or Deva repeat here as were Julian's (S-5). Freya felt herself invited into the presence of the Tree-Being:

The tree communicated to me that it and the other trees in the grove were like monks, and (are) part of a monastery for healing and helping other Redwoods all over the world. It allowed me to connect with it and like following a thread, I could see how it was connected to other redwoods, and they in turn were connected to all other redwoods, even in Australia. If a Redwood was threatened or suffering, they would send healing to it.

Spangler, who was also involved in the early years of Findhorn, conveys the idea of what it is "for one's whole being to be aware of the whole being of another" (2012 12). This is a fundamental precept at Findhorn. Spangler lectures internationally on behalf of the Findhorn and Lorian foundations, and writes, "as far as I can tell, every living thing is surrounded by a bionoetic field, a field of living vitality and sentient consciousness" (19).

Freya (S-8), quoted by Spangler, proposes, “‘nature spirit’ covers an extremely wide variety of subtle beings” (19). Freya’s phrasing indicates she understands Tree Devas much as the ideas were taught to her by MacLean and Freya recommended that I read several of MacLean’s writings including *Call of the Trees*. MacLean conveys her love and respect of the environment in her nature writings. She describes what she means by “higher nature spirits. I do not mean just the ones that geographically overlight the area but the spirits of the different physical forms such as the spirits of the clouds, of the rain, of the separate vegetables” (MacLean 2006 2). This small book is full of descriptions of the Tree Deva realm and messages Maclean received from different species of trees – similar to the message that Freya received from the Redwood.

We come to your consciousness in the joy of the worlds and wonder anew at the complications humans make with their minds. . . .There is not evil in our worlds; your so-called evil only enters in with man’s consciousness, man’s interference. . . A new age will dawn . . . when all God’s creations walk in the light and joy together, loving one another and understanding one another and praising God (MacLean 2012 68).

It is as if Jung and MacLean are commiserating in a letter to Evans-Wentz. In a 1938 Jung admits, “[I]t is easy to assume that each living organism has probably something like a psychic function” (C. G. Jung 1973 249).

### **The Light at the End of the Tunnel**

Plato’s “Allegory of the Cave” comes to mind:

[T]he region revealed through sight . . . the ordinary objects we see around us. . . to the prison home, and the light of the fire in it to the power of the Sun. And in applying the going up and the seeing of what’s above to the soul’s journey to the intelligible place, you not mistake my expectation, since you desire to hear it. A god doubtless knows if it happens to be true. At all events, this is the way the phenomena look to me: in the region of the knowable the last thing to be seen, and that with considerable effort, is the idea of good; but once seen, it must be concluded that this is indeed the cause for all things of all that is right and

beautiful—in the visible realm it gives birth to light and its sovereign; in the intelligible realm, itself sovereign, it provided truth and intelligence . . . and that the man who is going to act prudently in private or in public must see you it. (Plato *The Republic* 517b–c)

The “Allegory of the Cave” (*The Republic* 507b-509c), and the “Analogy of the Divided Line” (509d–513), seem to mirror the very issues at play in this dissertation. What is perceivable and real, what we see compared to what might be visible, versus the reality of what actually exists, presents a complex, and a nuanced series of considerations and opinions. Plato’s cave allegory offers a perspective to consider illusion when we are dealing with images, especially when they are spontaneous and do not fit into ones’ belief system. Moreover, how does someone even begin to discern the difference between reality and illusion? Most people can admit to now believing in something they once believed to be untrue or vice versa. Interview subjects—and others I have talked to—discussed how they tried to think through the experience before jumping to conclusions, using logic and reason to try to invalidate their fairy encounters, visually processing images, sorting through their mental data bases and checking with other witnesses. Noesis, that sense of knowing weighed in and helped to convince them they were not hallucinating.

Everyone witnesses the world differently; accordingly, there may be different truths, different opinions, and perhaps even different realities. Gallup polls cannot answer that question specifically of course, but the Halloween poll does show that the American public's belief in ghosts and witches has increased substantially since the question they first asked in 1978. Currently, 31% of American adults say they believe in ghosts, and 22% say they believe in witches. In 1978, just 11% of the public said they believed in ghosts and the same percentage said they believed in witches (“Little Has Changed Since

2001” Gallop Web). More than half of Americans believe they are protected by a guardian angel (Van Beima, David 1).

Regarding perceptions of reality, Jung’s essay, “The Nature of the Psyche” (Jung, C. G. *CW* 8, para. 343-442), reflects his communications with the progressive twentieth century physicist, Wolfgang Pauli. He corresponds with Pauli about the nature of reality as if it is observer-influenced. Jung writes, “The organization of these particles creates a picture of the phenomenological world . . . created through the organization of particles of light impinging on the retina of the eye” (*CW* 8 para. 437). Further, this belief is based on the premise that “mass and energy are of the same nature” (*CW* 8, para. 441). Jung sets up an argument and ultimately postulates the possibility of psyche and matter intersecting, becoming visible and therefore, objective data. He adds, “I would remind the reader of the existence of para-psychic phenomena whose reality value can only be appreciated by those who have had the occasion to satisfy themselves by personal observation” (*CW* 8, para. 441). Jung’s last comment suggests seeing can result in believing in para-psychic phenomenon. Jung also cautions against ruling out the possibility that there may be things that exist but that most humans cannot perceive in the usual way. He writes in his memoir:

I have never been inclined to think that our senses were capable of perceiving all forms of being. I have therefore, even haphazardly postulated that the phenomenon of archetypal configurations –which are psychic events par excellence –maybe founded upon a psychoid base, that is, upon an only partially psychic and . . . possibly altogether different form of being. For lack of empirical data I have neither knowledge nor understanding of such forms of being, which are commonly called spiritual. But . . . they are real and actual to me, even though I do not know what their true nature. (1989 351-52)

According to von Franz, Jung, at least in his later years, did not assign all unexplainable phenomena to psychic projections or even manifestations of the psychoid. She writes:

Hence, Jung in his early work, assumed that . . . spirits were nothing more than the embodiment of projected images . . . Jung later revised this opinion and was not longer sure that spirits were only such personal imagines, possessing no separate reality of their own. In the following statement Jung seems to challenge the scientific establishment regarding its double standards pertaining to objective science, sparing the caution of his early years. “Nevertheless, we have good reason to suppose that behind this veil there exists the uncomprehended absolute object which affects and influences us . . . . Statements concerning possibility and impossibility are valid only in specialized fields; outside those fields they are merely arrogant presumptions. (1978 352)

Survey results indicate Celtic ancestry and belief did not cluster as a requirement for seeing fairies in this study. Young Isobel (S-3), although a product of a mixed-belief household, was a nonbeliever prior to her encounter. She shared her mother’s views of the “new” Ireland; an Ireland where the old fairy beliefs were not respected as relevant in a scientific age. Yet, unpredictably, Isobel and her sister believed they saw Leprechauns or elves on a hill; in that moment, Isobel became a life-long believer. Similarly, John was a nonbeliever before he finally recognized and could no longer deny what he was seeing (Refer to Appendices A for photos of fairy images taken by John (S-2). He told me “My denial had nowhere to hide”. Ms. Anon (S-3) although open to the possibility of fairies, remained unconvinced until she and her husband had their incredible sighting. Less tangible than Ms. Anon’s, encounters shared by Julian (S-5) who, we recall, spotted the Brownie-like creature with Jenna (S-4) or John’s experiences were the fairy deva and elemental encounters reported by Freya (S-8). It seems only Freya (S-8), and possibly Julian who intentionally employed techniques like active imagination to enter the imaginal realm. Only Jenna (S-4) and Isobel (S-1) grew up with open dialogue about

belief in fairies as real. In addition, even though she believes fairies are real, Jenna said she never expected to see a fairy in California. With evidence, and witnesses and passionate believers, scientists among them, it is a wonder the established science community has not taken on the challenge to investigate the data and actually conduct science.

Over a century ago, while speaking to the Philosophical Clubs of Yale and Brown Universities, the philosopher William James asked almost the same question. Challenging the scientific norms of his time, and today, here is what he spoke:

Why do so few 'scientists' even look at the evidence for telepathy, so called? Because they think, as a leading biologist, now dead, once said to me, that even if such a thing were true, scientists ought to band together to keep it suppressed and concealed. It would undo the uniformity of Nature and all sorts of other things without which scientists cannot carry on their pursuits. But, if this very man had been shown something which as a scientist he might do with telepathy, he might not only have examined the evidence, but even have found it good enough. This very law which the logicians would impose upon us—if I may give the name of logicians to those who would rule out our willing nature here—is based on nothing but their own natural wish to exclude all elements for which they, in their professional quality of logicians”. (1896 13)

### **I Believe in Science**

*The very concept of “scientific truth” can only represent a social construction, hegemony over the study of nature. (Gould)*

The polarization and dualism of our post Enlightenment world has moved civilization forward in many ways but at the expense of nature and humanity’s mythic sensibilities. The zealotry of the “world’s great religions” over the past few thousand years has contributed to the ejection of spiritual claims over scientific realities the “all or nothing” schism has grown ever wider. Where once it was heretical to invoke scientific

theorems, the reverse is becoming reality and invoking mythic realms seems just heretical to many people.

Mythologist William Doty tracks how myth has become interpreted as falsehood and science as the only truth. Moreover, Doty further analyzes science. He maintains that science is not enough to explain the world, that mythic expression is also necessary, a sentiment analogous to Huston Smith's concept of Scientism. Doty argues, "Modern science . . . is in many ways just as 'mythical' . . . as was medieval Catholicism" (Doty 92). Additionally he notes the irony when it comes to traditional, culturally dominant religions: "When operating as a world view, modern science rests upon a foundational (Cartesian) mythic story of reality, although this 'God's truth' story claims to be anything but mythical" (92-3). Similarly, methodologist, Stephen Larsen suggests that science is not a superior replacement for myth but an "alternative mode of consciousness" (Larsen 1976 28). Science it turns out is not always the objective sentinel of truth as most people have been led to believe.

I continuously contemplated the question, "Why do some people see, or claim to see, things that other people cannot see or miss seeing?" If I deny the accounts of the individuals who share fairy narratives or memorates, I imply they lack credibility as a source and they are liars, delusional, dim-witted, or dangerously blind; none of which I think wise or kind to do. Subsequently, the alternative, responsible action is to inquire into what else could be behind their claims. I am not alone with this conundrum. The science community continues to look for physiologic reasons for mystical experiences and parapsychological experiences, as they should. One current line of investigation that is providing convincing evidence for the researchers is that "mystical and religious

experiences are hypothesized to be evoked by transient, electrical micro-seizures within deep structures of the temporal lobe” (Persinger 1987 1). By triggering a temporal lobe seizure, Persinger, a neurologist in Canada has created a device, sometimes referred to as the God Helmet that he uses to stimulate specific areas of the brain to induce religious experiences and paranormal experiences. Apparently, over 1000 subjects have undergone the procedure and whatever they see, suggesting by extrapolation of Persinger’s work, that believers in fairies may see fairies (Hitt 1; Persinger 1983 5; Persinger 1987 14).

The God Helmet could make for an interesting exercise for someone like Isobel (S-1) who is a devout Christian while being firm in her belief in fairies. In her interview, Isobel (S-1) was clear, “People who tell anything about the supernatural, I would never say it didn’t happen. I think we have to be open to all sorts of possibilities. It hasn’t impacted me as a Christian. I think there is room for everything”. Anthropologist Edith Turner also describes herself as a Christian, of the Catholic varietal.

In an interview, Edith Turner made the following comments,

If it is god, it is god, and if it is a spirit in your shaman journey, it is a spirit . . . There is a spiritual world, it’s not that different from ours but that spiritual nature of the world stands out in 3-D in its reality. . . . and it is in nature . . .and it’s the nature of the universe to have this full range of ways of communicating, we don’t know why, all we know is that it’s telling us something, and we have to listen to its language . . . .We are all completely involved with each other, and it’s extraordinary. (1994)

Edith’s comments echo messages heard by my study subjects from Great Tree Beings.

John Ioannidis, Professor of Medicine and Research Design Specialist at Stanford University suggests “the main problem is too many researchers engage in what he calls ‘significance chasing,’ or ways to interpret data so that it passes the statistical test of significance—the ninety-five-percent boundary”(Ioannidis 2005 1). He suggests studies

are often accused of skewing results with selective reporting, because the incentive or pressure to produce positive results is too strong. Assuming this is true, his comments not only indicate bias is very human, but it also supports the theories of Perception Bias, which predict people will see what they expect or want to see.

The probability that a research claim is true may depend on study power and bias, the number of other studies on the same question, and, importantly, the ratio of true to no relationships among the relationships probed in each scientific field. . . . In this framework, a research finding is less likely to be true when the studies conducted in a field are smaller; when effect sizes are smaller; when there is a greater number and lesser pre-selection of tested relationships; where there is greater flexibility in designs, definitions, outcomes, and analytical modes; when there is greater financial and other interest and prejudice; and when more teams are involved in a scientific field in chase of statistical significance. Simulations show that for most study designs and settings, it is more likely for a research claim to be false than true. . . . Moreover, for many current scientific fields, claimed research findings may often be simply accurate measures of the prevailing bias. (Ioannidis 2005 1)

Dean Radin, we know is another scientist who has rocked the proverbial academy of science boat. His four-stage model looks at how a new or unproved idea progresses from derision by skeptics through to consideration and eventual acceptance, even ownership by the same skeptics (1997 1). Radin maintains that a significant percentage of the world's population, including himself (1-2), already believes in psychic phenomena but it is too easily dismissed without simple scientific due diligence. He proposes that scientists are not different from anyone else and unconsciously employ strategies to reduce cognitive dissonance, in the same way that Celtic people reformed their belief in fairies and nature elementals when the Church was dealing with their own cognitive dissonance issues. The three common strategies for reducing cognitive dissonance that Radin outlines are to “adopt what others believe . . . apply pressure to people who hold different ideas . . . [and] make the person who holds a different opinion [seem]

significantly different than oneself” (Radin 1997 232). To make his point, he reminds the reader, “In totalitarian regimes, heretics are simply tracked down and eliminated” (232).

Columbia University Astroparticle Physicist Brian Greene, a proponent of String Theory, lectures around the world, often edging people out of their often rigid, cosmologic frameworks to consider scientific notions that defy everything they thought they knew. He explains how Einstein’s “Theory of Relativity” means, “space and time – as measured by distances and durations confirm that space and time are not experienced identically by everyone (Greene 1999 25). Greene further notes that it has been almost 100 years “since Einstein informed the world of his dramatic discovery, yet most of us still see space and time in absolute terms. Greene provides various permutations of the still widely controversial, String Theory of Theoretical Quantum Physics to demonstrate that, rather than three dimensions (plus time) that we are used to living in, he suggests the likelihood of nine dimensions (Greene, Brian 1999 186-203; 2011 96-102; 2013). What other phenomena exist? Greene is not alone. Top physicists since 1921 continue to investigate the reality of additional dimensions (Beichler 2007 523-542).

Many people alive today grew up believing Pluto was the ninth planet (my favorite for a while). In 2006, shattering the illusions of many seventy-year old backyard astronomers and the teaching plans of fifth grade teachers across the globe, the National Aeronautics and Space Administration, “NASA” announced to the world – Pluto was not a real planet but a “dwarf” planet. This discovery was announced and the world had to get used to a new planet “Tyche”, Pluto’s demotion, and Pluto’s since discovered sister dwarf-planet, Ceres (NASA 1). Similarly, the recent discovery of the Higgs boson particle requires scientists to rethink foundational principles of the universe (O’Luanaigh,

Cian. 2012). I do not bring in CERN, poor Pluto, and Greene's work here just because Greene researches multiple dimensions, which, if proven, could vitalize many scientifically taboo discussions, not just fairies. I draw on Greene's work as an example of how, with time and forward thinking, multitudes of mysteries behind the veils and in the vastness and of an ever-evolving universe have, continue to be and will be revealed. Science continues to prove how little we know and even the improbable is possible. True science discovers the undiscoverable.

### **Seeing Music and Hearing Rainbows**

*We have to be extremely suspect of our senses*  
(Brian Greene 2013).

Reports of fairies and little people sighted in the Celtic Isle, North America and elsewhere pop up on various web sites all over the internet continuously. Many of the beings sighted in this study share characteristics with those reported locally and in the Celtic homelands where many of the ancestors and traditions of North American culture and people are rooted. Further, they seem to lack the features of ranting from someone who might be described in lay terms as crazy i.e. "illusionary ideas, hallucinations paraesthesias, and bizarre hebephrenic [i.e. incongruous, silly] fantasies" (Jung, *CW 18*, para. 922) visions related by those around them.

Psychologically, fairies and imaginal beings, the good and bad, light and dark fairies, like Tibetan tulpas, reflect the very best or worst of our hidden selves when activated and animated. Jung reminds us further, "The darkness which clings to every personality is the door into the unconscious and the gateway of dreams, from which those two twilight figures, the shadow and the anima, step into our nightly visions or, remaining invisible, take possession of our ego consciousness" (Jung *CW 9.1* para. 222).

It is improbable to know the contents of the unconscious psyche, for as Jung reminds, once we know them, they are no longer unconscious (Jung, *CW* 8, para. 387). With what I detect is a tone of irony, Jung admits there “is no way or hope that the validity of any statement about unconscious states or processes will ever be verified scientifically” (Jung, *CW* 8, para. 417). However, what if fairies are not merely a product of the human unconscious but are something more? Comments by Jung regarding the belief many people hold that spirits are real offers guidance in how to proceed:

In this age of materialism – the inevitable consequence of rationalistic enlightenment—there has been a revival of the belief in spirits, but this time on a higher level. It is not a relapse into the darkness of superstition, but an intense scientific interest, a need to direct the searchlight of truth on to the chaos of dubious facts. (C. G. Jung *CW* 8 para. 571)

The idea of autonomous, externally viewed images challenges current concepts of reality and sanity, but ironically, they are incompatible with ancient paradigms or more avant-guard trends in psychology and science. Some theorists believe that MIT researchers define and describe the “involuntary physical experience” (meaning they ruled out idea or imagination) in the following way,

The word synesthesia<sup>29</sup>, meaning ‘joined sensation’, shares a root with anesthesia, meaning ‘no sensation’. It denotes the rare capacity to hear colors, taste shapes, or experience other equally startling sensory blendings whose quality seems difficult for most of us to imagine. A synesthete might describe the color, shape, and flavor of someone’s voice, or music whose sound looks like ‘shards of glass’, a scintillation of jagged, colored triangles moving in the visual field. Or, seeing the color red, a synesthete might detect the “scent” of reds well. . . . I currently estimate that 1/25,000 individuals are born to a world where one sensation involuntarily conjures up others, sometimes all five clashing together. I suspect this is far too low. (Cytowic 2005 pg 17-18)

Famous synesthetes of our time include Stevie Wonder and Duke Ellington while suspected synesthetes from history include Shakespeare, Sir Isaac Newton, Goethe, and

Nathaniel Hawthorne. Of particular interest to this paper, the MIT researcher noted that “as a group, synesthetes seem more prone to “unusual experiences”; a list compiled by the Cytowic includes: psychokinesis, empathetic healing, precognitive dreams, and clairvoyance. Further, Cytowic’s research identified that, at least in some cases, the synesthesia is “The experience is frequently projected outside the individual, rather than being an image in the mind’s eye”. The researcher explains:

It is perceived externally in peri-personal space, the limb-axis space immediately surrounding the body, never at a distance as in the spatial teloreception of vision or audition. My subject DS, for example, is a college teacher who, on hearing music, also see objects – falling gold balls, shooting lines, metallic waves like oscilloscope tracings – that float on a “screen” six inches from her nose. Her favorite music, she explains, “makes the lines move upward. (Cytowic 1995 para. 4.3)

The key researcher behind this study speculated on how common “unusual experiences” might be among the general population. A 2010 Baylor University research study reports that 68% of Americans report having at least one paranormal event (Bader, C. et al 201). Allowing for the very narrow range of sound waves and light spectrum accessible to most people, it begs the question— are synesthetes seeing the world in a more holistic way that is beyond the comprehension of investigators, in the same way dogs can hear sound waves that we cannot? What if the rest of us so-called normal people are the ones with limited senses, being somewhat blind, and it is the fairy seers and other nut-jobs as they often colloquially referred to, who are the gifted among us who can actually see and hear more of all there is in the world?

### Seeing and Believing...

*Do you BELIEVE in Fairies?" "Do you believe" . . . . [Peter] cried. . .  
Tink sat up in bed almost briskly to listen to her fate.  
(Barrie Peter Pan)*

It may be easy for skeptics to dismiss fairy belief narratives as possibly fueled by hippies, hallucinogens, mental illness, magical thinking, or rare perceptual neurofunctioning phenomena like synesthesia, particularly the more third-eye clairvoyant variety, but that is hardly the scientific process. Moreover, it is difficult to dismiss them all when there are so many sincere individuals and events, some corroborated by traditional conservative thinkers. Seven of eight subjects in this study reported corroborated fairy events. Troupes of people including traditional psychologists and scientists are threatened by the prospect of opening a door that says IMPOSSIBLE on the side see but POSSIBLE or even HAPPENING NOW on the other side if they should be brave or curious enough to peek through the crack that others tell them they can see through.

Throughout the writing of this paper, I have been constantly challenged by friends and colleagues in the established academic and scientific community who think this entire endeavor is a not only a waste of time, but verging on dangerous – that I should be cautious about what I say. My response is, this is dangerous to whom? Is it safer to be a skeptic safer than a believer? Andrew Newberg M.D., and Professor Mark Waldman cite research from Austria that suggests some people’s brains are more likely to be skeptical than others and skeptics are less likely to see what is in front of them.

When subjects viewed scrambled words and phrases on a screen, believers were much more likely than skeptics to see words and faces when there were none, but skeptics often didn’t see words and faces that were there. . . (Newberg, Andrew and Waldman, Mark 2006 243)

National Film Board of Canada filmmaker, John Walker suggest in his film “The Fairy Faith” that “Over the centuries, science has turned an ancient belief into superstition”. People tend to be suspicious of anything they do not understand. It is my belief that the time has come for voices in academia to try to convey the micro level of what some people see and perceive that others cannot, and what supports the conversion to, a belief well grounded in macro tradition. Ultimately, those who edge closer to a macro level of understanding for the enduring phenomena may be less skeptical and more open to the individual narratives that have always contributed to the cultural mythologies of fairy lore and spirits that continues, perhaps even thrives today. How do we begin to explain the phenomena of sane and rational people having autonomous imaginal experiences? How does fairy lore fit into this? Are these people crazy – or perhaps experiencing some sort of collective delusion as an early Jung suggested may be possible (c. G. Jung, “On Flying Saucers” *CW* 18, para. 1440). Sir Walter Scott also speculated on the source of spirits and belief in such things:

The universal belief of the inhabitants of the earth in the existence of spirits, separated from the encumbrance and incapacities of the body is grounded on the consciousness of the divinity that speaks in our bosoms, and demonstrates to all men, except a few who are hardened to the celestial voice, that there is within us a portion of the divine substance which is not the subject of the law of death and dissolution. . . .

(Scott, Sir Walter 2011 10)

Scott continues, “[T]he existence of many millions of spirits, who have not been annihilated, though they have become invisible to mortals to see, hear and perceive only by means of the imperfect organs of humanity (2011 10).

From the intensity and clear sense of *noesis*, or experience of gnosis that I heard in the voices of individuals as they shared their own fairy experiences, I can imagine that the fairy seers interviewed for this dissertation will stand firm behind the validity of their fairy encounter until their dying day. This discussion would be easier if manifestations of fairies were less varied and extensive; but the reader will appreciate that there is very little about fairies that is straightforward and clear – perhaps with the exception of the sense of certainty declared by those bearing witness to their existence. Dr. Jim Butler, who orchestrated the ELFEN project and interviews, noted, as I did, how relieved people were to be able to talk to someone about their experiences. Butler shares this sentiment from his informants: “There is hardly anyone to whom you feel comfortable talking about it, no matter how much you need to” (2013). This tension echoes comment heard by those who make it their intention to listen to stories about encounters with the paranormal, and certainly one I heard repeatedly.

Individuals generally operate from beliefs, unconscious information filtering systems composed of assumptions, and attitudes based on personal and collective experiences in addition to environmental influences, for instance, family, school, and church. One moment’s experience can trigger a small seed of inner knowing that may be incongruous with one’s overtly held values and experience, and hence, the disbelief filter engages. In the West, individuals, or subcultures who consider magical mythical beings as true and real, usually risk compromising their credibility and end up on the borderlands of accepted social conventions. Yet, there are those individuals either brave or incautious enough to risk their reputations and speak of things that others can neither see nor believe which often trigger the disbelief filter in others. This is similar to the way

that fairies hover between belief and disbelief and is what makes them natural symbols for other things that cannot be said, or cannot be acknowledged, or cannot be believed (Purkiss 2003 86).

Wilfred Smith, writer on faith and belief, suggests that today, in contrast to belief, “‘knowing’ still implies truth” (1979 109-124). If infallibility follows from Smith’s premise, then perhaps belief means truth. Rodney Needham contributes to the conversation, “Belief does not necessarily depend upon possibility; something can be believed even when it is recognized to be impossible” (1972 66). Needham considers similarly to William James, that “logic and belief are independent [of each other]” (75). He differentiates, that “inner state” of knowing (98) that carries with it the weight of conviction. What James refers to as inner state of knowing sounds comparable to both Husserl’s *noesis*, and the religious term *gnosis*. Whether this knowing is based on experience or on theory makes a difference.

Needham proposes there are three ways to look at considering something to be true.

There are three degrees in holding a thing to be true, in its relationship to conviction, namely opining, believing, and knowing. Opining is both subjectively and objectively insufficient; whereas knowledge, by polar contrast, is sufficient on both counts. Believing lies midway between these two. . . . A subjective sufficiency is termed conviction; an objective sufficiency is termed certainty. (Needham, Rodney 1972 54)

If one considers Needham’s three degrees as they might pertain to fairy encounters, anyone who has an opinion of the reality of the event but was neither there nor has had similar experience can only comment and their opinion is in Needham’s words “objectively insufficient” (54). Whereas an informant who reports an encounter, and is firm their experience was true is more credible, because as Needham would say,

“knowledge is sufficient on both counts” (54). In contrast, if one’s belief in the existence of fairies or in the possibility of a fairy encounter is based in theory only, that belief may have confidence and guide one’s actions, but according to Needham, it is “ambivalent (55).

Both Husserl and Needham remind us, as did Simon and Chabris, that our perceptions are necessarily distorted; that what we see is not necessarily what is actually there to be seen. Needham continues: “[S]o many gaps between reality and perception, between perception and cognition, and between conscious and unconscious thoughts, . . . [that] our consciousness . . . takes the few perceptions that we hold, ignores the discrepancies, and turns them into sophisticated visions and inventions” (Needham 30). I interpret this to mean that we usually see what we think we are going to see, or, we see what fits into our belief system.

Not only is it possible, but I suggest essential as a function of surviving as a human being, that we accommodate changes to our beliefs and assumptions. Needham points out that the debate regarding the impulse for belief, whether it is an act of will or an involuntary act, has yet to be resolved, despite the best efforts of a legion of philosophers and other bright minds for the last few thousand years. Scholar William James, who describes himself as an empiricist, makes it clear in his 1886 essay “The Will to Believe” that belief is not an exercise in pure will and logic. He states “As a matter of fact [when] we find ourselves believing, we hardly know how or why”(1896 III) and, “The state of things is evidently far from simple; and pure insight and logic, whatever they might do ideally, are not the only things that really do produce our creeds” (1896 IV). James understands that believing is not a choice, that “believing by our own volition

seems . . . simply silly” (1896 II). For example, if a concept or image becomes alive for someone in an instant of comprehension, then that person’s belief system can be shaken and recalibrated immediately. Unfortunately, we are not aware we believe a lie to be true until we have had a revelation or experience of gnosis. As James further suggests, people “disbelieve all facts and theories for which they have no use” (1896 III). I think James is cautioning us to be agnostic about subjects that we have not had direct experience.

Ortega y Gasset’s position aligns with Needham’s deduction that belief is not a conscious choice (2002 66). The relationship and differences between knowing and belief require an appreciation for what processes and assumptions are behind a belief. In the cases of our fairy seers, it was simply having an experience of seeing a fairy being that they knew to be true. Freya, Julian, and John sought fairies through active imagination journeys—and all in the forest. When I asked, “how did you know it was a fairy?” Not one person said, “Because I believe I saw a fairy”; they all said something to the effect of, “I just knew it to be true and real, I just knew it was . . .” This sense of knowing, as we learned from Needham, is sufficient (1972 30).

“What was it about the experience that persuaded you that it was real?” In order to appreciate answers to this question, it is paramount that the researcher respects the extraordinary events to be real and lived experience of the subjects interviewed. How can it be prudent to deny the experiences of so many people? I often wonder if reports would be taken as true more readily in our culture if people were to frame the experience as one of seeing angels and Jesus instead of as phenomena that is a remnants of humankind’s shared Pagan, animistic past. I am further reminded of polls in the United States that indicate a significant percentage of people believe in angels (Stark, Rodney 2008 63),

underscoring the influence of Christianity over the past two thousand years. If angels, why not fairies?

### **If Angels, Why Not Fairies?**

A majority of Americans believe in at either (or all) angels (Biema 1), ghosts (*Gallup* 2011), and paranormal (Moore qtd. in *Gallup* 2005). Thirty years ago, anthropologist Edith Turner, spoke out about and wrote professionally of unusual manifestations or incidents that ethnographers experience in the field. Regarding these she writes, “Scholars of religion tend to explain accounts of spirit encounters in terms of metaphor. The issue of whether or not spirits actually exist has not been faced (and) by far the majority of them go unreported” (Turner, E. qtd. in Young and Goulet, 71). I propose that mythologists need not be restricted to observer roles when addressing unexpected and unexplainable phenomena, as some anthropologists may perceive themselves to be, by asking, as Edith Turner did, “What is going on here?”

When a child is born, it comes into the world more or less a blank slate, without a system of beliefs and, gradually, experience teaches and reinforces what to believe and what not to believe. It might be reasonable to expect that most children will grow up to believe what their parents and community tell them to believe and this happens at a macro, cultural level. Within this group of research study subjects, John (S-2), Ms. Anon (S-3), Pat (S-6), and Freya (S-8) grew up informed by both parents that fairies were not only fantasy but also probably fallen angels. Isobel (S-1), Jenna (S-4), and Xavier (S-7) were also told by at least one parent that fairies are not real, but they all ended up believing in the possibility of fairies regardless. Yet I think it is fair to say that the majority of people do not believe in fairies or little people as real. As acknowledged in

Radin's model (Radin 1997 4), people in charge have ways of getting others to agree with them.

It might follow reason, then, that over time surveys would show the decrease in belief in paranormal events among the general population. Predictably, there is not a lot of data available on fairy belief, and if there are any random studies exploring belief in fairies, I did not find them. Gallup polls done in 1990, 2001 and 2005 compared belief in paranormal belief by Americans over previous polls. The Gallup results showed “no statistical difference” among people by age, gender, education, race and region of the country” (June 16, 2005). The most recent Gallop survey of over 1000 people revealed that three in four Americans (75%) profess to believe in at least one or more paranormal phenomena— such as haunted houses and ghosts, witches, ESP, clairvoyance, devil procession and telepathy even as the scientific age is upon us. It puts fairies into unseemly company when they are associated with ghoulish paranormal websites. It would possibly be more fitting if the word “extraordinary” could be substituted for “paranormal,” which by definition means that something is “beyond the scope of normal scientific understanding” (*Shorter Oxford English Dictionary* 2095). The world connects us to the internet on an infinite variety of subjects; freedom of religion is chartered into the US Constitution so that, thankfully, witch trials and heretic hangings are at an all-time low, yet somehow, astonishingly, the belief in fairies and little people as real endures.

### **Summary: Closing the Circle**

*Objective evidence and certitude are / doubtless very fine ideals to play with, but where on this moonlit and / dream-visited planet are they found? (James 1896)*

This study began from a curiosity and lifelong fascination with fairies and more than occasional confessions from people that they had encountered a little person or fairy

being in one way or another. Pacifica provided an appreciation of how cultural mythologies function as active operational systems that shape the lives of people and societies. Joseph Campbell declares there have always been “two orders of mythology, that of the Village and that of the Forest of Adventure” (2007 244). If we consider the established world view that subscribes to a scientific paradigm; this is the Village using Campbell’s frame, then embarking on a study of fairy encounters would be to enter the Forest of Adventure where fairies and the people who see them dwell. My growing interest in how people see and experience events differently and arrive at different beliefs led me to explore the enduring belief in fairies.

The literature review revealed that legends of fairies or their like have been around since the beginning of recorded history, probably as long as the difficulty regarding the semantics and classification. It is clear to me that fairy refers to several classes of mythic beings including the ancient Fae or Sidhe, the classic fairies and little people, and Nature-Beings. The fairie tradition, epitomized by the Irish, includes ghostly spirits and other mysterious invisible forces. The literature not only laid the groundwork for the surveys and conversations I shared with a few folks entrenched in the contemporary fairy community, it also prepared me to track and compare thematic images. Humans throughout history have recorded encounters with fairies –from earliest Egyptian and Grecian writings, to ancient Celtic and Pre-Celtic tales of the Tuatha Dé Danann. Surviving texts suggest the pre-Christian Celtic connection with fairies was epic and characterized by a respect similar to the respect love of nature, much like the contemporary cultural movement.

Few studies have looked closely at first-hand fairy narratives. This study helps to fill the gap in scholarly work approaching fairy belief narratives and joins Evans-Wentz's *Fairy Faith in Celtic Countries*, *The ELFEN Project* conducted by Jim Butler out of the University of Alberta, (1998-2004) and Gaffin's 2012 release, *Running with the Fairies: Towards a Transpersonal Anthropology of Religion*. Collecting the eight transcribed subject interviews provided invaluable in-depth access to the contemporary fairy community. This phenomenological study differs from other studies in that it approaches the interviews from the assumption that the subjects not only believe their experience to be real, but also considers the "what if" they were real and what does that imply about the way we see and interpret the world. Intersecting traditional fairy mythology and fairy belief narratives with depth psychology, belief theory and innovative scientific, my research broaches the uncomfortable limits of reality.

Fairy beings identified by the subjects were separated into three groups; small hominoids, light beings and nature elementals. Small hominoids were then divided into sub categories of diminutive flying fairies, and little forest, hill people. Light beings were further divided into three categories—those of fairy lights, stickmen, and shadow figures. The third category, elemental nature beings includes plant devas, tree auras or Great/Nature-Beings. What is more, a second person at the scene corroborated many of the reported fairy encounters.

It was incredible to attend carefully to the experiences of eight people who shared their fairy narratives for this research project. As I was listening, seeing, and imagining the encounter landscape and the fairy beings as they were described to me, I was able to share a smidgen of the excitement and awe experienced by the informants at the moment.

Just as the subjects recall their fairy events, it is likewise not hard for me to remember the details of the interviews— because once you have someone tell you about their encounter with a fairy—it stays with you. Regardless of the form or location of the fairy being appearance to the subjects, they shared a sense of the numinosum in the fairy moment; moreover, the subjects emphatically knew their way of seeing, believing and being in the world would never be the same again.

### **Insights, Understandings, and Contributions to the Field of Study**

John (S-2), Ms. Anon (S-3), Julian (S-5) Pat (S-6) , Xavier (S-7), and Freya (S-8) all share their lives with people who share their passion, and their daily lives are spent in what fairy people think of as fairy consciousness, i.e., with love and respect for all others including plants, people, animals, and fairies. As William James predicted (1896 IV) their belief has become a call to action. The fairy/pagan subculture trend, often denoted as a type of Druidism or New Age movement, described as a type of Nature Paganism that incorporates a belief that everything in nature is blessed (Greenwood 2005 21-23). Far from extinct, Druids are making a comeback (Hui, Sylvia 1). Within the shared ideologies of the loosely applied “green spirituality” (Greenwood 22), freedom of religious expression is encouraged. An example of one of these communities is Findhorn, where Freya spent time as a young woman. Where it is a full-time community that “has become a horticultural mecca for the communication with nature spirits, devic presences, fairies, elves, and such otherworldly beings (24), temporary communities like the annual Fairy Congress or similar workshops also fulfill this nebulous sub group’s need for connection. When some people find a community like Findhorn or the Fairy Congress, it is akin to finding the family that they never felt part of before, thus fulfilling the social

function of Campbell's theory. Connection to a community that promotes a lifestyle of mutual respect, world peace, love, meditation, and protection of Earth and all living things – which includes everything, creates a context of bonding and shared social mythology, of honoring the ancestors and believing that nature is alive; the dynamic for personal development as well as cosmological and metaphysical understanding is established. The fairy myth is alive, with signs of continued endurance. As Campbell writes, the life of a mythology derives from the validity of its symbols as metaphors delivering, not simply the idea, but the sense of actual participation in such a realization of transcendence, infinity, and abundance (1986 Introduction). Certainly, the people involved in fairy communities are participating in the realization of transcendence and abundance.

Fairy mythology aligns with Campbell's functional model for mythology and the categories of metaphysical, cosmological, social, and psychological, provides a way to view individual and cultural fairy events and beliefs. Associated with the contemporary phenomena of fairy encounters and fascination, there is a pagan subculture that honors nature and fairies as nature's emissaries. To some observers and insiders they may appear to be a modern, nature-based fairy faith, yet this subgroup seems to be more a way of living in harmony and with respect for nature than the deification of invisible entities as a substitute for other mainstream religions. Many fairy people, as they often refer to themselves, enjoy spending time with others who see and believe in unseen realms and elusive nature beings. The term fairy people can relate to individuals who identify themselves as otherkin or, it may reference folks who believe in fairies.

Not everyone who has a fairy encounter becomes devoted to everything fairy or sees the world as multidimensional populated by sentient invisible beings of all sorts. In her interview, Isobel (S-1) noted she is a practicing Christian but “believes that there is room for everything”. Although not devoted to or obsessed with fairies, Isobel’s world is evidently shaped by her experience and her house is a delight with flowers, fairy trinkets and Irish charm.

The Constituent Invariant Chart and model employed in this study is completely my design, created out of necessity because I could not find a model for organizing the data that seemed to fit the needs of the study. With careful study of Moustakas’ *Phenomenological Research Methods*, and *The Sage Handbook of Qualitative Research* (Denzin and Lincoln), I developed the variant charts as a tool to sort the interviews by themes and find patterns in the data. This tool is now available for use in future phenomenological, qualitative, mythological studies.

Several emergent themes stand out for me from the interview data as significant results of this dissertation.

1. Almost without exception, the subjects consider themselves healers of people or the planet, or are on their way to becoming so.
2. Individuals who have seen a fairy or similar being describe see themselves as changed forever many had dedicated themselves to the welfare of fairies, humanity, the planet – or all three.
3. The earth, plant kingdom, and Nature-Beings conveyed messages to four of the eight main subjects. Consistently, the messages indicate the need for humans to care for the planet and to share the message with the rest of the

world. Nature-Beings perceived by John, possibly Xavier and definitely Julian and Freya communicated messages with a common thread that has been woven throughout – that the nature elementals and fairies are worried for the health of the planet and they are imploring humanity to live in harmony with each other and with nature. These communications inspired the four subjects to commit their lives to this end.

4. In this small study, Celtic ancestry did not seem to be a factor in predicting fairy encounters, nor proximity to water or age or being alone.
5. Three variants associated with fairy encounters in this study include the time of day (i.e. dusk); proximity to green space, trees or a forest; and, being a caring, healing person.
6. There was a shared understanding among the subjects that there is room in the world for many beliefs and a belief in fairies does not need to compete with religion.
7. Subjects fear ridicule and remain cautious about sharing their experiences with nonbelievers. This study provided a rare opportunity to share openly.
8. Individuals who see a fairy or Nature-Being remain emphatic about the reality of their experience and believe it true; they often experience a paradigm shift.
9. There seems an irony in the vanishing fairy mythology. While, historically the lore suggests urbanization and technology chase fairies away, I suggest instead that fairies are drawn out, and communicate with humans more at times when the earth is threatened by human expansion such as during the

Victorian age's industrial revolution and the current technological revolution and population surge.

10. I review the subject's fairy sightings in relation to the body of fairy narratives and fairy folklore. In addition, Jungian theories, primarily those pertaining to concepts of archetypes of the collective unconscious e.g., The old man, the shadow, light, and the psychoid realm provided a way of looking at little people phenomena as psychological manifestations of deeper human issues.
11. The notion of a taboo in naming fairies is established and generally accepted as a timeless part of fairy lore. I make the case that to the contrary, this taboo came about as a direct result of a campaign during the Christianization of people who held nature-based beliefs such as the cultures of Celtic countries. The Church, needing to compete with pagan faiths and nature as the supreme giver and taker of all things, forbade nature worship and associated demonic forces with fairies and nature elementals (Campbell, 1986 4; Goodare, 209; Henningsen, 62; Gregory, 89; MacCulloch, 80).
12. This study is part of the tradition to establish that there are different types of language, discernable with terminology.

### **Suggestions for Future Research**

In the future as now, in order to protect and heal the planet and humanity, it is imperative to find ways to bridge gaps between the science academy and the community of people who see and believe the world to be more than what is immediately visible. Probably the biggest "take-away" for me from this endeavor will be the messages from the Nature-Beings as shared through Julian (S-5) and Freya (S-8) and corroborated in

other similar texts. Whether “real” transmissions, connections to nature and evidence that everything is alive and conscious in some way, a product of the collective unconscious, or pure imagination, the validity of the message is undeniable and important.

I present here again selections from Freya’s (S-8), and Julian’s (S-5) interviews that they wanted to share: “All nature is alive, rocks, streams, flowers, trees. . . . I feel like it would communicate with any humans who present themselves openly to nature” (Freya). Julian reflected that there is magic that flows through the natural forces of the earth,” and Jenna noted that it makes her respect things more now that she knows nature is alive with “more” than she was previously aware.

I would like to encourage people to take these messages out to the world and share them with people and communities ready to listen. For those not interested, then I recommend that there is a need to build bridges of understanding and communication, such as between the scientific community and those who believe in the unbelievable. I want to tell everyone that most of the people who have fairy encounters are not crazy, irrational, or hallucinating and should not be dismissed. The more obvious actuality is much simpler –that, for reasons we do not yet understand, some people today as throughout time, are able to see or sense extraordinary things, like fairies, little people in the woods and talking trees. Reports of fairy phenomena and the belief in fairies seems destined to endure. As Rojcewicz suggests, “belief in spiritual entities is universal” (qtd. in Narváez 481), and this phenomena seems consistent with belief narrative here, on the internet sites and in books.

Many times during my research, I wished I could have contacted The Fairy Investigation Society (FIS; 1927-c.1939 and c.1945-c.1990; Young 2013). There is a

Facebook Page devoted to FIS but it remained dormant until Professor Simon Young recently launched the Fairyist site ([www.fairyist.com](http://www.fairyist.com)), a present-day Fairy Investigation Society, clearinghouse and social network. An active FIS acts as a reliable resource for references and leads, subjects, validated sources and acted as a repository for new information. Internet access is ubiquitous and increasing these days, so geographic proximity need not be an obstacle, all it requires is technical expertise, interest, imagination, and networking. One important reason for an active FIS site is that it provides a credible and safe place for people to make contact with contributing authors. Too often individuals who have had a fairy experience do not have anyone to talk to about it. I found every interview humbling and surprising because so many people I spoke to had never shared their story, or, if they had, rarely. Besides a receptive ear for fairy narratives, someone having a serious mental health episode could perhaps find contact, understanding, and direction from an informed researcher, who understands fairy lore. Through this process, I connected with individuals interested in fairies for a variety of reasons that include researching fairy lore, reporting suspected fairy sightings, or wanting to where they could meet more people interested in fairies. It is difficult to estimate how many people are interested in fairies or who have encountered some sort of being, but I rarely share my research topic without someone leaning close and asking, “Can I tell you something I have never told anyone else before?”

Historically, most research to do with fairies belongs to folklorists following up on narratives as motifs and fabulations. Rojcewicz suggests that there is opportunity for folklorists to approach “anomalous folklore as well as so-called parapsychological events . . . as a natural order that embraces all life. . . . [Further], “extraordinary experiences and

their subsequent beliefs and narratives constitute folklore in the making and reveal in special ways nature's invisible core" (qtd. in Narváez 503). There is room for mythologists to step into this area of research since mythologists offer a unique perspective that not only links past and current cultural mythologies, providing a deeper reading of the phenomenon of fairies than logging motifs. People are necessarily subjective, always reshaping or creating new, living mythologies – on a personal level and on cultural levels. With backgrounds in depth psychology, philosophy, and epic narratives, mythologists are well situated to bring meaning to both everyday and extraordinary experiences. Phenomenological studies allow us to be witnesses to the witnesses, but I also think there are opportunities to work with other research models.

People continue to report that they have observed a fairy of one sort or another and even from this small study, we can see that events are consistent with lore and legends from centuries past. I often wonder what people might share regarding possible encounters with extraordinary beings if asked in a safe and confidential environment, free of worry about psychiatric labels, demonization, or being dismissed as just a flake?

Possible joint studies with scientists for future quantitative, semi-quantitative, and qualitative studies regarding the encounters and beliefs in fairies include:

1. Conduct brain imaging and EKG studies with study group of individuals who encounter fairies in imaginal realm
2. Conduct field studies with biologists and anthropologists
3. Include questions about gnomes, fairies and nature Devas on random large scale surveys such as those done at Universities, family history surveys,

4. Keep an ongoing Web site and log in center with shared data base (see FIS recommendation below)
5. Choose a geographic area and canvas people in that area regarding their beliefs and changes in their beliefs over time.
6. Study current fairy belief narratives and folklore for changes over time.

### **Final Comments**

The mythological import of studying contemporary fairy phenomena may be the greatest offering of this study. In Western culture, fairies and the people who see and believe in them are like the Tuatha to the Celts, a vibrant subculture. In addition, like fairies, this invisible, worldwide community exists right under the noses of those who are blind to it. Thousands of people gather in hundreds of physical fairy and green-nature festivals as well as countless online fairy social networking sites to share fairy encounters and be in community. They know they are not alone and every day more people join them, relieved to find out they have a tribe to share their experiences and way of seeing the world. This is a living mythology. People believe all sorts of wild and fantastic things and not everyone ascribes to the same set of beliefs—but there is respect and openness. All agree that anything is possible and that nature, which holds many secrets, is essential to life and therefore important to protect at all costs. The belief in fairies as real is not a new story, but the continuation of a very old mythology and one that endures all manner of cultural challenges. One might imagine, even argue the revitalized green-living, fairy mythos answers Joseph Campbell's plea for humanity— to find a new myth for our time— one in which humanity identifies with the planet.

I believe the belief in fairies endures because it is true.

## Endnotes

<sup>1</sup>Elves: In this paper “elves” is used interchangeably with gnomes and other earth elementals. Katherine Briggs notes that sometimes gnomes are sometimes not classified as fairies – but as one of the “four elementals Gnomes, Sylphs, Salamanders and Neriesds, who belong to the four elements, Earth Air, Fire, and Water” (*Encyclopedia* 192-94; 198). Briggs notes that man and other mortal creatures were “compounded, but the elementals were pure, each native to and compounded of its own element. This was the hermetic and neo-Platonic doctrine, and all medieval science and medicine. . . . The first description of gnomes as the elementals of the Earth is to be found in in *De Nymphis*” (Paracelsus, 2012 213).

<sup>2</sup>Fairy/fairies: For many in the field, there is a qualitative distinction between fairie and faerie. *Fairie*, with “ai” often refers to little (flying) forest and garden creatures, nature elementals and other nature beings. Alternatively, the “fae” spelling as first used by Edmund Spenser in his sixteenth-century epic poem “The Faerie Queene”, usually denotes “other” ancient race(s) of beings. Fae spellings also can refer to the “little people”, i.e., beings like leprechauns, although this is less clear. *Faerie*, when capitalized also refers to place i.e., the imaginal other world (e.g. Tir-na-n-Og) where other dimensional beings such as fairies are said to dwell. Further discussion of *fairy* is located in this dissertation on pages 22 and 61.

<sup>3</sup>Cottingley Fairies: In July 1917, two young girls, Elsie Wright (16 yrs.) and Frances Griffiths (10 yrs.) claimed to have taken photographs of real life fairies at the bottom of their garden. The two cousins had use of a camera because Elsie’s father was a photographer. Conan Doyle, who Elsie’s mother had met at a Theosophist meeting, presented the pictures to the public as evidence of the existence of fairies. Although the photographs were thought to be discredited as fakes, Frances Griffiths claimed until her death in 1986 that the fifth photograph (the gnome) was real. Frances’ memoirs were released as, *Reflections on the Cottingley Fairies* in 2009 (<http://www.cottingleyreflections.com/>). Conan Doyle published his own book about fairies -*The Coming of the Fairies* in 1922. In 2003, the story became a film, “A Fairy Tale” 2003.

<sup>4</sup>Paganism—a liberal definition suggests it “is an umbrella term for a number of different world-views, epistemologies, and systems of belief ranging from high magic . . . esoteric Christianity, contemporary witchcraft of Wicca . . . feminist witchcraft or Goddess tradition, Druidity, Norse magic or Heathenism, Egyptian magic and in some cases Chaos Magick (Greenwood S. x). Or, said another way, Paganism “emphasizes what these [nature based] spiritual traditions have in common: a feeling for ‘the sacred’ that is non-monotheistic, based on relationship rather than revelation and scripture, and often including an imminent dimension to landforms, plants, and animals” . . . Pagans say that nature is alive and autonomous”(Griffin, Wendy 22). In contrast, the *Oxford Dictionary* defines pagans as “heathen, unenlightened or irreligious persons” (735).

<sup>5</sup>“Gaia”: A Greek Primary Goddess: Gaia is the female personification of earth, hence, the term, “Mother Earth”. This term originates from Hesiod’s *Theogony* (“The Verse” Trans. E. White, Part II, para. 116-206).

<sup>6</sup>“Intermediate Beings” or “Intermediaries”: This term will be primarily understood in this study as unseen beings who communicate with humans, and nature, and other divine energies of the in-between realm, which exists between this earthly plane and a divine, Godly realm (Plato *Sym.* para. 202c-203d)

<sup>7</sup> Changelings: An old probably post-Christian fairy belief pertaining to when fairies steal an “un-christened” human child and replace it with a fairy child. Sometimes (it is said), the fairy would replace a healthy child with an unhealthy child, or with a stock of wood. Unfortunately, in the old days when the beliefs were very strong, the torment of a stolen children or fairy changelings was socially acceptable, even encouraged, even burned to death in attempts to draw out the fairy thieves (Briggs, *Encyclopedia* 70-71). Sometimes the changelings could be new wives or old people. It was believed that “Children were supposed to be stolen into fairyland either to pay a TIEND to the Devil, to reinforce airy stock or for the love of their beauty” (71). As recently as 1895 in Ireland, a woman named Bridget Cleary became sick and her husband came to believe his real wife had been stolen. Michael Cleary believed that it was not his wife, but a witch or fairy changeling he had in his house. He and some village men burned her to death, all the while calling to the fairies to bring back his wife. The local priest reported him, and Cleary used the fairy changeling as his defense against murder. Although found guilty, he received a light sentence (McCarthy, Michael J. 11).

<sup>8</sup> Findhorn: “Located on the eastern shore of Scotland off Findhorn Bay and immediately south of the Moray Firth, it is a spiritual and Nature retreat in Scotland. The Findhorn Foundation is part of an international spiritual community living, studying, and working together in the northeast of Scotland. It was founded in 1962 by Peter and Eileen Caddy and Dorothy Maclean on the principles that God, or the source of life, is accessible to each of us at all times, and that nature, including the planet, has intelligence and is part of a much greater plan. While we have no formal doctrine or creed, we believe that humanity is involved in an evolutionary expansion of consciousness, which is creating new patterns of civilization and a planetary culture infused with spiritual values. (Caddy, Eileen 2012.)

<sup>9</sup> Intermediate Realms: This refers to the liminal, betwixt and between realms, dimensions or planes where fairies and other mysterious intermediaries dwell as referred to in story and narratives. This place is referred to in Celtic tales as the Otherworld, the Fairy World, or Tir-na-n-Og. Corbin writes: “Between the two (the world of intellect and the world of abstract thinking; between the physical world and the sensory world), is placed an intermediate world, which our authors designate as 'alam al-mithal'. [T]he world of the Image, mundus imaginalis i.e., a world as ontologically real as the world of the senses and the world of the intellect, a world that requires a faculty of perception belonging to it, a faculty that is a cognitive function, a noetic value, as fully real as the faculties of sensory perception or intellectual intuition”. (Corbin 1964 7,11)

<sup>10</sup> Re: The Ballard footnote to “Fairies and the Supernatural on Reacghrai” (flqtd in Nav*The Good People*): In this a footnote to the title of her essay, Ballard thanks Mr. And Mrs. T. Cecil, Mrs. P McFaul, and Mr. and Mrs. J. McFaul for their kindness and story contributions. She also thanks Mrs. B. McKenna nee McCurdy, Mr. Alec Anderson and R.D. Ballard and G. McManus (qtd. in Narváez, P. 83)

<sup>11</sup> Archetypes: Not a new term; rather, archetypes is a word derived from the Latin and Greek words for “original pattern. . . . [archetypum, arkehetypon], which invokes the essence and form of a thing” (Harper, D., “Online Etymological Dictionary”. As a concept developed by Carl Jung, archetypes are inner psychological experiences that one perceives came from outside of one’s own psyche and that have a profound impact on the body and mind (Jung C G. CW Vol. 9, Part 1 para. 6). Further, archetypes are not the same as or products of the imagination. Psychologist Raff notes that imaginal beings or entities experienced in this way do not belong to the human psyche alone. He writes, “The psychoid world would correspond theoretically to the world of subtle bodies, and the potent experiences they create would derive from their imaginative power” (Raff 1997 65). This term can refer to energies, beings and realms; a third state as arises from combination of psychic and physical imagination and that imagination “belongs to the archetypes as well” (65).

<sup>12</sup> Olinguito: Discovered August 15, 2013, this mammal is of the raccoon family; found in the Cloud Forests of Ecuador and Columbia the creature now known as the Olinguito had previously been misidentified (Stromberg, Joseph 2013).

<sup>13</sup>Change Blindness: For further information, see Chabris and Simons (*Invisible Gorilla* 55, 138); also, Simons, D.J. and Rensink RA., “Change Blindness: Past, Present and Future,” 16-20. Department of Psychology, U of Illinois: US National Library of Medicine, National Institute of Health.

<sup>14</sup> Inattentive Blindness: “The term, “Inattentive Blindness” comes from the title of a 1998 MIT Press book by Arien Mack of the New School for Social Research in New York and the late Irvin Rock of the University of California at Berkeley (Simon and Chabris, *Invisible Gorilla* in Notes, Chapter 1, 9; 248)

<sup>15</sup>The term, “Cryptozoology” was coined by Dr. Bernard Heuvelmans (1916 – 2001). Heuvelmans’ work and writings on the subject, particularly his 1955 book, *On the Track of Unknown Animals*, earned him the unofficial title of “Father of Cryptozoology”.

<sup>16</sup> In Paracelsus wrote further “Man lives in the exterior elements and the Elementals live in the interior elements. The latter have dwellings and clothing, manners and customs, languages and governments of their own, in the same sense as the bees have their queen and herds of animals their leaders [and] they are sometimes seen in various shapes” (Paracelsus “Pneumatology” qtd. in Hartmann, 123).

<sup>17</sup> Robert Kirk (1644-1692): Minister of Aberfoyle, Scotland: As a boy the Reverend Kirk was fortunate to attend local school; To continue his education, he went to Edinburgh, graduating with a Master of Arts degree in 1661. Granted a bursary by the Presbytery of Dunblane he studied theology at St Andrews University. Kirk graduated in 1664 at age of 20 as a Doctor of Divinity (Lang, Andrew in the Introduction to *The Secret Commonwealth of Elves, Fauns, and Fairies* by Kirk, Robert. 1933 13-15).

<sup>18</sup>“The Stolen Child”—a poem by W. B. Yeats.

Where dips the rocky highland/Of Sleuth Wood in the lake, There lies a leafy island where flapping herons wake/The drowsy water rats; There we've hid our faery vats, Full of berries/And of reddest stolen cherries./ Come away, O human child! /To the waters and the wild /With a faery, hand in hand. /For the world's more full of weeping than you can understand./Where the wave of moonlight glosses/ The dim gray sands with light,/Far off by furthest Rosses /We foot it all the night, /Weaving olden dances / /Mingling hands and mingling glances /Till the moon has taken flight; /To and fro we leap /And chase the frothy bubbles, /While the world is full of troubles /And anxious in its sleep. /Come away, O human child! /To the waters and the wild /With a faery, hand in hand, /For the world's more full of weeping than you can understand. /Where the wandering water gushes /From the hills above Glen-Car, /In pools among the rushes / That scarce could bathe a star, / We seek for slumbering trout /And whispering in their ears /Give them unquiet dreams; / Leaning softly out / From ferns that drop their tears /Over the young streams. /Come away, O human child! /To the waters and the wild/ With a faery, hand in hand, /For the world's more full of weeping than you can understand. /Away with us he's going, /The bright, but solemn eyed - /He'll hear no more the lowing /Of the calves on the warm hillside /Or the kettle on the hob /Sing peace into his breast, /Or see the brown mice bob /Round and round the oatmeal chest /For he comes, the human child /To the waters and the wild /With a faery, hand in hand /From a world more full of weeping than he can understand. (Yeats 1991 59-60)

<sup>19</sup> Celtic Mythologies: Authors Dillon and Chadwick note in Irish mythologies, the gods live underground, on the earth or on distant islands (vs. in the sky or heavens). They approximate ancient mythic gods into four groups: 1. Older Celtic gods from early Gaul and Britain e.g. Lug; 2. The Sidhe, the largest group, i.e. the chthonic, underground gods who live in the *sid*-mounds. E.g. New Grange, the Tuatha Dé Danann; 3. The goddesses of re-birth associated with water and the sea (Bridget, Morrigan; 4. The Supernatural gods who dwell in Tir na-n-Og and humans who visit there (143-158). For more reading about Celtic Mythological heroes, see Works Cited, in particular: 1. Lady Augusta Gregory's *Irish Myths and Legends*. London: Courage Books, 1999. 2. Lady Charlotte Guest's translation of the Welsh heroic legends – *The Mabinogion*. Transcribed from the 1849 edition text by David Price, Coventry, England: The Project Gutenberg E-Book, (EBook #5160. 05/22/02).

<sup>20</sup> Snakes in Celtic history and lore are link with the Celtic Druids. This is made evident in the Irish traditional Tara brooch and “Irish crosses, (which) were alive with serpents” (Bonwick, 169). “The serpent is the Divine Wisdom of several (Celtic) lands, (and) the notion that there never were any but symbolic snakes, it was held sufficient” (172). “The conquest which the Irish Apostle of Christianity (St. Patrick) is said to have gained over the serpents of Ireland has been doubted, but it means that he gained victory over serpent-worship, the story seems entitled to credit” (Keating, Geoffrey qtd. in Bonwick,171).

<sup>21</sup> *Folk Motif-Index* from Thompson, Stith. *Folk Motif-Index*, 1928, 1961: This is a categorizing system of folk tales and lore based on Types of the Folktale by Antti Aarne (1910). “Type refers to a complete story, a cluster of motifs, while motif, later classified by Stith Thompson in his *Folk Motif-Index*, is the individual strand which makes up the tale. Cinderella, for instance is Type 510 and is composed of motifs s31. [...] Fairy godmother; D1050 [...]” Briggs, Katherine. In her 1976 volume *-An Encyclopedia of Fairies* (463-481).

<sup>22</sup>Bad Fairies and Good Fairies: This binary seems to be a notion made popular in recent decades and not previously emphasized in any scholarly fairy encyclopedias or taxonomies that this author could locate, e.g. Briggs, Keightley, or Spence. Purkiss distinguishes fairies that cause harm or bring danger as “bad fairies” (2007 78) as does British fairy illustrator and author Brian Froud (1998 4). The medieval notions of “unseely wites” and changelings conjure negative impressions (Goodare, 198-219; Briggs 1976 353).

<sup>23</sup>“Traveller’s”: The British spelling has two l’s whereas American spelling has only one, “traveler”.

<sup>24</sup> RPgers: “Role Play Gamers”: Fantasy Game players are a relatively new subculture where individuals and groups dress up and play-act or ad-lib the drama of imaginary or fictional characters, often from the internet. (Chaplin “Fractured Culture” Web)

<sup>25</sup> LARPer: “Live Action Role Players” –This sub-category of RPGers usually involves people dressing up in costume and assuming roles of internet fictional characters. (Cambone, 196 LARPer could possibly related to “Otherkin”).

<sup>26</sup>No. (N.B. I include Interview Subject 7 - Xavier in the study because he volunteered and because he provides a case example that is not Celtic/British – which demonstrates that the mythology and phenomenon are not limited to that ancestry and people from other mythic backgrounds may share similar experiences.

<sup>27</sup>Will-o’-the-Wisp: “What is it?” Folklorist Allan Mills writes that marsh gas and the presence of phosphines cannot explain the self-igniting Will-o’-the-Wisp (FLS news 68, 69). Mills has conducted numerous experiments to try and, recreate the phenomena because he has not found a sighting in the wild for over thirty years (2013 9-10).

<sup>28</sup>“Paradoila”: The imagined perception of a pattern or meaning where it does not actually exist, as in considering the moon to have human features (*Collins English Dictionary online*)

<sup>29</sup>Slender Man: There are also sources that assert the Slender Man is a paranormal figure purported to have been in existence for centuries, covering a large geographic area and even under the surveillance of the government authorities who keep track of murder and mayhem. Although popular wisdom links “Slendy” with an on-line “Something Awful” contest in 2009 (Swope 10), many believers narrative tie his appearances to many other legends around the world.

<sup>30</sup>TED Talks: (Technology, Entertainment, Design) is a global set of conferences owned by the private non-profit Sapling Foundation, under the slogan “ideas worth sharing” (<http://www.ted.com/>)

<sup>31</sup>Synesthesia is defined as a neurological state, although it is not an ailment and does not interfere with a synesthete's (one who experiences synesthesia) daily life or cognitive abilities. It is merely a case of perceptual difference, and most synesthetes think their experiences are neither positive nor negative, but sometimes even enjoyable. In summary, synesthesia depends only on the left-brain hemisphere and is accompanied by large metabolic shifts away from the neocortex that result in relatively enhanced limbic expression. The hippocampus is an important and probably obligate node in whatever neural structures generate the synesthetic experience. There are five common types of synesthesia: grapheme-color, lexical-gustatory, ordinal-linguistic personification, musical-color, and number form. Cytowic, Richard E. “Synesthesia: Phenomenology and Neuropsychology- A Review of Current Knowledge”. *Psyche: An Interdisciplinary Journal of Research on Consciousness*.

<sup>32</sup> Zoroastrianism: The prophet Zarathushtra, later referred to by the Greeks as Zoroaster, founded Zoroastrianism roughly between the 16th and 10th centuries BCE. Modern scholarship currently suggests he lived in northern or eastern Iran or nearby such as in Afghanistan or southern Russia. Older theories placed him in western Iran, but those are no longer widely accepted. . . Indo-Iranian religion in Zarathushtra’s time was polytheistic. While details are scarce, Zoroaster probably elevated an already existing deity into the role of supreme creator. This polytheistic religion shares its origins with the ancient Vedic religion of India. Thus, the two beliefs share some similarities such as the ahura and daevas (agents of order and chaos) in Zoroastrianism compared to the asuras and devas who compete for power in Vedic religion. (Beyer *online*. Web, 13 Nov. 2013. , Catherine.)

<sup>34</sup> Semele: Zeus’s ardent lover and mother to Dionysus. Semele sparked jealousy in Hera, the wife of Zeus, so Hera tricked Semele into asking Zeus to reveal his full splendor to her and when she looked upon him, which was forbidden and dangerous, she was blinded (Hoiberg, Dale et al.

<sup>35</sup>“Nature is . . . Christianity’s Shadow” references a quote taken Patrick Harpur’s interview with Gyrus (2012)

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## Appendix A: All Things Fairy

### 1. List and Links Fairy Fairs and Festivals

#### *USA Events:*

- i. January - Faerieworlds Winter Celebration (Eugene, OR)
- ii. January - Fairy & Faun Faire (Denver, CO)
- iii. February - Maryland Faerie Festival (Violetville, MD)
- iv. February - FaerieCon West (Seattle, WA)
- v. March - Florida Faerie Festival (Bonita Springs, FL)
- vi. March - Mythic Faire (Baltimore, MD)
- vii. May - Maryland Faerie Festival (Darlington, MD)
- viii. April - Spring Fairy Festival (Auburn, WA)
- ix. April - May Day Fairie Festival (Glen Rock, PA)
- x. May - Maryland Faerie Festival (Darlington, MD)
- xi. May - Minnesota Fairy Festival (Blaine, MN)
- xii. May - Spoutwood Fairie Festival (Glen Rock, PA)
- xiii. June - Fairy Festival (Flinn Springs, CA)
- xiv. June - Thistledown Faerie Festival (Bonduel, WI)
- xv. June - Celtic Midsummer Faerie Festival (Fair Oaks, CA)
- xvi. June - Midsummer Fairy Frolic (Middleboro, MA)
- xvii. June - Underwood Faery Festival (Essex, MA)
- xviii. June - Fairy & Human Relations Congress (Twisp, WA) Washington State- June 28-30, 2013. FHRC, <http://www.fairycongress.com/>
- xix. June - New York Faerie Festival (Ouaquaga, NY)
- xx. July - Labyrinth of Jareth Fantasy Masquerade Ball (Los Angeles, CA)
- xxi. July – Faerieworld’s Festival (Eugene, OR)
- xxii. Jul/Aug - Midsummer Magick (Oxford, CT)
- xxiii. August - Faerie Escape: Atlanta (Atlanta, GA)
- xxiv. August - The World of Faeries (South Elgin, IL)
- xxv. August - Renaissance of the Matriarch Enchantment Faire (Stuarts Draft, VA)
- xxvi. October - Fantasy Fest (Covington, KY)
- xxvii. October - Solvang Faeriefest (Solvang, CA)

- xxviii. October - Fantasy Ball (Glen Burnie, MD)
- xxix. November - FaerieCon (Baltimore, MD)
- xxx. November - Phoenix Faerie Festival (Phoenix, AZ)
- xxxi. November - Faerie and Earth Festival (St. Petersburg, FL)
- xxxii. Ongoing - Enchanted Walkabouts (Florida)

***b) International Events:***

- i. March - Port Fairy Folk Festival, (Victoria, Australia)
- ii. March - Eco-Faerie Festival (Perth, Australia)
- iii. March - Spring Avalon Faery Ball and Fayre (Glastonbury, UK)
- iv. April - International Fairy Arts Festival (Hasselt, Belgium)
- v. April - Trolls & Legends Festival (Mons, Belgium)
- vi. April - The Magical Faery Festival & Parade (Kent, England)
- vii. April - Elf Fantasy Fair (Haarzuilens, Netherlands)
- viii. May - World Fairy Festival (Sydney, Australia)
- ix. May - Beltaine Avalon Faery Ball (Glastonbury, UK)
- x. June - Fairyland Trust Fairy Fair (Holt, North Norfolk, UK)
- xi. June - The Embolic Earth, Health & Mystic Fayre (Falmouth, Cornwall, UK)
- xii. June - The 3 Wishes Faery Fest (Torpoint, Cornwall, UK)
- xiii. June - Faery Fest (Guelph, Ontario, Canada)
- xiv. August - Faery Ball (Penzance, Cornwall, UK)
- xv. August - Faery, Angel & Healing Fayre (Penzance, Cornwall, UK)
- xvi. September - Elf Fantasy Fair (Arcen, Netherlands)
- xvii. October - Fairyland Trust Real Halloween (North Norfolk, UK)
- xviii. October - Samhain Avalon Faery Ball and Fayre (Glastonbury, Somerset, UK)

## 2. Internet Sites: (e.g. U-Tube Fairy Videos)

- i. “Fairyist: Fairy Investigation Society”:\_The Fairyist website is a recent iteration of the old FIS and is also described as a secular version of the original FIS. This site includes links, newsletter, and submissions of fairy encounters. Membership is free of charge and all applications should be sent to g-mail account for the fairy-investigation-society. [This is an excellent resource] (Web. 10/10/2013)
- ii. Creepy Fairy Insect–Britain (Web. 04/01/2013)
- iii. The Fairy Flag–Dunvegan Castle (Web. 08/31/2011)
- iv. The Fairy Folklorist blog (Web (8/31/2011)
- v. Fairy Found in English Garden (Web. (09/17/2013)
- vi. Fairy Gardens, Sightings by Adults (Web. 11/ 01/2012)
- vii. Fairy Orbs (Web. 09/16/2013)
- viii. M’ik Maq Nation, Nova Scotia: Elf drawings: (Web. 03/04/2012)
- ix. “Naree-Pon”, Elf Woman Mystery of Chang Mai, Thailand, (Web. 09/16/2013)
- x. Paranormal tales of Fairies (Web. 09/17/2013)
- xi. Real Gnomes and Fairies Caught on Tape (Web. 09/02/2013)
- xii. Real Fairies caught on a security camera! “NOT FAKE!!” (Web.09/12/2013)
- xiii. Real Pixie in the Wild (Web. 09/17/2013)
- xiv. The Sedona Effect- Dr, Michael Persinger (Web. 09/30/2013)
- xv. Tall Guy i.e. Slendy. (Web. 09/15/2013).
- xvi. The Ultimate 'Real Fairy' Video: (09/12/2013)
- xvii. UFOs, Aliens, Tall Guys: (09/16/2013).

### Photographs – Miscellaneous Fairies

a) *Foringal Yew with orbs*. In the heart of Scotland, this Yew once sacred to ancient Druids may be as much as 5000 years old. (Photo by Parry, A 2011)



b) *Orbs hidden under Dunvegan Castle cedar tree*



Under the Ancient Cedar Tree at Dunvegan Castle, (Isle of Skye, Scotland 2011)

The Castle is home to the famous MacLeod “fairy flag”\* and legend - Orbs showed up in photo but I did not see them when I took the picture with my digital camera. There are studies and experiments underway to determine the nature of orbs in relation to the universe. Some researchers believe that, while many of the orbs may be dust, at least some of the orbs are “plasma life forms” (Lozneanue and Sanduloviciu 2003; Tsytoovich, Lozneanue and Sanduloviciu). (Photo by Parry, A. 2011)

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*c) Clover's fairy:*



(Photo taken by H. Mannell 2008; Used with permission of Ms. Hannah Mannell, Caledonia, Ontario Canada 2013)

The above photo of Clover the Goat and her fairy was taken by my great niece Hannah Mannell when she was seven years old and the goat was about 12 years old. Hannah and her parents live on a farm near Niagara Falls, Canada. Clover, now dead, lived over 15 years -well beyond her expected years; she was healthy and happy right up until the very end, “as if she had a wee guardian”.

*d) Elf stone on Isle of Iona:*



(Photo by Parry, A. 2011)

Note: The lichen imprint of an elf on the rock I found in a labyrinth on the far side of the Isle of Iona, Scotland.

*e) Rev. Robert Kirk fairy tree-Aberfoyle*



(photo taken by A. Parry 2011)

The legendary Kirk fairy tree is on top of Doon Hill near Aberfoyle Scotland. The ancient pine tree is legendary as purportedly a portal to the Land of Fairy (aka the Commonwealth or Tir na-n-Og), which is where Reverend Robert Kirk is said to be trapped since he was taken by the fairies in 1692.

## Appendices B1

### Informed Consent Agreement

Working Title of the Study: *Is Believing Seeing? – or, is Seeing Believing? An Exploration into the Belief in Little People and Fairies among People from the British Isles and their Diaspora*

#### Part I

1. I agree to allow Annie Parry to ask me a series of written or oral questions pertaining to my believed experience of a (n) encounter(s) with faerie(s) or similar mythical beings in order to obtain narrative descriptions of that experience.
2. These interview questions will be asked in a mutually agreed upon confidential and safe location such as an office or trailer, or over the telephone, or via computers on “Skype”. Interviews will take approximately 30 – 60 minutes and the transcript will be made available for my review prior to publication for my approval of accuracy and for additional comments and reflection.
3. The purpose of this study is to explore encounters with faeries and similar mythical beings as a modern day phenomenon experienced as real by some rational people and how these alleged encounters may have changed the people involved.
4. I understand that some questions may be experienced as probing or embarrassing in which case I may take a break, end that line of questioning or stop the interview at any time. The researcher has explained that my real name will not be transcribed in the study or recorded. The answers and interviews will only be used as they pertain to the study and all identifiers will be altered to obscure my identity. The researcher has further explained that she alone will use the transcripts from the interview. They (the transcripts) will be quoted in the body of the dissertation but will not be included in their whole in the dissertation. The

researcher will protect my identity and will retain the transcripts with respect to their confidentiality. (see part II)

5. I understand that this study is of a research nature and will result in a dissertation manuscript and will offer no direct benefit to me. The interviews will be used to further understanding and the importance of modern day faerie beliefs.
6. Information about this study and the place my interview has in it was given to me and discussed with me by the researcher, Annie Parry. I am aware that I may contact her:

**Telephone: (805) 403-8222 - between 9 a.m. – 4 p.m. Pacific Time Zone.**

**Monday to Friday, E-mail: xxxxxxxxxxxx.**

7. I understand that participation in this study is voluntary; Furthermore, I can refuse to answer any questions and can withdraw from this interview without jeopardy. I also realize the researcher may choose to not use our conversation in her study.
8. I am not receiving any monetary compensation for being a part of this study.

**Participant:**

Signed \_\_\_\_\_ Date: \_\_\_\_\_

— **Participant's name:**

printed \_\_\_\_\_

**Part II**

Please complete and sign either option A or B.

**A.** I, \_\_\_\_\_, give Leona Anne, nee “Annie” Parry permission to use my first name, or possibly

**B.** middle name\*, and in her dissertation, “ \_\_\_\_\_ ”

Signed: \_\_\_\_\_ Date: \_\_\_\_\_

**Or/**

**B.** I do not want my real names used in the above-mentioned dissertation.

Check one:

- a. The name(s) I would prefer to be used instead are: \_\_\_\_\_
- b. I do not have a preference. The researcher may choose a pseudonym.

## Appendix B 2

### Appendix B 2: Participant Information

#### **Participant Information to Be Kept On File - CONFIDENTIAL**

**Interviewee's Name:** \_\_\_\_\_

**Contact Address:** \_\_\_\_\_

**Phone - Work:** \_\_\_\_\_ **Home:** \_\_\_\_\_ **Other** \_\_\_\_\_

**E-mail address: (1)** \_\_\_\_\_ **(2)** \_\_\_\_\_

**Age:** \_\_ **Level of Education** \_\_\_\_\_ **Occupation (s):** \_\_\_\_\_

**Country (s) of Ancestry:** \_\_\_\_\_

**Fairy Encounter-Details: e.g. number of times, duration, colors, clothes, wings?**

\_\_\_\_\_

**Where were you? e.g. Country? Rural? City?** \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_ **Time of Day ?** \_\_\_\_\_ **Were you alone? Yes** \_\_ **No**

\_\_\_\_\_ **Who were you with?**

\_\_\_\_\_

Other Comments

### Appendix B 3

#### Survey Instructions

1. Informed consents must be signed before interviews can take place.
2. Interviews will take place in a mutually agreed upon, safe location.
3. Interviews will be approximately 30 - 60 minutes in duration.
4. Interviews will be tape recorded and then transcribed into a written format.
5. Your confidentiality will be protected at all times - including during the time the tape is transcribed into print.
6. During the interview, I will begin by asking you questions related to your background information and then lead up to more specific questions about your faerie encounter. Even though I will ask questions to get the conversation started, you are free and welcome to comment and/or talk about related areas that seem significant to you and your story.
7. It is hard to know ahead of time what topics we will cover or feelings we will stir up during the interview – so if you need to take a break or end the interview, I want to remind you that you are free to do that at any time.
8. Once I have transcribed your story tape into print, I will send you a copy by mail and/or e-mail and ask you to add your comments and clarification so that they can be included in the dissertation.

*Thank you for taking the time and for sharing your story with me and allowing me to use it in my dissertation.*

## Appendix B 4

Recruitment Flyer:

## Seeking Participants for a PhD Study about Fairies

Title of PhD Research Study:

“Is Believing Seeing? – or, is Seeing Believing?  
-- An Exploration into the Belief in Faeries  
among peoples from the British Isles and their  
Diaspora”

- There are many people alive today who report that they have had an experience or encounter with a fairie or similar such being – the kind that most people believe to be impossible or mythical.
- If you have seen or encountered a “real” fairie
- If you or your ancestors have come from the Ireland or British Isles
- If you would be willing to share your story and beliefs about fairies – **then Please consider sharing your story and being a part of this study.**

**I am seeking persons to interview about their experiences and beliefs about “real” fairies. My research is part of an in-depth exploration of faerie sightings and is intended to shed light and understanding about this phenomenon. Perhaps this study will lead to greater appreciation for our nature, other beings and other ways of seeing and believing.**

If you are interested in participating, please contact Annie Parry at (805) xxx-xxxx, or e-mail: xxxxxxxxxxx@xxxx

Annie Parry RN. BScN. MA is a Doctoral student in the Mythological Studies Program at Pacifica Graduate Institute in Carpinteria, California (near Santa Barbara) 805-xxx-xxxx. <http://www.pacifica.edu/> Annie’s PhD advisor is Dr. Walter Odajnyk.

## Appendix B 5

### Follow-up Letter to Survey Subjects

September 22, 2011

Dear Friend of Fae and Fairies,

I want to express what a pleasure it was to meet you and XXX this summer at the Fairy Congress. I also appreciate your patience while I completed my travels during the months of June through to early September. I have met so many wonderful people and seen so many enchanting places.

At last, I am writing as follow-up to our conversation regarding my PhD research into the modern day belief in fairies. When we met you expressed interest in participating in a taped interview about your personal experience and/encounter with elemental spirits, ‘fairie”, the “Fae” or otherwise invisible wee folk. If this is something you would still like to help me with, we can do this by Skype, by telephone, which works best for you. Once we are taping, an interview usually takes approximately 40+ minutes to cover one or two encounters – so depending on how many experiences you would like to share, you can anticipate your time commitment. If any other family or friends would like to interview too, that would be wonderful - I have included extra forms just in case.

Included with this letter are the following documents:

1. One of my flyers with a bit of background information
2. A Participant handout
- 3.\* Two Participant information/profiles (CONFIDENTIAL) that will be kept on file and separate from interviews
- 4.\* Two Informed Consents. \*Please Note - items 3 and 4 need to be completed and returned to me before the interview.

Thank you for considering an interview.

Sincerely, *Annie Parry*

805-xxx-xxxx (cell)

xxx-xxx-xxxxx (home)

xxxxxx (Skype)

Please Return Mail to –Doctoral Candidate, Mythological Studies, Pacifica Graduate Institute, Carpinteria, CA (address)

## Appendix C

### Survey Questions

#### Context Questions:

1. Did you believe in fairies before – or only after the encounter?
2. Where did you see what you believe to have been a fairie? I.e. were you in an urban or rural setting, perhaps a garden? Were you inside or out-of-doors? Can you describe the weather, the time of day, year and if there was water or any sacred landscapes near.
3. Were you awake? Were you “under the influence” of psychotropic drugs or alcohol?

#### Content/Encounter Questions:

4. Can you describe what the experience felt like in that moment?
5. Can you describe for me what you saw and how you experienced it? Can you describe what the fairie-like being looked like? E.g. gender, size, age, colors, wings, legs, hair, clothes? Was it carrying anything?
6. Did the faerie communicate with you in any way?
7. Did it have a message for you?
8. Was anyone with you who might corroborate what you saw?

#### Reflective/Change in Belief Questions:

9. What was it about the experience that persuaded you that the “it” was “real” and not a manifestation of dreams, imagination, or psyche?
10. a) Did you tell anyone about the experience? If yes, did anyone believe you?  
b) If so - who?
11. Have you had other similar experiences?
12. What do you think happened?
13. How did you feel after the experience?
14. How has this experience changed you– if at all? E.g., how you see things or what you believe about reality?
15. Is there anything else you would like to share about the fairy encounter?

## Appendix D -1

### Appendix D. Art and Photographs pertaining to Subjects

#### John's (subject 2) Photographs of fairies

–“Hi Anne,

I have a few things to offer. I don't know whether they are appropriate for your dissertation, but you are welcome to use them. Bridget will also be sending you a few more that are on her computer. Best of luck with your defense. I will look forward to reading your dissertation”. (John)

#### Figures D1.1 & D1.2: “Light That Listens”



Figure D.1

“This is the picture of **Light That Listens** that I took in the cabin at Belnap Hot Springs”.



Figure D.2

**John's Images continued...**

**Figure D1.3: Light that Listens by the Fire**



Figure D.1.3

Figures D1./D1.2/D1.3 and D1.4 by Subject Number 2, "John" are used as part of the study by permission of Subject Number 2, 2013.

***d) John's other found images***



"Figure D 1.4

## Appendix D.2 Xavier's Sketches

### Figure Number D.2.1

**“Tall Guy” Sketch used with permission of Sbjuct Number 7, “Xavier”**



Shadow man reported by subject seven at edge of Forest in Pacifica North West.  
Permissions on file with Subject's consent forms.

## Appendix D 2.2

**Figure Number D.2.2 Xavier's "Stag" used in study with permission by Subject number 7, (2013)**



Figure number D 2.2: Diagram of Stag drawn by Xavier, subject seven. This is what he reports seeing beside roads on the island he lives on in the Pacifica North West.

### Appendix D 2.3

#### Image Similar to Xavier's Road-side Giant Shadows

A twentieth century painting found on page 28 of Jung's *Man and His Symbols* includes shapes and motifs similar to those described and drawn by Xavier, subject Seven. The caption beneath the painting reads: "An ordinary highway with a familiar sign that means 'look out for animals crossing'. But the motorists (their shadows appear in the foreground see an elephant, a rhinoceros, even a dinosaur. This painting of a dream (by modern Swiss artist Erhard Jacoby) [according to Jung] accurately depicts the apparently illogical incoherent nature of dream imagery" (1964 128).

(N.B. picture cannot be included without copyright permissions. I made numerous attempts to acquire permission but could not find the publisher who holds the copyright).

In this painting, besides the giant dinosaur, rhinosaurus, and elephant, it is also possible to make out a large cat crossing the road. There is a similarity to Xavier's image. There is a triangular "Stag Crossing" sign in the right foreground – almost like a warning. There are also smaller shadows of two people in the foreground; and, if you look carefully it appears as if a giant female figure may be emerging from the forest on the left side of the road – just at the shoulder of the dinosaur. I was not able to track down any other work reference to this artist Jacoby or the painting.

### Appendix D 3.

Brownie” by Ian Brown



Figure Number D.3 “The Brownie” Used with permission of the artist, Ian Brown, England, 2013)

This Image of a Celtic/British Brownie, although not exact, bears some resemblance to the hominoid described by subjects 4 and 5. Jenna said she remembers the hominoid she saw had a bigger head. This image is by illustrator Ian Brown and is found in Jeremy Harte’s book, *Explore Fairy Traditions* published by Heart of Albion Press, 2004 by permission from the artist Ian Brown.

## Appendices E: Constituent Invariant Charts

This sections is made up of the constintuent invariant charts that I constructed in order to sort qualitative phenmenological data from the interviews.

<b>Appendix E-1 Constituent Invariant Charts Subjects 1-8:</b>	<b>Page</b>
Subject One .....	294-299
Subject Two.....	300-304
Subject Three.....	305-310
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Subject Five.....	316-321
Subject Six.....	322-325
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Subject Eight.....	330-334

## Appendices E2, E3

E 2 Summaries of Themes – all subjects .....	335-340
E 3 Summary of Emergent Themes (all Subjects) .....	340-344

### Chart Sources:

Denzin, N.K., Lincoln, Y. Ed. *The Sage Handbook of Qualitative Research*. 2005.

Moustakas, Clark. *Phenomenological Research Methods*. 1994.

Piantanida, Maria and Garman, Noreen B. *The Qualitative Dissertation*. 1999.

### Appendix E. Constituent Invariant Charts of Fairy Encounters

	Constituent Invariant	Appendix E 1.1 – Individual Subject Charts	
	Constituent Invariant	A-Context: Beliefs, Mythology	Subject One “Isobel”
A1.	Pre-existing Belief in Fairies?	<ul style="list-style-type: none"> <li>I didn’t really believe but I knew there might be such a thing as fairies [...] but I didn’t really believe in them, I don’t think;</li> <li>The younger generations, my generation, sort-of got away from this belief.</li> </ul>	
A2.	Celtic/British Ancestry?	<ul style="list-style-type: none"> <li>I grew up in Ireland, in County Donegal; it’s a rural farming community;</li> <li>I don’t remember it ever being addressed by the church. It was more of an accepted belief, but I don’t recall the church addressing it.</li> </ul>	
A3.	Fairy Lore or Belief in Family?	<ul style="list-style-type: none"> <li>98% Catholic”; my dad was a believer. My mum wasn’t but my dad was; “We had many people who believed in fairies and leprechauns and banshees”</li> <li>There was quite a strong belief in the area where I grew up; I was always taught that fairies always did good things.</li> <li>On the farm where my father lived, we had a holly tree. In Ireland, and maybe here, fairies live in or under these holly trees. Farmers would be planting fields and plowing fields, but they always left a large space for the wee folk by the holly tree. I remember that quite notably. My father was quite adamant that his boys (the men who plowed his fields) leave a space under the two or three holly trees we have. The holly trees and the farm are still in the family. You never cut down a holly tree because it brings bad luck for the rest of your life, because you destroyed where the wee folk lived.</li> </ul>	

<b>A4.</b>	<b>Know other “Believers”?</b>	<p style="text-align: right;">Isobel, Chart 1.1</p> <p>Father, Older farmhand, elder villagers</p>
<b>A5.</b>	<b>Receptivity/Expectation?</b>	<ul style="list-style-type: none"> <li>• I was always taught that fairies always did good things. (They had just been to help an old woman clean her house)</li> <li>• Her mother was non-believer, Isobel identified with future and non-believers</li> </ul>
<b>A6.</b>	<b>Age at Time?</b>	<ul style="list-style-type: none"> <li>• 13, with sister who was 11 years old (now Isobel is retired and in her 70’s).</li> </ul>
<p style="text-align: center;"><b>Themes</b></p> <p>A -Context: Beliefs -Mythical/ Cultural</p>		<ol style="list-style-type: none"> <li>1. Threshold years</li> <li>2. Non-believer prior</li> <li>3. Fairy traditions familiar but waning</li> <li>4. Good deed doers/ helpers</li> <li>5. Mixed family belief – torn between traditions</li> </ol>

<b>Question</b>	<b>Constituent Invariant</b>	<b>B-Context: Setting -Temporal/Physical</b>	<b>Isobel, Chart 1.1</b>
<b>B1.</b>	<b>Time of Day/Year</b>	<ul style="list-style-type: none"> <li>• Fall or Wintertime/; dark, moon shining really bright; nine or ten (O'clock) at night</li> <li>• It was the wintertime, it was dark, but the moon was shining.</li> </ul>	
<b>B2.</b>	<b>Physical Setting</b>	<ul style="list-style-type: none"> <li>• Fairie mounds; rural; farming community, holly trees</li> <li>• This mound was a couple hundred feet high and you had to really climb up this tall grass. At the top it was really smooth. That was where the fairies and the leprechauns were supposed to live.</li> <li>• My sister's bicycle got a flat tire. We were kind of stuck. We were wheeling our bicycle and when we got to the fairie mound, we just sat down because there was a little seat there. People used to go there and sit and watch for fairies. My sister with her bike and I were walking, and we sat in this seat.</li> </ul>	
<b>B3.</b>	<b>Water nearby</b>	<ul style="list-style-type: none"> <li>• There's a little river where we used to fish nearby.</li> </ul>	
<b>B4.</b>	<b>Nature –e.g. trees</b>	<ul style="list-style-type: none"> <li>• Tall grass and a fairie mound</li> </ul>	
<b>B5.</b>	<b>Were they alone?</b>	<ul style="list-style-type: none"> <li>• With 11 year old sister and bike with flat tire</li> </ul>	

Question	Constituent Invariant:	C-Content: The Event	Isobel, Chart 1.1
C1.	Physical Reality or Felt	<ul style="list-style-type: none"> <li>• Yes; suddenly, the moon was shining, it was really bright, maybe 9 or 10 at night. Suddenly, my sister says ‘did you see that’. She told me she saw a leprechaun. She pointed to where she had seen this leprechaun. I told her she was crazy with all her superstition. She told me she had honestly seen something and told me to look up at the hill. We watched for quite a while, and saw nothing. I told her we should go, because we had quite a ways to walk. As I got off the seat, and as I did I looked back. The moon was shining so there was kind of like a shadow, and there really was—there really were 5, 6 or 7 of these small creatures. They were smaller than a foot high. They were looking at us from the top of this mound, looking down at us and we were looking up at them. And we didn’t say a word.</li> </ul>	
C2.	Description	<ul style="list-style-type: none"> <li>• 5-7 little creatures, smaller than a foot high;</li> <li>• (in a later conversation, Isobel said there were three little people wearing hats)</li> </ul>	
C3.	Proximity	<ul style="list-style-type: none"> <li>• maybe 30 feet</li> </ul>	
C4.	Communication or Contact with “it”	<ul style="list-style-type: none"> <li>• They (the wee folk and the girls) looked at each other, silence</li> <li>• They were looking down at us and we were looking up at them.</li> </ul>	
C5.	Duration	<ul style="list-style-type: none"> <li>• Less than a minute</li> </ul>	
C6.	Corroborated?	<ul style="list-style-type: none"> <li>• Yes –(but the sister was not available for an interview )</li> <li>• When we picked up her bicycle and she said ‘my bicycle is fixed!’ I saw with my own eyes that her tire was flat and she couldn’t ride her bicycle. That’s when we kind of got a little scared.</li> </ul>	

**Themes C–Content: The Event**

1. 5 or 6 Little beings less than one foot tall
2. The little men did not avoid being seen – and made eye contact
3. They left a evidence for the girls who had helped an old woman
4. Duration of sighting – less than one minute

<b>Constituent Invariant:</b>		<b>D-Musings: How Beliefs Changed?</b>	Isobel, Chart 1.1
<b>Question</b>			
<b>D1.</b>	Feelings and Thoughts	<ul style="list-style-type: none"> <li>• We were pretty scared coming home because we knew something had happened, but we couldn't get details.</li> <li>• I'll never really forget it; After this occurrence I changed my mind</li> <li>• It felt special-people had talked about wee folk before and we dismissed it. We always thought 'how much did you have to drink the night you saw it? We hadn't had a drop to drink! We were 11 and 13!</li> </ul>	
<b>D2.</b>	<b>How KNOW it was Real?</b>	<ul style="list-style-type: none"> <li>• Because the bicycle was fixed --my sister saw it too.</li> </ul>	
<b>D3.</b>	<b>Did they share?</b>	<ul style="list-style-type: none"> <li>• Oh yes. Some people laughed.</li> <li>• Some people believed us. Some thought we were tired.</li> <li>• (about) my sister's bike— they asked if it was really flat.</li> <li>• My mother sort of believed us. She didn't say much.</li> <li>• When we told my dad, he said 'yep, yep, oh yeah'.</li> </ul>	
<b>D4.</b>	<b>Way of Seeing Changed?</b>	<ul style="list-style-type: none"> <li>• I think we have to be open to all sorts of possibilities.</li> </ul>	

<p><b>D5.</b></p>	<p><b>Beliefs Changed?</b></p>	<ul style="list-style-type: none"> <li>• I think they have. When I was much, much younger, I was pretty sure that fairies didn't exist, or leprechauns were myths and they were just made up stories from neighborhoods.</li> <li>• I think there is so much we don't understand about the world and about these myths. I think every culture has these myths.</li> <li>• If I hadn't been there with my sister that night and seen these little people, I wouldn't be a believer. They say seeing is believing and I wouldn't believe if I hadn't seen.</li> </ul> <p style="text-align: right;">Isobel, Chart 1.1</p> <ul style="list-style-type: none"> <li>• People who tell anything about the supernatural, I would never say it didn't happen. I think we have to be open to all sorts of possibilities.</li> <li>• It hasn't impacted me as a Christian-there is room for everything.</li> </ul>
<p><b>Themes</b> <b>D-Musings-How Things Changed</b></p>	<ol style="list-style-type: none"> <li>1. Never doubted if what she saw was real – forever a believer since –</li> <li>2. She would not have believed if not for corroborated evidence</li> <li>3. Changed to be more open to believe in all sorts of possibilities</li> <li>4. Room for belief in fairies within Christianity</li> </ol>	

**Invariant Constituents and Themes of Fairy Encounters – Subject Two: 2.1 John**

<b>2.1</b>	<b>Constituent Invariant</b>	
<b>Question</b>	<b>A-Context: Beliefs, Mythology</b>	
<b>A1.</b>	<b>Pre-existing Belief in Fairies?</b>	<ul style="list-style-type: none"> <li>• I had my earliest experiences; I didn't have a name for the spirit voices that were alive for me. [...] I was always very open to little ones. Those voices in nature and wild life were always more real to me than most of my friends. I didn't really grant fairies the authority of personhood for a long time.</li> </ul>
<b>A2.</b>	<b>Celtic/British Ancestry?</b>	<ul style="list-style-type: none"> <li>• Reports family ancestry is "Pictish" (northern Scotland, pre-Celt)</li> </ul>
<b>A3.</b>	<b>Fairy Lore or Belief in Family?</b>	<ul style="list-style-type: none"> <li>• "There was absolutely none of that. The part of my family that I know never discussed fairies; in fact my father was very agnostic in general. My mother had a serious spiritual bent."</li> </ul>
<b>A4.</b>	<b>Know other "Believers"?</b>	<ul style="list-style-type: none"> <li>• Not as a child or in his earlier work years;</li> <li>• Now-His wife, friends at Fairy Human congress</li> </ul>
<b>A5.</b>	<b>Receptivity/Expectation?</b>	<ul style="list-style-type: none"> <li>• Always</li> </ul>
<b>A6.</b>	<b>Age at time?</b>	<ul style="list-style-type: none"> <li>• From the time of childhood, increasing frequency with age</li> </ul>
<b>Themes:</b>		
<b>A-Context: Beliefs, Mythology</b>		<ol style="list-style-type: none"> <li>1. Belief in Fairies would have been frowned upon/not supported at home growing up</li> <li>2. Non-Believer prior to evidence – too many years to acknowledge</li> <li>3. Did not know other fairie believers until later in life</li> <li>4. Began as a child—an Artist, animator</li> </ol>

<b>Constituent Invariant</b>		<i>John, Chart 2.1</i>
<b>Question</b>	<b>B-Context: Setting (Temporal/Physical)</b>	
<b>B1.</b>	<b>Time of day/year</b>	<ul style="list-style-type: none"> <li>• When that first encounter happened, (when he met Light-That-Listens) I was sitting at my drawing board in my apartment, in Burbank.</li> <li>• It was early in the morning - That's sort of a creative time for me, it's when I can let my mind wander.</li> <li>• I was doing automatic writing, interestingly enough</li> </ul>
<b>B2.</b>	<b>Physical setting</b>	<ul style="list-style-type: none"> <li>• Can happen anywhere, apartment, in the woods, office-</li> </ul>
<b>B3.</b>	<b>Water nearby</b>	<ul style="list-style-type: none"> <li>• Not always</li> </ul>
<b>B4.</b>	<b>Nature –e.g. trees</b>	<ul style="list-style-type: none"> <li>• Yes – often but not always</li> </ul>
<b>B5.</b>	<b>Were they alone?</b>	<ul style="list-style-type: none"> <li>• Sometimes... he is with his wife, Bridgette</li> </ul>
<b>ThemesB-Context: Setting- Temporal/Physical</b>		<ol style="list-style-type: none"> <li>1. Threshold times of day</li> <li>2. When he is connected to nature or to his creative process</li> <li>3. Sometimes confirmation of messages from his spouse</li> </ol>

Question	Constituent Invariant	C-Content: The Event
<b>C1.</b>	<b>Physical Reality or Felt</b>	<ul style="list-style-type: none"> <li>Felt- John describes this as on a “cellular level”</li> <li>I haven’t touched, held or seen a fairy in the conventional way that some people say they have</li> </ul>
<b>C2.</b>	<b>Description</b>	<ul style="list-style-type: none"> <li>The time I was with Bridgette at the spa- I was thinking about a particular fairy that visits me often. There are two fairies that are old friends of mine. One of them is called Light-That-Listens and the other is called Elderhill.</li> <li>Anyways, the time with Bridgette, I was trying to sleep, and I opened my eyes and on the wall opposite me in this dark cabin was this projection of this spirit, Light-That-Listens.</li> <li>What I was thinking about, she engaged in with me like a conversation.</li> <li>I knew it was her, because she showed me the image and then I heard her voice.</li> <li>And then the image differed slightly and it was Elderhill. The two fairies look very different. Light-That-Listens is very light and airy, and often comes to me in flames. Elderhill is very bearded and rotund.</li> </ul>
<b>C3.</b>	<b>Proximity</b>	<ul style="list-style-type: none"> <li>In the same room – on the wall</li> </ul>
<b>C4.</b>	<b>Communication or Contact with “it”</b>	<ul style="list-style-type: none"> <li>I had very literal conversations with both of them.</li> <li>I hear them on a cellular level. An explanation of what I mean by that may require a more lengthy discussion.</li> <li>I found this TED Talk which I believe illustrates what I mean, how all things in the universe from the macro to the micro, communicate with each</li> </ul>
<b>C5.</b>	<b>Duration</b>	<ul style="list-style-type: none"> <li>It varies – several minutes</li> </ul>
<b>C6.</b>	<b>Corroborated?</b>	<ul style="list-style-type: none"> <li>Sometimes Bridgette will also get the same messages</li> </ul>
		<ol style="list-style-type: none"> <li>Felt and then sees light, sees simulacra and images in nature that have hidden meaning to him, confirmed by synchronicity</li> </ol>

**Themes**  
**C-Content: The Event**

2. Light beings –“Light That-Listens” and “Elderhill”
3. Within same room
4. Want to be seen – made contact with, active two-way communication
5. Can be fleeting, last several minutes or longer
6. Often corroborated, confirmed or sense of validation of messages

<b>Question</b>	<b>Constituent Invariant</b>	<b>D-Musings: Reflective, How Beliefs Changed</b>	<b>John Chart 2.1</b>
<b>D1.</b>	<b>Feelings and Thoughts:</b>	<ul style="list-style-type: none"> <li>• They just become a part of your everyday life</li> <li>• e.g. I’ve been out doing something with medicine and I’ve asked the fairies for assistance. Then I’ll look up at a tree for no particular reason and there’s the image of a dragon. What the dragon says to me about not worrying about the direction of what I’m doing is in perfect sync with what I’m saying to the fairies, just as if I were having this conversation with you now. When these sorts of things happen repeatedly you can’t help but give them credibility. They just become a part of your everyday life. It’s my experience with all things in the spirit realm that they will speak to you in whatever way you are most conversant in. Their way to communicate with them is the way you form your words.</li> </ul>	

<b>D2.</b>	<b>How did they “know” it was “real”?</b>	<ul style="list-style-type: none"> <li>• It knew intimate details about aspects of my life, and pointed them in a different direction. It showed me things about those experiences that were helpful in improving my psychological balance.</li> </ul>
<b>D3.</b>	<b>Did they share?</b>	<ul style="list-style-type: none"> <li>• With a few people – that is how he was led to Bridgette</li> </ul>
<b>D4.</b>	<b>Way of “seeing” changed?</b>	<ul style="list-style-type: none"> <li>• Those voices in nature and wild life were more real to me than most of my friends. I didn’t really grant fairies the authority of personhood for a long time.</li> </ul>
<b>D5.</b>	<b>Beliefs changed?</b>	<ul style="list-style-type: none"> <li>• Open- need to share and validate other people who maybe confused</li> </ul>

### Invariant Constituents and Themes of Fairy Encounters – Subject Three: Table 3

Question	Constiuent Invariant A-Context: Beliefs, Mythology	Subject Three: “Miss Anon”
A1.	Pre-existing belief in fairies?	<ul style="list-style-type: none"> <li>• I cannot remember believing in fairies specifically, but I remember believing that anything was possible. I always believed in other worlds, hidden worlds, off worlds</li> <li>• It is just something that I accepted</li> </ul>
A2.	Celtic/British Ancestry?	<ul style="list-style-type: none"> <li>• Not known but she thinks so as she is Caucasian with a British family of origin name.</li> </ul>
A3.	Fairy Lore or Belief in family?	<ul style="list-style-type: none"> <li>• No. It is not something I would ever discuss with my parents for sure”; her parents would not have talked about fairies –</li> <li>• “not at all” (repeated twice)</li> </ul>
A4.	Know Other “Believers”?	<ul style="list-style-type: none"> <li>• Not really (at the time)</li> </ul>
A5.	Receptivity to Seeing?	<ul style="list-style-type: none"> <li>• Fascinated with fairies, e.g. “Tinkerbelle”;</li> <li>• not under the influence of drugs or alcohol;</li> <li>• They were there to help heal the trees</li> </ul>
A6.	Age at Time?	<ul style="list-style-type: none"> <li>• <i>Mid 30’s at the time – now in her sixties</i></li> </ul> <p style="margin-top: 20px;">Miss Anon, Chart 3.1</p>

<b>Themes</b> <b>A-Context: Beliefs, Mythology</b>	<ol style="list-style-type: none"> <li>1. Open to possibility</li> <li>2. Fairies not a belief supported by family</li> <li>3. Healing and hugging trees, helpers</li> <li>4. Sober</li> </ol>
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Question	Constiuent Invariant	B-Context: Setting Temporal/Physical 3.1	Miss Anon, Chart
B1.	<b>Time of day/year</b>	<ul style="list-style-type: none"> <li>• 11:30ish – late morning</li> </ul>	
B2.	<b>Physical setting</b>	<ul style="list-style-type: none"> <li>• Heart of Redwood Forest of California after a fire– Julia Pfeffer State Park at Big Sur; a nice day;</li> </ul>	
B3.	<b>Water nearby</b>	<ul style="list-style-type: none"> <li>• up on a trail near the waterfall [...] near a creek</li> </ul>	
B4.	<b>Nature –e.g. trees</b>	<ul style="list-style-type: none"> <li>• Yes - In the middle of redwood forest?; sunny day</li> </ul>	

<b>B5.</b>	<b>Were they alone?</b>	<ul style="list-style-type: none"> <li>I was with my then-husband – “He was open-minded”</li> </ul>	
<b>Themes</b> <b>B-Context: Setting- Temporal, Physical</b>		<ol style="list-style-type: none"> <li>Fairie friendly natural environment,</li> <li>Redwood Forest, California</li> <li>Away from populated places</li> <li>Near a creek</li> </ol>	
<b>Question</b>	<b>Constituent Invariant</b>	<b>C-Content: The Event</b>	<b>Miss Anon, Chart 3.1</b>
<b>C1.</b>	<b>Physical Reality or Felt</b>	<ul style="list-style-type: none"> <li>Yes. Out of the corner of my eye I saw something flying... and I immediately thought it was a butterfly. As it got closer...It’s hard to say how far away it was...but it was just a little point, but as it got closer</li> </ul>	
<b>C2.</b>	<b>Description</b>	<ul style="list-style-type: none"> <li>I realized it was kind-of bright for a butterfly. It had to be sunny because then I thought well sunlight must be filtering through and catching some luminescent part of the wings or something like that. Since I thought it was a butterfly I didn’t say anything to my husband at that time. As it got closer, (and I never realized this distinction before), butterflies fly horizontally and this was flying vertically, barely at an angle vertically.</li> <li>And as it came closer, the luminescence was kind of a white bluish</li> <li>at 8 feet, it hit me that because it looked other worldly,</li> <li>Is this a fairy?? (said with baited breath]. it got closer at about maybe 6 feet</li> <li>I saw the human legs hanging down from the luminescence. I couldn’t make anything out at that point other than the human head and a little bit of the legs</li> <li>Then I knew it was a fairy and I completely froze in awe and I also didn’t want to disturb it. I didn’t want to disturb it coming; [...] the experience. I did mumble to my husband ‘do you see what I see?’ and he said ‘yes’. We both stood there and let it approach and (composing breath).</li> </ul>	

		<p>Miss Anon, Chart 3.1</p> <ul style="list-style-type: none"> <li>I could tell it was female, when she got further than an arm's length, she was just beyond my arm's reach, [...] And my husband, who always likes to hold out to critters, started to hold out his hand to her to land on him and in my mind I'm screaming at him saying silently, no, let her approach us! Let's do this at her pace or whatever. But I couldn't say anything- my energy was getting too big.</li> <li>As his hand went out, she took off in a straightaway direction. And that was it. The light just disappeared into a point.</li> </ul> <p style="text-align: center;"><i>Ms. Anon, Chart 3.1</i></p> <ul style="list-style-type: none"> <li>This was flying vertically, barely at an angle vertically. And as it came closer, the luminescence was kind of a white bluish</li> <li>Luminescence ... the human head and a little bit of the legs and then I knew it was a fairy [...] it looked with a different essence than me</li> <li>"Transparent; Luminous. She was so bright you couldn't see through her though. She was about 4 inches.</li> <li>The wings were big and more rounded than I imagined. Real full and not as pointed. Not pointed. I didn't see her hair.</li> <li>She was that blue luminescent light. I just saw the bare outline of her head, light, wings and legs. She had feet and no shoes.</li> <li>Little human feet. Little tiny feet!! So cute"</li> </ul>
<b>C3.</b>	<b>Proximity</b>	<ul style="list-style-type: none"> <li>Inches – arm's length away</li> </ul>
<b>C4.</b>	<b>Communication or Contact with "it"</b>	<ul style="list-style-type: none"> <li>I wanted to somehow communicate it with it, but not with words, because it looked with a different essence than me. Words would be too powerful. (I was afraid) my energy would be too powerful. So, I thought maybe we could communicate telepathically. So I was trying to say hello, and are you real, do you have something to say to me, are we sharing, I wanted to share a moment.</li> </ul>
<b>C5.</b>	<b>Duration</b>	<ul style="list-style-type: none"> <li>about 45 seconds</li> </ul>
<b>C6.</b>	<b>Corroborated?</b>	<ul style="list-style-type: none"> <li>My husband – he tried to reach his hand out to it. As his hand went out, she took off in a straightaway direction. And that was it. The light just disappeared into a point.</li> </ul>

Question	Constituent Invariant	D-Musings: How Beliefs changed	Miss Anon, Chart 3.1
<b>D1.</b>	<b>Feelings and Thoughts</b>	<ul style="list-style-type: none"> <li>• I said (to ex-husband) why did you do that! This is not a bird or an animal! This is a fairy!!”</li> <li>• I’m glad someone else saw it -because I wouldn’t have believed my eyes.</li> <li>• It was (special) I was so sad when it ended.</li> <li>• For lack of a better word, it was the only supernatural thing that had happened to me at that time.</li> <li>• It was like confirmation to me that---I was already a spiritual seeker. I was already experiencing things beyond the senses. This was just confirmation that things do exist beyond our everyday life.”</li> </ul>	
<b>D2.</b>	<b>How did they “know” it was “real”?</b>	<ul style="list-style-type: none"> <li>• i) The fact that he (ex-husband) saw.</li> <li>• ii)The fact that I thought it was a butterfly, then I saw her legs hanging down</li> <li>• That’s the difference. It is not that I was expecting it from the beginning – I was expecting something else (a butterfly)”.</li> </ul>	
<b>D3.</b>	<b>Did They Share?</b>	<ul style="list-style-type: none"> <li>• Can’t recall if I told anyone at the time. I probably didn’t have any friends who did believe in fairies – but who would have believed me because I am sincere person and I don’t make up things. My close friends know that They probably believed me but with that guarded I don’t know how that happened”</li> </ul>	
<b>D4.</b>	<b>Way of “Seeing” Changed?</b>	<ul style="list-style-type: none"> <li>• That wasn’t as transformative for me as maybe having a visit from my father after my parents had died.</li> <li>• All those experience together transform your world.</li> <li>• It was one in a series of events that transformed me.</li> </ul>	

<b>D5.</b>	<b>Beliefs Changed?</b>	<p style="text-align: right;"><i>Miss Anon, Chart 3.1</i></p> <ul style="list-style-type: none"> <li>• This was just confirmation that things do exist beyond our everyday life.”</li> </ul>
<p style="text-align: center;"><b>Themes</b></p> <p style="text-align: center;"><b>D-Musings: How Beliefs Changed</b></p>		<ol style="list-style-type: none"> <li>1. Confirmation of belief in other worlds</li> <li>2. Excitement – heightened awareness</li> <li>3. Would not have been convinced without corroboration by another person</li> </ol>

**Invariant Constituents and Themes of Fairy Encounters – Subject 4: Table 4.1**

<b>Question</b>	<b>Constituent Invariant</b> <b>A-Context: Beliefs</b>	<b>Subject Four: Jenna</b>
<b>A1.</b>	<b>Pre-existing belief in fairies?</b>	<ul style="list-style-type: none"> <li>• Yes: I have believed in probability of fairies my whole life</li> <li>• my grandma used to talk about how they were real and that led me to believe”</li> </ul>
<b>A2.</b>	<b>Celtic/British Ancestry?</b>	<ul style="list-style-type: none"> <li>• Parents are English, Irish, Scottish ancestry</li> </ul>
<b>A3.</b>	<b>Fairy Lore or Belief in family?</b>	<ul style="list-style-type: none"> <li>• She (my grandmother) had an experience. She saw fairies as a child</li> </ul>
<b>A4.</b>	<b>Know other “Believers”?</b>	<ul style="list-style-type: none"> <li>• Some family and friends, some people think I am crazy.</li> <li>• My dad does not believe.</li> </ul>
<b>A5.</b>	<b>Receptivity to Seeing?</b>	<ul style="list-style-type: none"> <li>• Never expected to see a fairy in California</li> <li>• sober</li> </ul>
<b>A6.</b>	<b>Age at Time?</b>	<ul style="list-style-type: none"> <li>• As a child- 8-10 years-old; when we lived on an island in NW;</li> <li>• with Julian – about 18</li> </ul>

<b>Themes</b> <b>A-Context: Beliefs,</b>	<b>Jenna, Chart 4.1</b> <ol style="list-style-type: none"> <li>1. Celtic ancestry with some believers and seers</li> <li>2. Grew up knowing her mother and grandmother were believers</li> <li>3. Father is non-believer, she often gets teased for believing</li> <li>4. Un-expected; had life threatening illness as a child</li> </ol>
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<b>Question</b>	<b>Constituent Invariant-B-</b>	<b>Context: Setting Temporal/Physical</b>	<b>Jenna Subject 4</b>
		<ul style="list-style-type: none"> <li>• Dusk, summer “it was dark – we were in the trees”</li> </ul>	
<b>B2.</b>	<b>Physical setting</b>	<ul style="list-style-type: none"> <li>• On a secluded path - public beach 1 mile from the ocean;</li> <li>• Both me and my boyfriend at the time experienced it, we both love nature walks</li> </ul>	
<b>B3.</b>	<b>Water nearby</b>	<ul style="list-style-type: none"> <li>• A creek, Near a stream of “pretty stagnant water”</li> <li>• When I was I child we lived near the ocean</li> </ul>	
<b>B4.</b>	<b>Nature –e.g. trees</b>	<ul style="list-style-type: none"> <li>• In a forest, grasses and ground cover</li> </ul>	

<b>B5.</b>	<b>Were they alone?</b>	<p style="text-align: right;"><i>Jenna, Chart 4.1</i></p> <ul style="list-style-type: none"> <li>• We were in the trees – there was a lot of ground cover a, flowers.</li> <li>• Where I saw it was in the flowery area on the side of a trail.</li> <li>• Not a well-trod tree- blocked by a tree</li> </ul>
<p style="text-align: center;"><b>Themes</b></p> <p style="text-align: center;"><b>B-Context: Setting</b> <b>Temporal/Physical</b></p>		<ol style="list-style-type: none"> <li>1. Secluded, fairy friendly, lots of trees and ground cover</li> <li>2. Not alone</li> <li>3. Fairy decorated bedroom in house in the woods</li> <li>4. Dusk</li> </ol>

Question	Constituent Invariant C-	
C1.	Physical Reality or Felt	<ul style="list-style-type: none"> <li>• <i>YES: we were not dreaming, we were awake (and sober/not high)</i></li> </ul>
C2.	Description	<ul style="list-style-type: none"> <li>• We were walking and we stopped. We thought it was some kind of animal (“a rabbit”). We both stopped and were like, “wait a minute, ‘what is that?’. And then it stood up and started running away like a person and we freaked out and like yelled and booked it and we ran away” [...] like it just wanted to ‘peace-out’- ‘getting busy here’</li> <li>• I would say it was a little person but it had the wrong proportions. It was about two feet high and it had long arms and it was like people shaped but with too long of arms. It ran away in a running motion [...] in a mime of running”.</li> <li>• It was dark so we just saw shapes (not colors).</li> <li>• We did not see a face</li> <li>• her: When I was about 8 or 10 I saw ghosts and things - Like lights shaped like fairies in my room...</li> </ul>
C3.	Proximity	<ul style="list-style-type: none"> <li>• Pretty close (about twenty feet)</li> </ul>
C4.	Communication or Contact with “it”	<ul style="list-style-type: none"> <li>• No – but –I felt like it felt we were invading on its space and it was like I want to peace out now</li> </ul>
C5.	Duration	<ul style="list-style-type: none"> <li>• Sighting lasted about a minute;</li> </ul>
C6.	Corroborated?	<ul style="list-style-type: none"> <li>• we both saw it and we both saw the same thing</li> </ul>
<b>Themes</b>  <b>C-Content: Event</b>		<ol style="list-style-type: none"> <li>1. Close sighting, corroborated</li> <li>2. humanoid forest creature</li> <li>3. lasted about one minute</li> <li>4. They caught it unaware- it did not want to be seen</li> </ol>

Question	Constituent Invariant D-	Musings: How Beliefs Changed?	Jenna, Chart 4.1
<b>D1.</b>	Feelings and thoughts	<ul style="list-style-type: none"> <li>• No, I felt like it felt we were invading on its space and it was like I want to peace out now.</li> <li>• I was a little scared</li> </ul>	
<b>D2.</b>	<b>How did they “know” it was “real”?</b>	<ul style="list-style-type: none"> <li>• It felt real and</li> <li>• My boyfriend at the time saw it. Not just me.</li> <li>• I may have doubted it more if it was not—if it was just me alone I might have doubted it more.</li> <li>• But we both saw it and we both reacted the same way and we both saw the same thing.</li> </ul>	
<b>D3.</b>	<b>Did they share?</b>	<ul style="list-style-type: none"> <li>• Yes – I told my mom and some of my friends – the ones I thought would believe me</li> </ul>	
<b>D4.</b>	<b>Way of “seeing” changed?</b>	<ul style="list-style-type: none"> <li>• I always believed in fairies –but this kind of solidified things for me differently because all of my other “quote unquote” experiences— I was never really sure if they were real or not. I was young and had a very active imagination.</li> <li>• This one—I wasn’t expecting it, I wasn’t looking for it. It wasn’t what I was expecting. When I think fairy I think little pixie thing. This is not the normal (fairy) thing that I expect.</li> </ul>	
<b>Themes</b>  <b>D-Musings: How Beliefs Changed</b>		<ol style="list-style-type: none"> <li>1. More respect for the world,</li> <li>2. Less fear of supernatural and unknown after</li> <li>3. Aware of consequences of actions – especially with relation to nature</li> <li>4. Validated beliefs in fairies and other supernatural occurrences</li> </ol>	

**Invariant Constituents and Themes of Fairy Encounters– Subject Five: Table 5.1**

<b>Question</b>	<b>Constituent Invariant A-Context: Beliefs</b>	<b>Subject Five –Julian</b>
<b>A1.</b>	Pre-existing belief in fairies?	<ul style="list-style-type: none"> <li>• While I believed in fairies and other worldly beings before this experience, I did not have direct contact with them of the nature that I had that night.</li> </ul>
<b>A2.</b>	Celtic/British Ancestry?	<ul style="list-style-type: none"> <li>• British and Scandinavian</li> </ul>
<b>A3.</b>	<b>Fairy Lore or Belief in Family?</b>	<ul style="list-style-type: none"> <li>• Some, His little sister sees fairies</li> </ul>
<b>A4.</b>	<b>Know other “Believers”?</b>	<ul style="list-style-type: none"> <li>• Yes – (Julian is a non-traditional spiritual person)</li> </ul>
<b>A5.</b>	<b>Receptivity/ Expectation?</b>	<ul style="list-style-type: none"> <li>• (Julian would describe himself as a spiritual seeker);</li> <li>• open-minded</li> </ul>
<b>A6.</b>	<b>Age at time?</b>	<ul style="list-style-type: none"> <li>• 18 years-old</li> </ul>

<b>Question</b>	<b>Constituent Invariant B-</b>	<b>Context: Setting Temporal/Physical</b>	<b>Julian, Chart 5.1</b>
<b>B1.</b>	<b>Time of day/year</b>	<ul style="list-style-type: none"> <li>• Moore Mesa in Santa Barbara CA; It was dusk;</li> <li>• The sun was just setting ... but not dark enough so I couldn't see it; night</li> </ul>	
<b>B2.</b>	<b>Physical setting</b>	<ul style="list-style-type: none"> <li>• Just above the beach on the bluffs ... near the Pacifica Ocean</li> <li>• Forest</li> </ul>	
<b>B3.</b>	<b>Water nearby</b>	<ul style="list-style-type: none"> <li>• There is a creek about a half mile away,</li> </ul>	
<b>B4.</b>	<b>Nature –e.g. trees</b>	<ul style="list-style-type: none"> <li>• Walking through grassland–</li> <li>• stalks of foot tall grass all around but the being –it was in a clearing</li> </ul>	
<b>B5.</b>	<b>Were they alone?</b>	<ul style="list-style-type: none"> <li>• I was with my girlfriend Jenna (subject # 4) and she saw the same thing as I did.</li> </ul>	
<b>Themes</b>			
<b>B-Context: Setting Physical/Temporal</b>		<ol style="list-style-type: none"> <li>1. Remote forested setting, tall grasses</li> <li>2. Water source</li> <li>3. Threshold time -dusk/dark</li> <li>4. in state of budding love at the time of the sighting</li> </ol>	
<b>Question</b>	<b>Constituent Invariant C-Content: The Event</b>	<b>Julian, Chart 5.1</b>	
<b>C1.</b>	<b>Physical Reality or Felt</b>	<ul style="list-style-type: none"> <li>• Definitely Third Dimensional Physical reality</li> </ul>	
<b>C2.</b>	<b>Description</b>	<ul style="list-style-type: none"> <li>• We were walking along the path and I felt Jenna tense up and I look off to our left. I looked off where she was</li> </ul>	

		<p>looking, and</p> <ul style="list-style-type: none"> <li>• I saw this dark shape. It was seemingly furred—it seemed to have dark fur. It wasn't dark enough to where I couldn't see it clearly.</li> <li>• It was about 2 feet tall, maybe 2 ½. It was crouching down when we saw it.</li> <li>• As we both noticed it, <u>it stood up on its hind legs, and ran off</u> in the direction of the trees, away from the path. It very clearly was bipedal. It ran on two legs, swinging it's arms like a human would, but it was clearly not any animal I have heard of nor any small child, because <u>it was covered in fur.</u></li> <li>• It seemed like it had ears that were kind of pointed above its. It was (about) ¾ of a foot in diameter. It was proportionate like you would think a stalky little person should be. Raccoons would be the closest analogue, but it was much too round and had lanky arms and shorter, stocky legs. I didn't notice a tail, and it seemed to have knees when it ran.</li> <li>• I didn't see its face.</li> <li>• I didn't sense if it was male or female, but it didn't seem to have a maternal aura to it. It was definitely not distinctly one or the other. It made light noise. It seemed dense but moved very lightly and fluidly.”</li> </ul>
<b>C3.</b>	<b>Proximity</b>	<ul style="list-style-type: none"> <li>• 30-40 feet</li> </ul>
<b>C5.</b>	<b>Duration</b>	<ul style="list-style-type: none"> <li>• 1-2 minutes</li> </ul>
<b>C6.</b>	<b>Corroborated?</b>	<ul style="list-style-type: none"> <li>• Yes – girlfriend saw the same thing</li> </ul>
<b>Themes C-The Event</b>		<ol style="list-style-type: none"> <li>1. A hairy <u>humanoid</u> about 2 feet in height – ran like human with knees</li> <li>2. Corroborated experience</li> <li>3. Third dimensional Physical reality</li> </ol>

Question	Constituent Invariant D-	Musings: Reflective- How Beliefs Changed?	Julian, Chart 5.1
<b>D1.</b>	<b>Feelings and thoughts</b>	<ul style="list-style-type: none"> <li>We were both clearly shocked by the experience and walked back in half fright and half wonder [...] Jenna was very afraid, frightened. I was more alarmed, protective and curious.</li> </ul>	
<b>D2.</b>	<b>How did they “know” it was “real”?</b>	<ul style="list-style-type: none"> <li>The very visceral and emotional reaction I had to the creature, and the fact that it was a very dense body and not an ethereal shape,</li> <li>The fact that I was with someone else, and I was able to talk with her and confirm that we’d both seen the same thing and the same general reactions, convinced me that this was indeed real.</li> </ul>	
<b>D3.</b>	<b>Did they share?</b>	<ul style="list-style-type: none"> <li>I told you and I told my mother, and that was about it. I didn’t really have a good framework for explaining it.</li> <li>I actually did tell some of my friends but because they hadn’t experienced anything like it they had no point of reference for saying “cool, that’s neat, I’ve seen that too” or whatever.</li> <li>I think they believed me because it was a very convincing experience. People asked me if I was high, but I wasn’t.</li> <li>I’ve been cautious about who I’ve told. Some people just won’t be able to accept it as a reality.</li> </ul>	
<b>D4.</b>	<b>Way of “seeing” changed?</b>	<ul style="list-style-type: none"> <li>I’d like to end by saying that what seems to be ordinary can actually be extraordinary and it is just a matter of perception.</li> <li>I’ve seen these Tree-Beings with hair that seem to be made of the trees themselves. They are both separate and connected. They are almost a morphogenic field of biology of a place forming into a personality.</li> </ul>	

D5.

### Beliefs Changed?

- It's very much impressed me that even the smallest of things can hold the deepest of messages. The size of information doesn't necessarily corroborate with the vessel that contains it.
- Even a small tree can contain a great amount of information. Beyond that it has changed my worldview- to see in state of budding love at the time of the sighting, and that by just being in nature and just connecting through your own sense of being in the world you can connect with them and learn to work with them. Some of them have seemed unfriendly, but some of them have seemed friendly and protective of me. I've had situations where it seems like things have been deflected or I've narrowly avoided things that would have been very bad if I had not communed

*Julian, Chart 5.1*

- with these forces.
- Some seemed either unfriendly or wounded in a sense. Some of the trees that I have seen seem to have long histories. Either spirits that were treated poorly or corrupted forms engraining themselves into the spirit of the tree itself. Through sitting with it, I've found I can actually change the general vibe or personality of the place with my own energy by seeing what it needs. By treating the tree almost as a person you can talk with them and see what they need and what they want, and if it's in alignment with what you want. If it's not, maybe you can explain that what they are trying to do is harmful, and they aren't going to get help that way and that they might want to seek another avenue.
- I communicate both telepathically and verbally. The trees seem to communicate with me by putting images into my head and playing it out as a story. I also get thoughts and sometimes words and whispers that will usually just turn me towards them. When I have them in my view they will display images. I can create an image in my head and send it back to them that I feel they will definitely take in and make a part of themselves.
- If there is one message I feel the trees want me to communicate to the world it is that people should listen to their hearts, listen to the earth and serve to the best of your ability the great harmony of nature. Live a conscientious and healthy life because the greatest thing we can do is make our own selves healthy and extend our energy to the world and what we share we will get back tenfold. If we make ourselves healthy and in harmony we will see that the rest of the world will fall into place as well.

### Theme

### D-Musings: How Beliefs were changed

1. Confirmed his belief e.g. that Trees are [interactive] beings – big and small, friendly and unfriendly.
2. All living things have are important Communication with trees through mutually shared images
3. Tree-Beings “almost a morphogenic field of biology of a place forming into a personality”
4. How we live in the world makes a difference – live in harmony with Nature
5. Caution with sharing – not everyone understands

**Julian - Other Fairy Experiences**

*Julian, Chart 5.1*

- \*When I'm out at night in the forest, I'll sometimes see (a) dancing lights, usually of the golden or yellow color. (b) Beyond that, usually around trees, either enveloping them or hovering above a patch of trees.
- I'll see these great beings. They often have stories or images enfolded within them. Sitting within them they'll show me deeper and deeper into them. Usually they take the shape of personality or beings but taking the shape of the objects or substances they are enveloping or around.
- I've seen these Tree-Beings with hair that seem to be made of the trees themselves. They are both separate and connected. They are almost a morphogenic field of biology of a place forming into a personality. Some of them are particular trees, and some of them are general, all around spirits.
- Some of this happened here in Santa Barbara, and some in Evergreen in Washington State.

**Invariant Constituents and Themes of Fairy Encounters –**

**Subject Six- Table 6.1**

Question	Constituent Invariant A-Context: Beliefs	Subject Six – Pat
A1.	Pre-existing belief in fairies?	<ul style="list-style-type: none"> <li>• I did believe in fairies before this experience. What's interesting is that when I was a teenager someone had a book about fairies and gnomes and I found it very interesting. I hadn't seen them as a child or anything, but I just knew they were around.</li> </ul>
A2.	Celtic/British Ancestry?	<ul style="list-style-type: none"> <li>• Scottish "Mac..."</li> </ul>
A3.	Fairy Lore or Belief in family?	<ul style="list-style-type: none"> <li>• religious (and not open to pagan nature myths)</li> </ul>
A4.	Know other	<ul style="list-style-type: none"> <li>• yes (now-Pat knows large community of healers and other believers"</li> </ul>

	<b>“Believers”?</b>	
<b>A5.</b>	<b>Receptivity to seeing?</b>	<ul style="list-style-type: none"> <li>• Beginner healer (at time of first sighting)</li> <li>• An established healer and on a trip to Scotland for more Reiki training and visiting fairy sites when she “saw”</li> </ul>
<b>A6.</b>	<b>Age at time?</b>	<ul style="list-style-type: none"> <li>• 40’s</li> </ul>
<b>Themes</b> <b>A-Context: Beliefs, Mythology</b>		<ol style="list-style-type: none"> <li>1. Fairy Friendly belief system</li> <li>2. A healer</li> <li>3. Celtic Background- visiting ancestral homeland</li> </ol>

<b>Question</b>	<b>Constituent Invariant B-</b>	<b>Context: Setting Temporal/Physical</b>	<b>Pat, Chart 6.1</b>
<b>B1.</b>	<b>Time of day/year</b>	<ul style="list-style-type: none"> <li>Scotland event: Middle of the night, about 3:00 am</li> </ul>	
<b>B2.</b>	<b>Physical setting</b>	<ul style="list-style-type: none"> <li>Site of first event: Gifts for the Soul Reiki room – she and her teacher were working on client Scotland hotel room in the country;</li> <li>It's the place we went to right before we went to Kirk's Fairie Knoll.</li> </ul>	
<b>B3.</b>	<b>Water nearby</b>	<ul style="list-style-type: none"> <li>First Event: healing center</li> <li>Scotland event –by a river</li> </ul>	
<b>B4.</b>	<b>Nature –e.g. trees</b>	<ul style="list-style-type: none"> <li>First Event: I was doing Reiki on someone who does plants for all of the big hotels. I didn't know it at the time. She's very much a plant and garden person. I could see her in my Mind's Eye and I could see fairies flying around her.</li> <li>Scotland event: This was a very rural setting. It was a garden village along the Scottish Highlands (beside a river). There were a lot of trees. There was a hill. There was a spa there. We saw a whole rainbow.</li> </ul>	
<b>B5.</b>	<b>Were they alone?</b>	<ul style="list-style-type: none"> <li>First event: at healing center) – no with teacher and client</li> <li>Scotland Event: In her hotel room</li> </ul>	
<b>Question</b>			<i>Pat, Chart 6.1</i>

<b>Constituent Invariant C-Content:</b> <b>The Event</b>		
<b>C1.</b>	3D Physical Reality or Felt	<ul style="list-style-type: none"> <li>• First event: NO – “in third eye – “images like a film”</li> <li>• Scotland Event: –third dimensional physical reality</li> </ul>
<b>C2.</b>	Description	<ul style="list-style-type: none"> <li>• First event -- like your typical dragonfly like wings. They didn’t have gender. They were silvery-blue I’m going to say. I couldn’t tell how old they were. They were 8-10 inches long</li> <li>• Scotland Event: I saw colors of red and blue. It sort of looked like a doll. I think the hat was blue and it had on a red jacket. Kind of like a Pixar Movie, the gnomes in a garden. It was almost 2 feet, big enough to notice in my room. He was on a chair, but there was no chair there. He was just standing there, staring at me. He was masculine.</li> </ul>
<b>C3.</b>	Proximity	<ul style="list-style-type: none"> <li>• First Event: In mind’s eye:</li> <li>• Scotland Event: Same hotel room</li> </ul>
<b>C4.</b>	Communication or Contact with “it”	<ul style="list-style-type: none"> <li>• No – (but) I guess what I heard was sort of like music, like Tinkerbelle. It felt like they were her allies, like they were guiding her.”</li> </ul>
<b>C5.</b>	Duration	<ul style="list-style-type: none"> <li>• First Event: during the session</li> <li>• Scotland Event: seconds</li> </ul>
<b>C6.</b>	<b>Corroborated?</b>	<p style="text-align: right;"><i>Pat, Chart 6.1</i></p> <ul style="list-style-type: none"> <li>• First Event: “My Reiki teacher was also working on her, and she had a similar vision in her Third Eye”.</li> <li>• Scotland Event: No</li> </ul>

<b>Themes</b>		
<b>C-Content: The Event</b>		1. Surprising:      2. First Event- mind’s eye: silvery-blue, flying – 3 corroborated by Reiki teacher, Healer/Helper 4 Scotland Event: A Wee Folk in her room - Blue hat, red jacket; seconds
<b>Question</b>	<b>Constituent Invariant</b>	<b>D-Musings: How Beliefs Changed?</b>
		<b>Pat, Chart 6.1</b>
<b>D1.</b>	<b>Feelings and thoughts</b>	<ul style="list-style-type: none"> <li>• My intuition is progressing</li> <li>• I was surprised the first time I saw the fairies.</li> <li>• It felt normal, but surprising - I wasn’t scared.</li> </ul>
<b>D2.</b>	<b>How did they “know” it was “real”?</b>	<ul style="list-style-type: none"> <li>• First Event: It felt real because it was a clear picture, that it was vivid. I talked with my Reiki master about it. We were both telling the client what we had seen and she confirmed what I had seen.</li> <li>• Scotland Event: I knew I was awake because after the vision, (the other time I saw fairies) I woke up. I don’t know what woke me up this night.</li> </ul>
<b>D3.</b>	<b>Did they share?</b>	<ul style="list-style-type: none"> <li>• With people who understand, not with people from work – in computers</li> <li>• Yes – with friends on Scotland trip - but it had only happened recently</li> </ul>
<b>D4.</b>	<b>Way of “seeing” Changed?</b>	<ul style="list-style-type: none"> <li>• It felt like a new experience. It felt like my intuition was progressing.</li> <li>• I know that there are fairies in a grove near where I live. I can feel them.</li> <li>• 07/2013 addendum: Pat: “I was at my friend's new place and we were having a fire in her backyard. Her place backs onto a ravine [...] ( my friend) had set up things in a way to attract the fairies. I definitely felt them too. (This was a full moon/'super moon' night and were there for a releasing ceremony) About dusk, I saw one for a brief moment!!</li> </ul>
<b>D5.</b>	<b>Beliefs Changed?</b>	<ul style="list-style-type: none"> <li>• I know that there are fairies in a grove near where I live. I can feel them. I know that they are there, I just can’t see them. I want to capture them with my camera, I just haven’t yet. I will get together a few people and try and call in the fairies, including the fairie queen friend of</li> </ul>
<b>Themes</b>		1. In the progression of ability to “see” and “sense” – with time, sensitivity, intention, and training...

**D-Musings: How Beliefs Changed?**

2. Normalcy to seeing fairies- even though surprising when it happens
3. Feels “real”, a repeat expression of “I Know”

**Invariant Constituents and Themes of Fairy Encounters – Subject Seven: – Xavier –Table 7.1**

<b>Question</b>	<b>Constituent Invariant</b>  A-Context: Beliefs Mythology	<b>Subject Seven: Xavier</b>
<b>A1.</b>	<b>Pre-existing Belief in fairies?</b>	<ul style="list-style-type: none"> <li>• Well, I have a long-existing belief in the supernatural in the occult.</li> <li>• As a baby, I had SIDS, and I think that is why I have such a connection to spirit. My sister looked over and asked my mother why I was blue in the face. My Aunt Kathy (there) was a nurse. She says there was nothing there in my body. She shook me and did baby CPR. I came back to this realm.</li> </ul>
	<b>Celtic/British Ancestry?</b>	<ul style="list-style-type: none"> <li>• No; Mexican/Native American<sup>25</sup></li> </ul>
<b>A3.</b>	<b>Fairy Lore or Belief in family?</b>	<ul style="list-style-type: none"> <li>• My grandmother (Father’s mother) raised me for a while in my childhood and she was the one who gave me a lot of the stories about the activity that was going on in the house and the property that we lived on.</li> <li>• Family lore includes a story about an Uncle who, as a child, was frightened by circle of little people at the outhouse – and when my grandmother went out she saw the little people -later she found lots of little footprints there</li> </ul>
<b>A4.</b>	<b>Know other “Believers”?</b>	<ul style="list-style-type: none"> <li>• My Paternal Grandmother-- when young; now he knows many others</li> </ul>
<b>A5.</b>	<b>Receptivity to seeing?</b>	<ul style="list-style-type: none"> <li>• I think the fact that I touched the other realm is when I began my relationship with spirit.</li> </ul>
<b>A6.</b>	<b>Age at time?</b>	<ul style="list-style-type: none"> <li>• 4yrs : Three or four years-old vs as an Forest Event: adult</li> </ul>

Question	Constituent Invariant B	Context: Setting	Xavier, Chart 7.1
B1.	Time of day/year	<ul style="list-style-type: none"> <li>• First Event – middle of the night</li> <li>• Forest events - anytime</li> </ul>	
B2.	<b>Physical setting</b>	<ul style="list-style-type: none"> <li>• There was already a carriage house where she had been living before her new house was built. It was very old; it was the original house. It was in that carriage house that we were staying when I had that first experience</li> <li>• In some ways it's a blight on the land, because it basically amounted to slave labor. I've always felt, energetically, that's why we've always had that kind of energy, and that's why it's been so busy.</li> <li>• (Old House has a history of "being haunted")</li> <li>• There was a history there. My mom even remembers my dad coming home scared because he'd heard footsteps. I don't know if you know how carriage houses are built, but the living quarters are upstairs and there was one giant flight of stairs that led up to the front door on the second floor. My mom would hear someone running up the stair steps, knock, knock, knock and then there would be nobody there.</li> </ul>	
B3.	<b>Water nearby</b>	<ul style="list-style-type: none"> <li>• My grandmother was given a piece of what amounts to an irrigation ditch that the Indians dig.</li> </ul>	
B4.	<b>Nature –e.g. trees</b>	<ul style="list-style-type: none"> <li>• Very Rural,</li> </ul>	
B5.	<b>Were they alone?</b>	<ul style="list-style-type: none"> <li>• Yes – in his mother's bed</li> </ul>	
<b>Themes</b>  <b>Context: Setting- Temporal/Physical</b>		<ol style="list-style-type: none"> <li>1. Threshold hours – night</li> <li>2. Fairy vulnerable land</li> <li>3. Spirit laden property- house?</li> <li>4. Very rural, irrigation ditch</li> </ol>	

Question	Constituent Invariant	C-Content: Event	Xavier, Chart 7.1
<b>C1.</b>	<b>Physical Reality or Felt</b>	<ul style="list-style-type: none"> <li>(3-D physical reality)</li> <li>I woke up, I looked over, and there the stick people were on the pillow. They were inches away.</li> </ul>	
<b>C2.</b>	<b>Description</b>	<ul style="list-style-type: none"> <li>There were tons of them. These -I've always called them the stick people.</li> <li>They were maybe a quarter of an inch tall, about the width of a toothpick. They reminded me of the box of colored toothpick.</li> <li>Between twenty and thirty, I would guess. The difference is, with light, you can general can see through it,</li> <li>Where with these, they were definitely more corporeal and solid in color. Also, they moved around the pillow.</li> <li>Sometimes you can see the sunburst or a haze of a rainbow, but the only other light source was a lamp—it was the middle of the night.</li> <li>They didn't have faces. They didn't have wings.</li> </ul>	
<b>C3.</b>	<b>Proximity</b>	<ul style="list-style-type: none"> <li>They were mere inches from my face. Both my face and the beings were on the pillow.</li> </ul>	
<b>C4.</b>	<b>Communication or Contact with "it"</b>	<ul style="list-style-type: none"> <li>Yeah, they'd bend a little when they talked, almost like a little bow. That's how they talked. They were telling it was going to be okay, that it was all right.</li> <li>I remember they were very high-pitched, and very calming. I remember the conversation very specifically—it was a back and forth about how they were telling me it was going to be okay.</li> <li>It was an everyday conversation. That would tell me that they communicate inter-realmly- that the fairies aren't separate from the ghosts. I think that's partly why I have the perception of the world I do.</li> </ul>	
<b>C5.</b>	<b>Duration</b>	<ul style="list-style-type: none"> <li>Unsure – time not clear</li> </ul>	
<b>C6.</b>	<b>Corroborated?</b>	<ul style="list-style-type: none"> <li>His mother told him she woke up to hear him talking to his pillow</li> </ul>	

Question	Constituent Invariant	Musings:How Changed?	Xavier, Chart 7.1
	D-		
D1.	Feelings and thoughts	<ul style="list-style-type: none"> <li>I wasn't really surprised.</li> </ul>	
D2.	How did they "know" it was "real"?	<ul style="list-style-type: none"> <li>That level of play and imagination that allows you to connect to imaginary friends didn't exist for me.</li> <li>I personally believe kids' imaginary friends are just kids connecting to the imaginal realm for the most part.</li> </ul>	
D3.	Did they share?	<ul style="list-style-type: none"> <li>Grandmother granted him authority of the experience</li> <li>His mother denied the possibility</li> </ul>	
D4.	Way of "seeing" Changed?	<ul style="list-style-type: none"> <li>Began his life-long fascination with supernatural</li> <li>Our realities are shaped by our experiences and by whichever filters we choose to put our experiences through i.e. paradigms</li> </ul>	
D5.	Beliefs Changed?	<ul style="list-style-type: none"> <li>Your brain fights itself. Logically you shouldn't believe but emotionally and spiritually you know it's there. It's the two colliding.</li> <li>If I can help one person to open up and not live life with hate and anger, then my life is worth it.</li> </ul>	
	Themes	<ol style="list-style-type: none"> <li>Relied on the one family member who understood</li> <li>Started reading everything on supernatural phenomena</li> <li>Open to seeing more supernatural beings...</li> </ol>	
	<b>D-Musings: How Beliefs Changed?</b>		

**Invariant Constituents and Themes of Fairy Encounters –Subject 8: Freya: Table 8.1**

		<b>Subject Eight – Freya</b>
<b>Question</b>	<b>Constituent Invariant</b>	
<b>A-Context: Beliefs</b>		
<b>A1.</b>	<b>Pre-existing belief in fairies?</b>	<ul style="list-style-type: none"> <li>• Even as a young girl I had always been interested in stories about Ireland and nature and fairies and magical beings. Although most of the stories were fiction or fable,</li> <li>• I felt a, “knowing there was truth to them”; something “rang true” about their messages.</li> </ul>
<b>A2.</b>	<b>Celtic/British Ancestry?</b>	<ul style="list-style-type: none"> <li>• UK, Germany</li> </ul>
<b>A3.</b>	<b>Fairy Lore or Belief in family?</b>	<ul style="list-style-type: none"> <li>• (No)I did not grow up with such lore in my family. The idea came to me more as a child reading fairy stories and myths and legends.</li> </ul>
<b>A4.</b>	<b>Know other “Believers”?</b>	<ul style="list-style-type: none"> <li>• When I was 20 years-old I went to Findhorn, Scotland. “I had been a member of the Findhorn community from 1971- traveling and teaching with Dorothy Maclean (In 1976) one of Findhorn’s founders, as she began sharing her experiences of connecting to the deep intelligence or soul level of nature more widely. <a href="http://www.freyasecrest.com/">http://www.freyasecrest.com/</a>;</li> <li>• So that was where my first experience with what I call “Nature-Beings (Devas)” occurred.</li> </ul>
<b>A5.</b>	<b>Receptivity to seeing?</b>	<ul style="list-style-type: none"> <li>• experiencing its demonstration of partnership and cooperation with nature as well as its focus on the sacredness of all life helped to set a focus for my life.</li> </ul>
<b>A6.</b>	<b>Age at time?</b>	<ul style="list-style-type: none"> <li>• 20 years-old– first time</li> </ul>
<b>Themes</b>		1. Seeking and receptive, found a fairy friendly community
<b>A-Context: Beliefs</b>		2. Long time believer, rather “knower”
		3. As a child she “felt knowing there was truth in them (fairy stories and fables)”

<b>Question</b>	<b>Constituent Invariant B-</b>	<b>Context: Setting Temporal/Physical</b>	<b>Freya, Chart 8.1</b>
<b>B1.</b>	<b>Time of day/year</b>	<ul style="list-style-type: none"> <li>• Many times over the years,</li> <li>• Spring?</li> </ul>	
<b>B2.</b>	<b>Physical setting</b>	<ul style="list-style-type: none"> <li>• Always outside in Nature</li> </ul>	
<b>B3.</b>	<b>Water nearby</b>	<ul style="list-style-type: none"> <li>• No</li> </ul>	
<b>B4.</b>	<b>Nature –e.g. trees</b>	<ul style="list-style-type: none"> <li>• One of the most pronounced was while I was meditating while sitting at a base of a Redwood tree in California. I think it was spring.</li> </ul>	
<b>B5.</b>	<b>Were they alone?</b>	<ul style="list-style-type: none"> <li>• Yes – at Redwood tree in CA,</li> <li>• On Vancouver Island I was with others</li> </ul>	

Question	Constituent Invariant	C-Content: The Event
C1.	Physical Reality or Felt	<ul style="list-style-type: none"> <li>Nature Devas. Some people see things or experience the Devas differently. I feel them energetically. There wasn't anything specific about the being.</li> </ul>
C2.	Description	<ul style="list-style-type: none"> <li>I felt the soul presence of the Tree greet me, as if it was inviting me inside- into its house.</li> <li>The tree communicated to me that it and the other trees in the grove were like monks, and (are) part of a monastery for healing and helping other redwoods all over the world.</li> <li>It allowed me to connect with it and like following a thread, I could see how</li> <li>it was connected to other redwoods, and they in turn were connected to all other redwoods, even in Australia.</li> <li>If a Redwood was threatened or suffering, they would send healing to it.</li> </ul>
C3.	Proximity	<ul style="list-style-type: none"> <li>All around</li> </ul>
C4.	Communication or Contact with "it"	<ul style="list-style-type: none"> <li>The Tree being showed me around – to let me know what it did, its connection to all the other redwoods.</li> </ul>
C5.	Duration	<ul style="list-style-type: none"> <li>2-25 minutes with Tree; 10 minutes with Vancouver Island thing</li> </ul>
C6.	Corroborated?	<ul style="list-style-type: none"> <li>The experience on Vancouver Island – (because someone could see the being with her afterwards)</li> </ul>

Freya, Chart 8.1

Question	Constitution Invariant D	Musings: How Beliefs Changed.	Freya, Chart 8.1
D1.	Feelings and thoughts	<ul style="list-style-type: none"> <li>• Observant of experiences</li> </ul>	
D2.	How did they “know” it was real?	<ul style="list-style-type: none"> <li>• I just “knew” it was real and a truth to it – (trust senses)</li> </ul>	
D3.	Did they share?	<ul style="list-style-type: none"> <li>• I have told lots of people - tell people who have an interest and belief but not ‘nonbelievers’</li> </ul>	
D4.	Way of “seeing” changed?	<ul style="list-style-type: none"> <li>• Changed my whole life -</li> <li>• E.g. Where I live, it rains a lot. I had the experience that my irises were covered in bugs and slugs- I found myself violently attacking a scouring the leaves and plants. I stopped myself and gave myself time out until I could change my attitude –</li> <li>• I realized I was the violent problem – not the bugs and the flowers.</li> </ul>	
D5.	Beliefs changed?	<ul style="list-style-type: none"> <li>• I feel like it would communicate with any humans who present themselves openly to nature. These experiences and being at Findhorn has changed my whole life.</li> <li>• Examples: A) AFTER the last message I knew I was to become more involved in the work again, beyond doing so on a personal level.”</li> </ul>	

<p><b>Themes</b></p> <p><b>D-</b></p> <p><b>Musings: How Beliefs Changed?</b></p>	<ol style="list-style-type: none"> <li>1. These Knowing experiences change whole life</li> <li>2. Just knew it was real</li> <li>3. Tends not to tell “non-believers”</li> <li>4. become more involved with “the work” and fairies again</li> </ol>
<p><b>*Other</b></p> <p><b>Fairy Experiences</b></p> <p><b>Corrobo rated</b></p>	<p style="text-align: right;"><i>Freya, Chart 8.1</i></p> <ul style="list-style-type: none"> <li>• I was with 3 other people and we were “attuning” to a tree. By attuning I mean, getting in touch with the living, knowing being that is the tree. I believe that all things in nature are alive and have intelligence and knowing.</li> <li>• I felt an energetic presence; I think it came from a rock.</li> <li>• Later back at home, I was telling a friend about the experience and he said he could “see” the being as he had returned. The being was like a butler. About 4 feet high. He was sort of in charge of managing the forest•</li> <li>• It had a message for me- I had the impression that this nature being said it would welcome a relationship with humans such as that which had been built at the Findhorn Foundation in Scotland.</li> </ul>

<b>Emergent Theme Summaries:</b>								
	<b>Subject One</b>	<b>Subject Two</b>	<b>Subject Three</b>	<b>Subject Four</b>	<b>Subject Five</b>	<b>Subject Six</b>	<b>Subject Seven</b>	<b>Subject Eight</b>
<b>A- Context: Beliefs, Mythology</b>	<b>Isobel</b>	<b>John</b>	<b>Ms. Anon</b>	<b>Jenna</b>	<b>Julian</b>	<b>Pat</b>	<b>Xavier</b>	<b>Freya</b>
<b>Pre-existing belief in fairies?</b>	No	No	Open to possibility	Probable	Probable	Possibility	Maybe	Yes
<b>Celtic/British Ancestry?</b>	Yes	Yes	Unsure	Yes	Partial	Yes	No/No	Partial
<b>Fairy Lore or Belief in family?</b>	Mother- no Father - yes	No/No	No/No	Mother,-yes Father- No	Mother Yes/ Father No	No/No	No/Maybe Grandmother- yes	No/No
<b>Know other "Believers"?</b>	Yes – many old people/rural	NO	No	Grandmother; yes	Yes -friends	Yes-Reiki friends	Grandmother	Findhorn
<b>Receptivity; mood</b>	Child, helper	artist	Helper	Reiki Level 1	Healer now	Healer	Child in fear	Findhorn trained
<b>Age at time?</b>	13 years-old	adult	26 years-old	18 years-old	teen	adult	Young child	Adult

### Emergent Theme Summaries B-Context: Setting

Constituent Invariant	Subject One	Subject Two	Subject Three	Subject Four	Subject Five	Subject Six	Subject Seven	Subject Eight
<b>B-Context: Setting</b>	Isobel	John	Ms. Anon	Jenna	Julian	Pat	Xavier	Freya
<b>Time &amp; Place</b>	Dusk to dark	Anytime	Afternoon	Dusk to dark	Dusk	Middle of the night	Middle of the night	Day
<b>Physical setting</b>	Rural Ireland; Fairy Mound	Anywhere ... 1. Resort hotel room and 2. woods	State Park in Northern California	2.Coastal parkland In Southern California 1.Bedroom in island community	1. Coastal parkland in Southern California 2. Wooded areas WA	1.Healing Spa Toronto 2.Hotel room in North of Scotland 3. parkland	1. Rural S.E. USA – Old “haunted” Carriage House for laborers 3. Rural NW Pacific coast	1.State Park 2.Provincial Park in Canada
<b>Water</b>	No	sometimes	Yes	Not close	Not close	No	No	No
<b>Trees? i.e. Green nature</b>	tall grasses	Forest or art station	Redwood forest	Forest, tall grasses	Forest, tall grasses	Highlands of Scotland	Rural	Forest
<b>Were they alone?</b>	No	Sometimes	No	No	No	No/Yes	No	Yes/No

**List: Emergent Themes Summaries: C-Context and Event:**

<b>Invariant</b>	<b>One</b>	<b>Two</b>	<b>Three</b>	<b>Four</b>	<b>Julian</b>	<b>Pat</b>	<b>Seven</b>	<b>Freya</b>
<b>C- Content: The Event</b>	<b>Isobel</b>	<b>John</b>	<b>Ms. Anon</b>	<b>Jenna</b>	<b>Julian</b>	<b>Pat</b>	<b>Xavier</b>	<b>Freya</b>
<b>3<sup>RD</sup> Dimension?</b>	YES	YES & NO	YES	YES	YES & NO	NO & YES	YES	NO
<b>Description</b>	6 or 7 Little men on Fairy Mound	Lights simulacra	Luminescent, blue, 4” wings	Little dark 18” woodland humanoid -running	1. hairy 24” humanoid Running 2. “Tree Being”	1. Silvery-blue; 8-10 inches fairies; luminescent with wings 2. Elf-like blue hat/red jacket	Stick men of light ¼ inch tall, no faces, talking 2. Giant Shadow figures	Nature-Beings soul presence – connected to all other similar trees –Rock presenseN
<b>Proximity</b>	30 feet	Same room, nature	2 feet	30-40 feet	30’	Few Feet,	Few inches	immediate
<b>Making contact?</b>	Eye contact	conversations	No	No	3-D –No Imaginal – messages of world healing	Imaginal messages 3-D: Eye contact	3-D – Yes, talked high vices; Inter-realmly comforting	Nature-Beings messages of World healing
<b>Duration</b>	Less than 60 seconds	variable	About 45 seconds	Less than 60 seconds	3-D 1-2 minutes Imaginal – longer;	Imaginal – minutes 3-D: 10 sec	3-D- several minutes	Imaginal 2-25 min (indeterminate) Vancouver tree/rock - 10 minutes
<b>Corroborated</b>	YES-sister	No; if yes-wife	YES-spouse	YES with subject #5	YES with subject #4	YES Reiki coach No	NO;	NO; Perhaps

<p><b>A.</b> <b>Context: Beliefs, Mythology</b></p>	<ol style="list-style-type: none"> <li>1. Ancestry not seem relevant</li> <li>2. Age not issue but memory endures</li> <li>3. 3/8 were Open to believing and one was confirmed believer before event</li> <li>4. 3/8 were open to the possibility of fairies being “real”</li> <li>5. 2/8 subjects did not believe in fairies prior to encounters</li> <li>6. Of all 16 parents and 2 grandparent talked about in interviews, only 5 were believers; three subjects had parents/elders who were believers they were exposed to growing up</li> <li>7. Informants tend to be Helpers &amp; Healers</li> </ol>
<p><b>B.</b> <b>Context: Setting- Temporal/ Physical</b></p>	<ol style="list-style-type: none"> <li>1. 7/14 fairy encounters happened at dusk or dark</li> <li>2. Fairy-Friendly environments –trees in or near 11/14 events</li> <li>3. Tall grasses for humanoids</li> <li>4. Of 14 fairy visits, 4 happened in a bedroom or hotel significant</li> <li>5. Water not present or not remembered in 6/12 experiences</li> <li>6. Inches to yards away – close enough to be seen. “20-30 feet”</li> <li>7. Subjects experienced fairies when alone only 4/14 times; In 10 of 14 reports subjects were with at least one other person and 6 of these encounters were corroborated.</li> </ol>
<p><b>C.</b> <b>Content: The Event</b></p>	<ol style="list-style-type: none"> <li>1. Mixed events types – various beings, various settings and various duration eality was often approximately 45sec-1 minute in duration: lost track of time</li> <li>3. Imaginal experiences tended to be longer. Subjects reported they – lost tra</li> <li>4. Third dimensional reality – 10/14; Both 3-D and imaginal 3/14; one person</li> <li>5. 3/14 subjects reported “tiny yellow light fairies” in bedroom</li> <li>6. 6/14 (3-D) Humanoids - various: small flying sylphs, woodland man, gnomes reality 3-D; 1-third-eye).</li> <li>7. Tiny humanoids with wing, e.g. Blue luminescent (sylphs) seen 4/14 times, (i.e.2-</li> <li>8. Comforting, a sense of “normalcy” in experience. Shock, awe, elation. Excitement</li> <li>9. Tree/Great Beings auras, 3/14 informants who see in imaginal space – get messages that nature is alive,; Nature wants to connect with humans to heal the World.</li> <li>10. Idea shared that the ability to see increases with time and practice with adults</li> <li>11. 3/5 Believers - 4 were surprised, did not ever expect to see a real fairy.</li> <li>12. Evidence convinced subjects that event and fairies are real in 10/14 events.</li> </ol>

**D.  
Musings: How  
Beliefs Changed**

***Overall Emergent Themes - Beliefs***

1. Seeing confirmed belief
2. Common sentiment voiced: “I just knew it was real.”
3. A visceral gnosis or knowing that fairy beings are real whether 3-D or not; 5/8 subjects (plus the subjects 9-16) had belief confirmation by evidence.
4. “I have not told lots of people - tell people who have an interest and belief but not ‘nonbelievers’” i.e. cautiousness, fear of recrimination
5. Believe that intuition and ability to “see” increases over time that children do not need training
6. Recurring messages that Belief that Nature-Beings or fairies would like to communicate with humans who present themselves openly to nature.
7. “The world flows with magic”, knowing there are fairie beings all around even if can’t see them – still so much humans do not understand.
8. Belief that there is room in world for all beliefs – fairies do not compete with religion.
9. A fairy event can changes or shapes their lives- Of the 8 adults who reported fairy encounters 5 followed the subsequent impulse to become involved in either spreading the word about fairies communicating with humans, or healing planet, or both. The two youngest fairy seers Julian and Jenna are both very involved with nature and healing, and are headed in career directions of compassion. Isobel is a healer of people and animals as a nurse and busy volunteer.