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Fair Folk

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Fair Folk

By Jamie Good

*Introduction,
Character List,
Synopsis, & Outline*

Introduction

This is not my actual project, but rather a placeholder that I am submitting in place of an actual project (the revised novel) I am planning to publish in the future. This is a rough outline for a full-length novel centering my research about Celtic mythology and Celtic Pagan fairy lore. It is still in the process of revision and more changes, revisions, additions, and subtractions are to come. The plot and character movies are still in the process of being fully developed.

Synopsis

Three children, Molly, Cal, and Jack, are abducted into the fairy realm. Molly and Cal are taken in order to learn about fairy customs, as they previously were unaware of fairies and were accidentally disrespectful. Jack is taken for his excellence in sports, as fairies will occasionally abduct humans to referee or participate in fairy sports.

While in the fairy realm, the children meet a series of mythological creatures and monsters, as well as many different kinds of fairies. The children find themselves in all kinds of dangerous situations as they encounter these beings, serving as a vehicle for Celtic fairy tale retellings (the children are the main characters in each of these fairy tales). As each fairy tale resolves, another quickly unfolds. In between these fairy tale plot lines, the children and fairies play sports or visit rural Irish families, to either reward or punish those families according to how respectful or careful that family was toward fairy rules and customs.

The fairy tales themselves are carefully preserved and retold, keeping as close to the original Celtic Pagan stories as possible, while removing the more harmful or problematic aspects of the fairy tales (including ableism and domestic violence).

Included fairy tales: Molly Whuppie (Hansel and Gretel), The Soul Cages (The Little Mermaid), The King of Ireland's Son (Snow White and the Seven Dwarves) and the Tortoise and the Hare.

Character List

- **Molly**
 - One of three main characters, twelve-year-old, slightly reckless in an attempt to prove independence, argumentative
 - Molly's name comes from "Molly Whuppie," a fairy tale included in the novel, as the main character's name is Molly.
- **Connal (Cal)**
 - One of three main characters, ten-years-old, people-pleaser, fairy-doctor-to-be, kind, sweet, naive
 - Cal's name comes from "The King of Ireland's Son," a fairy tale included in the novel, as the main character's (The King of Ireland's Son's) name is Connal.
- **Jack**
 - One of three main characters, fourteen-year-old, under much pressure to be good at sports, doesn't have a sense of identity away from sports
 - Jack's name comes from "The Soul Cages," a fairy tale included in the novel, as the main character's name is Jack.
- **Tadgh (Tiny)**
 - The leader of the trooping fairies, which makes up the majority of fairies in the fairy colony where the children stay. Tiny is a bit bossy and uptight, but also cares deeply about his fellow fairies, and the children as well. Tiny serves as the "explainer" of what's going on, as his name means storyteller, though his explanations are usually senseless and confuse the children more.
- **Lilith**
 - A pooka fairy, a kind of "wilder" fairy that is less rule-governed and concerned with morality. In Irish folklore, pookas are responsible for the majority of mischief and mayhem that happens to rural Irish farms. Pookas are more childish and high-energy than trooping fairies, and are known for their shapeshifting abilities.
 - Lilith's Biblical name is a nod towards
- **Turlough (Turly)**
 - Another pooka belonging to the fairy colony, and Lilith's nemesis. Turlough means "instigator" or "trouble=maker."
- **Parlan**

- A Fenodyree, a type of fairy that can harvest an entire field of wheat in a single night. Parlan becomes one of the six helpers (seven dwarves) in the “King of Ireland’s Son” retelling.
- **Ula and Miren**
 - Two merrow women (Irish mermaids). Merrows are considered to be fairies, and like trooping fairies, they have red caps.
- **Coomara**
 - A merrow man. Male merrows are much uglier than merrows, as along with human and fish, they are mixed with pig. Merrow men are often much more sneaky and malicious.
- **Bailey**
 - A clurichaun: type of solitary fairy who dwells in cellars or other places where alcohol is kept. Clurichauns are pests, volatile, mischievous, and constantly drunk.
- **Kelpie (name TBD)**
 - A Celtic mythological monster resembling a horse, with a wet, seaweed-like mane. In Celtic lore, Kelpies lured weary travelers onto their backs. The travelers would then be trapped as the Kelpie ran straight into the ocean, drowning their victim.
- **Dear-due (name TBD)**
 - A type of Irish vampire who rises yearly to lure men to their death. She can only be held off for a year by stacking stones over her grave.
- **The dullahan (name TBD)**
 - A type of Celtic mythological monster. The dullahan is a human-like headless horseman, who carries his head like a lantern. The head can see around trees and for miles. For a whip, the dullahan uses a human spine. Whenever the dullahan stops riding, someone dies.
- **A swan (name TBD)**
 - A swan is a type of fairy. This fairy later reappears for the “King of Ireland’s Son” retelling as one of the six helpers.
- **A brownie (name TBD)**
 - A household fairy who does domestic chores in exchange for cheese. This fairy later reappears for the “King of Ireland’s Son” retelling as one of the six helpers.
- **A nymph**
 - A type of river fairy. This fairy later reappears for the “King of Ireland’s Son” retelling as one of the six helpers.
- **The Green Man**

- A Celtic mythological being who appears to be half-man, half-tree. The Green Man is one of the few positive adult role-models in the story, and serves as a mentor and protector for the children. This being later reappears for the “King of Ireland’s Son” retelling as one of the six helpers.
- **The questing beast**
 - A creature with the head of a snake, body of a leopard (sometimes said to be a camel), legs of a deer, and haunches of a lion. This creature later reappears for the “King of Ireland’s Son” retelling as one of the six helpers.
- **First giant (Name TBD)**
 - The first giant the children encounter in the Molly Whoopie retelling. He intends to eat the children.
- **Next three giants**
 - The children encounter three more giants during their journey towards the King of Poison’s castle. These giants each bestow upon the children one gift: a magical cap, magical slippers, and a magical sword. The giants, afraid of the questing beast, do not make attempts to eat the children.
- **King of Poison (name TBD)**
 - An evil character and the only human villain. The King of Poison takes hostages, and then devises a series of tests for those who are sent to rescue the hostages. He is married to Carman, a Celtic witch, and the two murder hero-hopefuls through these tests.
- **The red man (name TBD)**
 - A henchman for the King of Poison. A fairy similar to a leprechaun or clurichaun in that they resemble tiny, middle-aged men, are ill-tempered, solitary, often drunk, and enjoy causing trouble. The red man acts as a Celtic bogeyman, giving nightmares to his victims.
- **Caorthannach**
 - A fire-spitting beast and another henchman for the King of Poison.
- **Carman**
 - Celtic witch, and wife of the King of Poison.

Outline

1. Chapter

- Introduced to Molly, a twelve-year-old only child who lives with her two parents who are resistant to her growing up. She is talked to and treated as a six-year-old, and as a result she grows increasingly sneaky and reckless in trying to prove her independence, bent on finding a way to grow up despite her parents' tight restrictions.
- Molly's parents go out, leaving her with an elderly neighbor for a babysitter. When the babysitter falls asleep, Molly sneaks out of the house to climb a tree her parents told her not to (for several reasons, the tree being thorny and across the street, Molly not being allowed to cross the street herself). Neither Molly nor her parents realize the tree is a thornapple, a tree sacred to fairies and where fairies often inhabit. At exactly noon (noon being important as it is one of the four times a day where the veil between the human and fairy world thins, along with dawn, dusk, and midnight), Molly climbs the tree and is taken into the fairy world.

2. Chapter

- Introduced to Connal (Cal), an eleven-year-old and the fourth-youngest of six. Cal often feels like a burden to his struggling family, and as though he can never do enough to help or impress his parents. While Molly feels as though her parents intentionally try to see her differently, Cal feels as though his parents don't see him at all, and he is a chronic people-pleaser.
- Cal learns through a friend that treasure is apparently buried underneath the grassy hills across town, and he and the friend take off on bicycles just before lunch to have a poke around. Reaching the hills, Cal immediately starts digging while his friend catches his breath, not knowing that he is disturbing fairy mounds, raised circular mounds of Earth that fairies inhabit. Like Molly, at exactly noon Cal is taken into the fairy world.

3. Chapter

- Introduced to Jack, a thirteen-year-old (nearly fourteen) and the youngest of three. Jack has two very successful, much older siblings, one who is an artist and the other who is an academic. Jack feels pressure from everyone in his life, himself included, to be as successful as his older siblings, and when it is discovered that he is naturally athletic from a young age, Jack spends the next decade in grueling training for a variety of

sports, his parents hoping that athletics recruiters will notice him. Jack feels as though he has no other identity than as an athlete.

- Unlike Cal and Molly, Jack isn't taken into the fairy world through any fault of his own. Fairies often need human referees or players for their own sports (fairies are very devoted to a variety of sports including hurling, field hockey, horse racing, and football). In the middle of an incredibly high-stakes game for Jack, in which several recruiters have come out to watch him, Jack is taken at exactly noon into the fairy realm to be a referee for a game of hurling. Jack is the only one of the three children to be abducted into the fairy realm through no fault of his own, highlighting the strange and mysterious anarchic ways in which fairies work.

4. Chapter

- Molly, Cal, and Jack all find themselves shrunken to fairy size (between three to six inches) and in the fairy world. Molly, an avid reader, is the more imaginative one of the three and immediately jumps to the conclusion that they have shrunken. Cal is inconsolable and bewildered. Jack assumes that he's had some sort of head injury or concussion or coma mid-game and that this is a sort of dream he's experiencing.
- The children meet Tiny, whose name is a nickname of Tig, short for Tadgh which means poet or storyteller. Tiny is the self-appointed leader of the group, but in the way that some kids are the hall monitor of the classroom, and he doesn't actually have authority over the chaotic colony of fairies that the children eventually meet. While most fairies are notoriously unhelpful and dislike having to explain customs (and often give vague, confusing answers), Tiny relishes in launching into long stories and explanations, often with too much information.
- Tiny gives them small amounts of information, but he is largely upset with Cal and Molly for their disturbances to the fairy realm and their resulting ignorance of fairy customs. Jack, still believing himself to be in a dream, stays quiet for fear of the dream turning into a nightmare, and not being able to wake up due to his being in a coma.

5. Chapter

- Children are introduced to the pooka fairies of the colony: Lilith and Turly (short for Turlough, which means instigator). Pookas have historically been solitary, demonic fairies but in recent centuries have become much more tame.
- Molly is reprimanded for speaking disrespectfully towards fairies, and her mouth is filled up with sticky honey so that she can't pry her teeth apart, a play on the human custom of putting soap in one's mouth after swearing.

6. Chapter

- Fairies play gaelic football, with Jack as the referee and Cal and Molly as team players. Here they learn other bits of info about fairies, such as that they are highly competitive, very strong, can't tell lies, and bicker terribly. In this chapter quickly learn that there aren't really many rules in place other than vague age-old rules that seem to have extreme consequences, and there isn't really any kind of government in place.

7. Chapter

- It's dusk by the time the game of football ends, and the score has been argued and debated over. Dusk, being one of the "thin times" is when the fairies travel to the human world, where they collect food that has been left out for them (fairies do no cooking of their own), and reward or punish country people depending on their treatment of the fairies. This is what the country people refer to as good or bad luck, but really it comes down to how much they are aware of and respect fairy customs.
- The fairies and human children all hold hands to circle around the inside of a ring of mushrooms anti-sunwise nine times, the reverse of what one should do to enter the fairy realm (nine times sunwise outside of the ring). Once in the fairy realm, they begin traveling from house to house.

8. Chapter

- Attend to luck. Children come to learn that there is no such thing as luck, only pleasing or displeasing fairies, and the resulting reward or punishment. Children are offered bits of food while they are in the human realm, as they won't be able to eat any food once they are back in the fairy realm.
- Example of human wrongdoings warranting bad luck:
 - Throwing out dirty water at night
 - Not keeping the family hearth/fire going at night
 - Not leaving out food for fairies
 - Treating the land/Earth poorly
 - Speaking ill of fairies
 - Treating animals poorly
 - Leaving out food with meat in it for fairies (fairies are vegetarians)
- Resulting bad luck:
 - Crops failing
 - Animals no longer producing milk/eggs (Pookas can scare chickens/cows into no longer producing)
 - Permanently wet logs so that the house fills up with smoke when fire is lit
 - Stolen/freed animals
 - Windows that stay permanently shut/open

- Dirtied drinking water
- Resulting good luck (essentially, when humans have not done anything to warrant bad luck, they are rewarded for good luck)
 - Gifted a sacred completely white cow (idea: fairies steal a cow from one family who deserved bad luck, and then the fairies turn the cow into a bright white and gift it to another fairy)
 - Doubling crops overnight
 - Humans waking to find their crops neatly harvested and stacked for them
 - Animals producing double
 - Finding something of value in the land
 - Protection from other bad spirits

9. Chapter

- Continuation of the last chapter. Children meet Parlan, a Fenodyree fairy who can harvest an entire field of wheat in one night. He can run extremely quickly, and he later reappears as one of the six men in the retelling of Snow White and the Seven Dwarves / King of Ireland's Son.

10. Chapter

- At midnight, the fairies come back to the fairy realm for feasting, music, and dancing, their three favorite pastimes. The fairies feast nightly, always followed by music and dancing. The children learn that they can't eat any food while in the fairy realm, otherwise they are unable to ever return back to the human realm as humans (another age-old rule with extreme consequences). While this upsets them, the music and dancing is so captivating and enchanting that they soon forget all about their empty bellies and become completely wrapped up in the songs, which tell of fairy history. The children learn that the Celtic fairies were originally descended from an ancient race of gods, the Tuatha Dé Danann.

11. Chapter

- The children hear the tale of the defeat of the Tuatha Dé Danann by the Milesians, who are the people of Ireland today. They also learn that not all fairies come from Tuatha Dé Danann, and that many of the fairies of this colony they are stuck with were once humans who came to the fairy world and couldn't leave again.

12. Chapter

- Fairies play a different game of sports, but Jack joins in. As a referee, a swan (a type of fairy disguised as the bird) is the referee, since they are known for their long necks and good eyesight. The swan comes back again in the snow white tale.

13. Chapter

- The sports last until the next dusk, where again the fairies attend to luck. Rather than transporting between realms via a mushroom, they travel to the shoreline of the sea, where they meet two merrows (a sea fairy), Ula and Miren. Ula is the more friendly merrow and the one to communicate with Tiny through gnomonic poems, rhyming poetry which seems to be an idiom or proverb but means something completely different to a fairy. To the children, it sounds like nonsense, as if someone were to respond to a question with an unrelated piece of advice.
- Miren is wary of the human children and unfriendly. Merrows wear a red cap, allowing them to live in the sea (many other types of fairies, including pookas, brownies, and the trooping fairies (such as Tiny) are afraid of the ocean, and will not step foot into it), but merrows can discard their red caps to come ashore, adopting a human figure while on land. Men will sometimes hide or steal these red caps so the merrow women are forced to stay ashore and live with the man. Miren has had her red cap stolen once before.
- The merrow women are quite scary in appearance. Their faces are triangular and wide, with stretched lips and eyes far apart. In place of ears, they have long, almost dog-like fins, with another fin on the crown of their head. Long, thin and flat fins replace their arms. They have long green seaweed-like hair and long, sharp pointed green teeth. Despite this, merrow women appear to be quite beautiful to men who find women attractive, as merrow women take the illusion of a human woman rather than the merrow. Merrow men are even uglier, being half-pig with small, beady eyes and pig snouts, so the merrow women seek out human men.

14. Chapter

- Fairies and children attend to luck.

15. Chapter

- Continuation of last chapter. The trooping fairies acquire another fairy, a clurichaun (see character list) named Bailey.

16. Chapter

- Children and fairies return to the seaside to cross back from the human world to the fairy world. There, rather than Ula and Miren, a merrow man awaits named Coomara. Coomara offers his cap to Cal, asking him for help (not sure what this could be yet). Cal, not wanting to displease the fairy, accepts and travels with Coomara (merrow men

are not bound to their red caps in the way merrow women are, and the red cap allows Cal to travel underwater).

- This happens too quickly for the trooping fairies to intervene, and, being deathly afraid of water, they are unable to go after Cal. Ula and Miren resurface, having just seen Coomara take off with Cal. In their gnomish verse with Tiny translating, they warn that Coomara is a soul-catcher, meaning he steals souls and keeps them in glass jars in his home, calling them “treasures.”

17. Chapter

- While the fairies discuss Cal’s fate, Molly steals Miren’s cap again, ready to take off to rescue Cal. This is thwarted quickly into her journey when she encounters the fomori, a type of one-eyed, one-legged, armless demon¹ who cannot be looked in the eye without a resulting death or harm. In this case, Molly looks into one of the fomori eyes (they roam the bottom of the ocean floor, and Coomara lives below the ocean floor, in a kind of reverse-sky situation where the ocean arches above his home like the sky would). Coomara has a kind of deal with the fomori, who are burdened by the task of having so many victims, and so when Molly is stunned by the giant fomori eye, she is given to Coomara, who puts her soul into a glass jar next to Cal’s.

18. Chapter

- Back on land, the fairies are even more distressed, as now two of the three children (that the fairies feel halfway, but not all of the way, responsible for) are missing, and Miren is furious, having had her cap snatched again. Miren demands that one of the trooping fairies give her their red cap, as it was “their” human who stole hers, meaning that the trooping fairy would have to venture into the ocean. It’s decided that Jack and two fairies will go, one of the fairies giving their cap to Miren and the other to Ula, who will give her cap to Jack. The fairies have an argument but eventually settle on a household brownie, Bo, as brownies have a more intimate knowledge of homes, and Bailey, a clurichaun who is promised a perfectly good cellar in Coomara’s house to inhabit.

19. Chapter

- Jack, Bo, and a drunk Bailey dive down into the ocean to go to Coomara’s house. Coomara invites them inside eagerly, seeing an opportunity to collect another soul (Jack’s). Once inside, Coomara offers them drinks, which Jack and Bo decline but Bailey accepts, and Coomara and Bailey become steadily more drunk. Bo, being a brownie, asks household-related questions, and Coomara excitedly gives them a tour of

¹ With this, it is important to include positive disability representation elsewhere in the story, so that the only representation of someone with a physical deformity isn’t someone who is also a villain.

the house, eventually coming to the cellar, where Bailey moves in, and then the closet of treasures.

20. Chapter

- Jack and Bo quickly free the souls from the jar, while a drunken Coomara grapples with trying to move Bailey out of the cellar (once a clurichaun has inhabited a cellar, it is nearly impossible to remove them without fairy or fairy doctor intervention).
- Back on land, Molly returns the red cap to Miren, who gives Bo his red cap back, and Jack returns his to Ula's. Because Bailey has stayed below, there is an extra red cap to spare, and Miren is given the spare to prevent being trapped on land should her cap ever be taken again. The fairies and children all return back to the fairy world.

21. Chapter

- Fairies play another sport, and at dusk go to a riverbank, another thin spot. Here they meet nymphs, another kind of fairy. One of the nymphs (name TBD) will return at the end of the story as one of the six “dwarves” in the snow white version of the story. Fairies inform children that if they return to the human world, rivers are one of the easiest ways to slip respectfully into the fairy realm as a visitor, rather than the captives that they are now.
- Fairies continue on with attending to luck. During this time, Turly turns into a bogeyman to give sleeper's bad dreams (mostly those who deserve it through some misdeed or another, but fairies are unreliable and randomly malicious). He also pushes traveler's into ditches, again seemingly randomly but I'm sure they deserve it through some convoluted way.

22. Chapter

- Part of attending to luck is checking for stacked stones. People will stack stones or logs (usually in fours) where they are hoping to build a home or some other sort of property. If come morning the stones/logs are still standing, it is okay to build. If the stones have been meddled with, it means the fairies do not approve of the location as it's likely on a sacred sight.
- Another instance of stone stacking is to prevent an Irish vampire known as the Dear-due, a female demon that seduces men and then drains them of their blood. Now The vampire rises once a year, using her beauty to lure men to their deaths. To prevent the undead from rising from the grave, people stack stones over her grave to hold her rising off until the next year. A reference to this is made by the fairies but misinterpreted by Molly, who knocks over the stones thinking that she is demonstrating her independence and knowledge of fairy lore, freeing the dear-due.

23. Chapter

- The dear-due follows the human children and fairies as they continue to attend to luck. Cal catches sight of her and feels drawn to her without really understanding why. Jack, not seeing the dear-due but knowing that something is wrong, goes back after Cal, and both are captured and taken to her cave.

24. Chapter

- Molly realizes her mistake in freeing the dear-due, and she and the fairies go to rescue Cal and Jack from the cave. This is a pivotal moment for Molly to realize that it is okay to ask for help. There has to be some kind of justice for the dear-due, but unsure what this is. Perhaps she is buried again.

25. Chapter

- Fairies and children travel back to the fairy world, where the feasting, dancing, and music commence. This story is a Celtic retelling of the fairytale Rumpelstiltskin, except Rumpelstiltskin is not a devil but a pooka named Terrytop. Rather than wanting Duffy's child or jewelry/material things, he wants Duffy to come back to the fairy realm with him if she cannot guess his name. Old Bet, a fairy doctor and friend of Duffy, tells Duffy to leave out mead for Terrytop, which he cannot resist drinking, and Terrytop becomes so drunk he blurts out his name to Duffy, and she is able to "guess" correctly.
- Terrytop is not a part of the fairy colony, but is a cousin of Turly's.
- The point of this story is to introduce the children to the concept of fairy doctors. Fairy doctors are humans who have spent time in the fairy world, or who have had fairy companions come to them in the human world. With fairy guidance, they learn about medicinal herbs, fairy rules and customs and practices, and other ways of natural healing and fortune. Fairy doctors are consulted for ailments ranging from colicky babies to failed crops, and their intimate knowledge of fairies and herbal medicines make them invaluable resources to a community.
- This is foreshadowing for Cal later becoming a fairy doctor, as well as to not make bets with fairies, as most do not end up as lucky as Duffy.

26. Chapter

- A continuation of the past chapter.

27. Chapter

- Before attending to luck, fairies take children out hunting. Hunting is another fairy sport, typical to the style of hunting of medieval times, with hound dogs and horses and archery. Fairies, being vegetarians, do not hunt animals, but will pretend to hunt Lilith and Turly, who can shapeshift into various animals. Fairies cling onto horses and hound dogs, so it would look as though the horses and dogs are being guided and

commanded invisibly, as fairies (and their human captives) are invisible to most naked human eyes.

- Molly has an argument with Tiny, and wants to switch horses. A horse appears and Molly, too angry at Tiny to realize that there is something off about the horse, climbs on, not noticing that the horse has red eyes and a soaking wet mane.

28. Chapter

- The horse Molly climbs on to is not really a horse but a Kelpie, a type of demonic monster that resembles a horse with a soaking wet mane. In some lore, Kelpies have seaweed for hair, or are a greenish-blue, but as fairies only go hunting in the nighttime, Molly can't see or detect anything off about the horse except for the wet mane.
- Kelpies trick humans into climbing on to them, usually weary travelers who are relieved to see a lone, tame horse, and then once the human has climbed on the human finds that they can't get off again. The Kelpie then takes off running straight into the ocean, not resurfacing until the victim has drowned.
- Jack sees this happen to Molly and wants to redirect his horse to follow her, but still the fairies prevent him, being afraid of the ocean (even more so after the near-death experiences of Cal and Molly).

29. Chapter

- Fairies, Jack, and Cal encounter the dullahan, another kind of Celtic demon. The dullahan are headless horsemen who ride holding their heads like lanterns, the heads allowing them to see in all directions for miles on end. When the headless horsemen stop riding, someone is to die.
- The dullahan make a deal with Jack that they will bring Molly back to them (from Kelpie) if he can keep up with them. Jack forgot the foreshadowed advice from previous chapters about not making bets with fairies, and being naturally athletic and gifted with sports, confidently makes the bet, thinking horse racing is no different.

30. Chapter

- The dullahan are able to see around trees and other obstacles in the forest (using their head lanterns), where Jack cannot, and he's unable to keep up with the dullahan, who have to stop to let him catch up. Because the dullahan stopped, someone has to die, and Jack is snatched up.
- Jack is taken away by the dullahan and delivered to the household of a giant family, where Molly is located as well. Similarly to the Coomara/fomori relationship, other Celtic demons/monsters have struck deals with one another. Humans are a delicacy in giant cuisine. Jack and Molly are locked in a giant play room and given plenty of rich food.

31. Chapter

- Meanwhile, Cal and the fairies travel to the giant's house to rescue Molly and Jack. This is the beginning of the Molly Whuppie retelling. Lilith and Turly spotted the dullahan taking Jack to the giant's house, having shapeshifted into ducks (or some other commonly hunted bird). Turly is less reluctant to help out but Lilith, seeing an opportunity for excitement, eagerly leads the trooping fairies to the giant's house.

32. Chapter

- Cal knocks on the door of the giant's house, the fairies hidden from sight. The giants snatch up Cal too, putting him in the same room as Molly and Jack. The fairies stay in the room as well, giving advice to Cal.
- The giants are saving Molly, Cal, and Jack for an upcoming feast in three days time.
- At night, the giants come up to put Molly, Cal, and Jack to bed. Giants keep some humans for servants or entertainment (not for food), and to distinguish eating guests from non-eating guests, eating guests are adorned with necklaces and crowns and garlands of herbs (as one would cover meat in herbs like rosemary and sage), whereas the humans kept for chores or entertainment are given real gold.
- The fairies bring Cal herbs of protection to swap their garlands for (such as dill and lavender, which provide protection from evil spirits). However, Cal only had time to carefully mend Molly's herbal necklaces.

33. Chapter

- In the morning, the giant's are very confused by the protective herbs. Molly no longer seems like a delicacy to them, and she is shoved out of the giant's house immediately and told to keep away from them, leaving Cal and Jack in the house. Molly stays in the woods nearby, where she meets the Green Man, another mythical celtic creature who resembles a strong, sturdy safe tree with a human face on the trunk. The Green Man allows Molly to climb up into his branches and sleep safely at night, away from the dangers of the forest.
- The next night, the situation repeats itself, and the fairies guide Cal into fairy magic or prior knowledge about giants (essentially, training Cal to become a fairy doctor), and Jack is freed as is Molly. He spends the day safely in the Green Man's tree branches with Molly.

34. Chapter

- With more fairy guidance, Cal finally frees himself, but the giants chase after him on foot. Using various herbs, Cal is able to build some kind of herbal bridge across a canyon, where he narrowly escapes, but the bridge is unable to support the giant's weight, who falls and is trapped in the canyon.

35. Chapter

- Continuation of previous chapter
- The fairies and human children all return back to the colony, and all celebrate with a game of curling.

36. Chapter

- Fairies and human children cross over to the human realm through standing stones. Lilith, still feeling wound up from the giant excitement, is extra feral and unwilling to listen or cooperate, and is further egged on by Turly.
- As Lilith becomes less and less manageable, she eventually hits a point where she agitates other Celtic mythical creatures past a breaking point. She is snatched up by the King of Poison (a Celtic mythical King) and taken as prisoner.

37. Chapter

- Now, it is up to the three children to rescue Lilith. This serves as an unintentional and unacknowledged final test, where without knowing it the three children are proving that they have listened and learned and fully understand fairy customs and rules, and are thus ready to return to the human world.
- Ravens, bringers of both prophecy and doom, come to tell the three children that they must travel far and wide until they come to a castle decorated with skulls and a red moat, inside of which a girl with black hair, red cheeks, and teeth-white skin is kept. The fairies recognize this to be the castle of the King of Poison, and the children know the girl to be Lilith, who, in her humanish-fairyish form, has long black static-y hair, teeth-white skin, and a flushed sweaty face from always running and jumping and tearing around. The children and fairies begin their journey, only having a vague idea of where the castle is located. This is the beginning of the Snow White / King of Ireland retelling.

38. Chapter

- Along the way, the children meet the Green Man again, who tags along with them, having made friends with the children and wanting to help them.

39. Chapter

- Further along the way, they meet the swan from earlier (name still TBD) who has lost her mate. The swan tags along too, hoping to find her mate. The swan, being able to fly higher, is able to steer them in the right direction, also knowing vaguely where the castle is.

40. Chapter

- Lastly, they meet a nymph from earlier (name still TBD), who tags along as well, wanting revenge on the King of Poison for poisoning some of the rivers.

- At this point in the journey, five of the six helpers (rather than seven dwarves) have fallen into place. From the original King of Ireland story:
 - i. The green man (his own character)
 - ii. The eyeman (a swan)
 - iii. The ear man (a brownie from the trooping fairies)
 - iv. The footman (this is parlan--the harvester from the trooping fairies)
 - v. The blowman (a nymph)
- All that is left is to acquire the strongman (who will later be the questing beast)

41. Chapter

- The fairies (including five of the six helpers) and children encounter a questing beast, who will become the strongman of the group. A questing beast has the head and neck of a snake, the body of a leopard, the haunches of a lion, and the feet of a deer. Its name comes from the great noise that it emits from its belly, barking like thirty dogs.
- The questing beast is wounded and Cal, putting his fairy doctoring to practice, heals the questing beast, who becomes loyal to them, continuing on the journey with them.

42. Chapter

- The children, fairies, and questing beast encounter three consecutive nights of bad weather. Unable to lodge safely or comfortably in the Green Man's branches, they decide to seek shelter in the home of a giant, who deeply fears the questing beast and the fairies, keeping the children safe.
- The fairies know that giants have a plethora of magical objects in their home, and, pushing their luck with the questing beast, ask the giant for a cap. The giant agrees, and pulls out a series of fancy caps, but the children, feeling guilty for taking advantage of a giant (even if they were nearly eaten by other giants), insist the oldest, rattiest cap will do.
- In the morning, the bad weather has passed, and the fairies, children, and questing beast continue on their way, magical cap in tow.

43. Chapter

- On the second night, bad weather falls again, and the children find lodging in the home of a second giant, where they ask for a pair of magical shoes. The giant, having only giant shoes, has two of his household leprechauns make the children a pair of shoes, as leprechauns each will only make one shoe, always for only one foot. Together, they can make a left shoe and a right shoe.
- The leprechauns (identified with some very antisocial personality traits, including being short-tempered, cunning, doubletalk and a liking for their own company. Always

make only one shoe) fight nearly the entire time, and several times the children have to break up a fight between the leprechauns.

- In the morning, the bad weather has passed, and all continue on the journey.

44. Chapter

- On the third (and last night) of bad weather, the children and fairies find lodging in the home of yet another giant. This time, they ask the giant for a magical sword (all three items the fairies advised the children to ask for). In the morning, when the weather is better, they set off again.

45. Chapter

- At last, they reach the King of Poison's castle! The King of Poison comes out to greet them and hear their pleas to release Lilith. The King of Poison agrees, but only if the children can pass a series of tests. The children learn that the skulls decorating the castle are those of previous travelers who have tried and failed his tests.

46. Chapter

- The first test: The King of Poison gives Molly a pair of scissors, and tells her to return them to her in the morning. If she doesn't, they will be turned away from the castle. This seems easy, but the King sends a red man to give Molly bad dreams. The red man gives both Molly and the King nightmares (the red man being kind of anarchic and finding sneaky ways to cause mischief while technically obeying orders) and so the King is unable to steal the scissors back from Molly, as was his original plan. In the morning, Molly returns the scissors.
 - i. The fir dearg, or red man, is another solitary mischievous fairy said to dress always in a red coat and a red cap. The fear dearg was blamed for household accidents, and for bringing bad dreams at night. The Far Darrig - "The Red Man" - is a near relation to the Leprechaun, but he dresses in red from head to toe and, much amused by mortal terror, he's been known to give his victims terrifying nightmares.

47. Chapter

- The second test: The next day, the King gives Jack a comb, to be returned in the morning. Rather than rely on the red man (lesson learned, see previous chapter), the King puts a sleeping pillow under Jack's pillow, and successfully steals the comb back. The fairies too are affected by the sleeping thimble, and none stir except for the Green Man, as trees are much too ancient and wise to be affected by cheap magic tricks. The green man puts the magic cap on (of invisibility) and the magic shoes on, which will take him to any place he can think of. The Green Man thinks of the King of Poison's

bedroom, and steals the comb back, placing it back under Jack's pillow. In the morning, Jack returns the comb, passing the King's test.

48. Chapter

- Third test: The King of Poison panics and raises the stakes higher. He gives Cal one night to return the comb the next morning, attached to the head of whomever last used the comb. If not, Cal's, Molly's and Jack's heads join those decorating the outside of the castle.
- This time, the comb is locked away under a chest, and guarded by Caorthannach (a Celtic demon who spits fire), a henchperson to the King of Poison.
- Cal uses protection herbs to avoid the dark magic of the sleeping thimble, and along with the green man, the two set out to find the comb. Cal takes the sword, shoes, and cap, and transporting himself to the locked box. Cal needs to get through Caorth. to the box but finds himself unable to harm her. The Green Man, however, has no such qualms, having recognized Caorth. as the one who has been poisoning the rivers and waters. With Caorth. out of the way, Cal uses his sword to slice through the chains wrapped sixty (!) times around the chest and retrieves the comb. They then transport to the bedroom King of Poison, whom the Green Man beheads while the King lays in slumber.

49. Chapter

- Fourth test: Carman (Celtic witch²), the wife of the King of Poison (making her the Queen of Poison) wants to avenge her husband's death. She devises another challenge where the punishment of losing is death. She tells the children and fairies that there is to be a race to fetch a bucket of water from a well across the country. The children/fairies will send one of their runners, and she will send one of her people as a runner, and the first one to fetch water and run it back is the winner. The children/fairies pick Parlan (the wheat harvester from an earlier chapter), and Carman sends an old man.
- Parlan and the old man set off together. Parlan easily takes the lead, fills his bucket, and was nearly back from the well whereas the old man had only just started.
- The old man convinces Parlan to sit down and rest for a while. Parlan goes to lie down, and the old man places another thimble of slumber under Parlan's head.

50. Chapter

- Back at the castle, the fairies sense something is wrong. When Parlan isn't back after several hours, they realize something has happened. They ask the brownie to try and

² Important also that there is positive representation of witches/Pagans so that the only representation of witches isn't negative

hear Parlan running, but he can't. He can only hear snoring, and the racing steps of the old man. They ask the swan to fly overhead and see if she can spot Parlan. She reports back that he's fallen asleep with a sleeping thimble underneath his head. She dives down, removing the thimble with her beak.

- Parlan sees that the old man emptied his bucket of water while Parlan slept, and that there isn't enough time for Parlan to make it to the well and back and still beat the old man.
- The nymph intervenes, using her powers of controlling water to empty the old man's bucket of water too, giving Parlan an even playing field and time to return to the well, as now the old man must turn around as well.
- Parlan returns with a full bucket of water before the old man.

51. Chapter

- Carman is furious and devises a fifth test: someone from the human/fairy gang must walk through three miles of needles. The fairies/humans select the questing beast, who has nimble deer legs and small hoof feet, and can easily step between the needles (fairies are very afraid of needles, and will not go near them).

52. Chapter

- At last, Lilith is released, but not without a final test. Snakes erupt from Lilith's mouth when she sees her fairy family, but the questing beast barking is enough to stun the snakes, and the beast opens up its snake mouth wide enough to swallow all of the stunned snakes, as well as Carman herself.

53. Chapter

- The fairies collectively decide that the children have been in the fairy realm for long enough to properly learn about fairies and their customs, and to pass that knowledge on to other humans. The children are given the choice to stay or go. Cal, having learned how to help others in ways that are actually useful (fairy doctoring), and having confidence that he is not a burden and has value outside of people-pleasing, leaves. Jack has learned that he does actually care about things outside of sports and success, and he found joy in sports and food outside of extreme competition and grueling training. He feels confident that he is still a respectable and successful person without having massive accomplishments. Molly realizes that she doesn't actually want to grow up, she just wants to be seen and validated and trusted, and when to ask for help versus when to be independent.

54. Chapter

- Having learned these lessons, Molly and Jack stay, while Cal goes back to the human world, though it is hinted that Cal will return again later, as fairy doctors often do.