



1
00:00:08,720 --> 00:00:06,400
okay this is an incredible honor and I

2
00:00:11,450 --> 00:00:08,730
one of these people get choked up real

3
00:00:13,850 --> 00:00:11,460
easy so I'll just leave it at that but I

4
00:00:19,160 --> 00:00:13,860
it's one of the great honors of my life

5
00:00:21,200 --> 00:00:19,170
and thank you very much now the subject

6
00:00:25,300 --> 00:00:21,210
of my lecture comes out of questions

7
00:00:28,550 --> 00:00:25,310
that I've puzzled over for a long time

8
00:00:32,089 --> 00:00:28,560
for example why is the follow geez

9
00:00:35,299 --> 00:00:32,099
extraterrestrial hypothesis so difficult

10
00:00:37,940 --> 00:00:35,309
to get a focus on when it at one time

11
00:00:40,850 --> 00:00:37,950
just looked logical in inevitable and

12
00:00:43,970 --> 00:00:40,860
what is the relationship of UFO reports

13
00:00:46,459 --> 00:00:43,980

to other extraordinary claims that

14

00:00:49,130 --> 00:00:46,469

figure in massive human testimony over

15

00:00:51,889 --> 00:00:49,140

many centuries our UFO is related to

16

00:00:53,860 --> 00:00:51,899

these phenomena or aren't they and what

17

00:00:57,340 --> 00:00:53,870

can testimony about other fantastic

18

00:01:02,209 --> 00:00:57,350

encounters tell us about UFO testimony

19

00:01:05,690 --> 00:01:02,219

the answers I find not surprisingly our

20

00:01:07,280 --> 00:01:05,700

bottomless lee complex and hardly suited

21

00:01:10,130 --> 00:01:07,290

to a talk it's supposed to last about

22

00:01:13,100 --> 00:01:10,140

half an hour but perhaps I can give you

23

00:01:15,219 --> 00:01:13,110

some idea of what I've concluded from a

24

00:01:18,499 --> 00:01:15,229

lifetime of research and reflection and

25

00:01:20,929 --> 00:01:18,509

perhaps I can communicate some sense of

26

00:01:23,450 --> 00:01:20,939

why I now find it more useful to define

27

00:01:26,510 --> 00:01:23,460

myself as an anomalous as opposed to a

28

00:01:28,819 --> 00:01:26,520

ufologist what I'm going to take a look

29

00:01:31,850 --> 00:01:28,829

at is two sets of extraordinary claims

30

00:01:34,370 --> 00:01:31,860

which predate the UFO phenomenon of the

31

00:01:35,899 --> 00:01:34,380

past decades these aren't the only sets

32

00:01:38,780 --> 00:01:35,909

I could have chosen but these happen to

33

00:01:41,749 --> 00:01:38,790

be two I've examined especially closely

34

00:01:44,120 --> 00:01:41,759

over the years it's my conclusion that

35

00:01:45,710 --> 00:01:44,130

they shed some light on the vexing

36

00:01:48,980 --> 00:01:45,720

questions that you follow just an

37

00:01:51,770 --> 00:01:48,990

anomalous deal with writing about

38

00:01:54,620 --> 00:01:51,780

Scottish fairy traditions in an academic

39

00:01:57,230 --> 00:01:54,630

work published seven years ago to

40

00:02:00,429 --> 00:01:57,240

British folklorists pleaded with no

41

00:02:03,200 --> 00:02:00,439

small hint of exerts exasperation it

42

00:02:05,300 --> 00:02:03,210

should be possible to believe one's

43

00:02:07,570 --> 00:02:05,310

informants without believing their

44

00:02:10,990 --> 00:02:07,580

explanations

45

00:02:13,540 --> 00:02:11,000

now another student of Scottish fairy

46

00:02:18,190 --> 00:02:13,550

traditions was the Reverend Robert Kirk

47

00:02:22,170 --> 00:02:18,200

who lived between 1644 and 1692 in his

48

00:02:25,330 --> 00:02:22,180

classic work the secret Commonwealth

49

00:02:27,490 --> 00:02:25,340

Kirk recorded the living lore of his

50

00:02:29,980 --> 00:02:27,500

parishioners and and other local people

51
00:02:33,970 --> 00:02:29,990
who were certain that they lived

52
00:02:36,760 --> 00:02:33,980
alongside a complex otherworldly order

53
00:02:40,090 --> 00:02:36,770
which in many ways parodied the society

54
00:02:44,800 --> 00:02:40,100
of human beings fairies Mary play music

55
00:02:47,050 --> 00:02:44,810
dance wage war farm own livestock ride

56
00:02:50,500 --> 00:02:47,060
horses and have a political order ruled

57
00:02:54,130 --> 00:02:50,510
by a queen the supernatural landscape

58
00:02:56,650 --> 00:02:54,140
over lies the natural one thus visible

59
00:02:59,620 --> 00:02:56,660
hills caves bodies of water and other

60
00:03:02,680 --> 00:02:59,630
natural features conceal the usually

61
00:03:04,630 --> 00:03:02,690
invisible race which dwells inside in

62
00:03:07,780 --> 00:03:04,640
what our time we would call another

63
00:03:11,770 --> 00:03:07,790

dimension or a parallel world one who

64

00:03:14,110 --> 00:03:11,780

passes voluntarily or involuntarily into

65

00:03:15,640 --> 00:03:14,120

the fairy realm has crossed the boundary

66

00:03:18,100 --> 00:03:15,650

that divides this world from the

67

00:03:20,830 --> 00:03:18,110

Otherworld we're not talking about

68

00:03:24,250 --> 00:03:20,840

Tinker Bell here for one thing fairies

69

00:03:26,620 --> 00:03:24,260

in traditional lore such as the ones

70

00:03:28,479 --> 00:03:26,630

that though the traditions that Kirk was

71

00:03:29,740 --> 00:03:28,489

familiar with don't have wings they

72

00:03:31,900 --> 00:03:29,750

don't have gossamer wings they have no

73

00:03:33,729 --> 00:03:31,910

wings at all they're generally said to

74

00:03:35,770 --> 00:03:33,739

be short in stature although some

75

00:03:38,860 --> 00:03:35,780

varieties were thought to be of human

76
00:03:41,280 --> 00:03:38,870
height you didn't want to encounter them

77
00:03:44,590 --> 00:03:41,290
they tended to be bad-tempered

78
00:03:47,259 --> 00:03:44,600
capricious easily offended and they

79
00:03:50,259 --> 00:03:47,269
often cause trouble for people who cross

80
00:03:52,810 --> 00:03:50,269
their paths and they didn't like to hear

81
00:03:54,330 --> 00:03:52,820
themselves talked about so you had to be

82
00:03:56,470 --> 00:03:54,340
very careful about what you were saying

83
00:03:58,210 --> 00:03:56,480
because they were invisible they could

84
00:04:00,490 --> 00:03:58,220
be listening to your conversation they

85
00:04:03,430 --> 00:04:00,500
didn't like to be called fairies so that

86
00:04:06,850 --> 00:04:03,440
people invented euphemisms like good

87
00:04:10,750 --> 00:04:06,860
neighbors Fair Folk the gentry the good

88
00:04:12,850 --> 00:04:10,760

people though well educated in a time

89

00:04:16,930 --> 00:04:12,860

when disbelief in fairy traditions was

90

00:04:21,009 --> 00:04:16,940

was widespread among elites Kirk himself

91

00:04:28,210 --> 00:04:21,019

held it there really was a literal real

92

00:04:30,100 --> 00:04:28,220

fairy land and in his analysis it was a

93

00:04:32,559 --> 00:04:30,110

place that existed somewhere between the

94

00:04:36,040 --> 00:04:32,569

earthly realm and the angelic realm it

95

00:04:38,020 --> 00:04:36,050

had elements of both and he he came to

96

00:04:40,119 --> 00:04:38,030

this conclusion not out of you know

97

00:04:43,089 --> 00:04:40,129

nebulous rumors and folklore and so on

98

00:04:45,879 --> 00:04:43,099

but out of the direct testimony of

99

00:04:47,920 --> 00:04:45,889

people that he judged credible who

100

00:04:49,869 --> 00:04:47,930

claimed to have had personal experience

101

00:04:51,820 --> 00:04:49,879

of it it's not clear whether Kirk

102

00:04:54,249 --> 00:04:51,830

himself had an experience of the

103

00:04:57,219 --> 00:04:54,259

supernatural but he was convinced that

104

00:05:00,879 --> 00:04:57,229

it was a real genuine supernatural order

105

00:05:03,370 --> 00:05:00,889

now Kirk remarked that fairies are

106

00:05:05,800 --> 00:05:03,380

usually encountered at twilight now he

107

00:05:09,059 --> 00:05:05,810

meant that literally but it's also a

108

00:05:12,550 --> 00:05:09,069

perfect metaphor of the threshold or

109

00:05:15,550 --> 00:05:12,560

liminal space in which the other world

110

00:05:18,760 --> 00:05:15,560

passes from imagination into experience

111

00:05:22,420 --> 00:05:18,770

into in other words a kind of twilight

112

00:05:24,300 --> 00:05:22,430

zone of ambiguous epistemology one in

113

00:05:27,850 --> 00:05:24,310

which our rational scientific outlook

114

00:05:29,589 --> 00:05:27,860

tries always to impose itself on the

115

00:05:32,740 --> 00:05:29,599

landscape of the irrational and the

116

00:05:34,689 --> 00:05:32,750

otherworldly testimony to fairy

117

00:05:37,209 --> 00:05:34,699

encounters is not hard to find all you

118

00:05:40,570 --> 00:05:37,219

have to do is read one of the many books

119

00:05:42,390 --> 00:05:40,580

of written by academics collecting fairy

120

00:05:44,290 --> 00:05:42,400

and other supernatural traditions and

121

00:05:47,070 --> 00:05:44,300

you get the impression that the

122

00:05:50,050 --> 00:05:47,080

informants are our sincere enough and

123

00:05:52,899 --> 00:05:50,060

even the academic folklore aren't

124

00:05:55,149 --> 00:05:52,909

inclined to accuse them of lying mostly

125

00:05:56,860 --> 00:05:55,159

they just write it down when they get

126

00:05:59,769 --> 00:05:56,870

around to writing about it for their

127

00:06:01,800 --> 00:05:59,779

academic colleagues the contents of

128

00:06:04,409 --> 00:06:01,810

popular belief and the content of

129

00:06:08,649 --> 00:06:04,419

popular of personal experience are

130

00:06:11,499 --> 00:06:08,659

undifferentiated the implication is that

131

00:06:14,019 --> 00:06:11,509

nothing remains to be explained except

132

00:06:16,439 --> 00:06:14,029

the foundations in some superstition

133

00:06:20,519 --> 00:06:16,449

haunted past of a fantastic

134

00:06:24,249 --> 00:06:20,529

scientifically baseless oral tradition

135

00:06:26,409 --> 00:06:24,259

if fairies don't exist they can't be

136

00:06:29,409 --> 00:06:26,419

experienced thus claims to the contrary

137

00:06:31,379 --> 00:06:29,419

need not be addressed but once upon a

138

00:06:33,550 --> 00:06:31,389

time they actually were addressed

139

00:06:35,409 --> 00:06:33,560

academics accepted the knee

140

00:06:38,020 --> 00:06:35,419

need to actually explain the sightings

141

00:06:40,000 --> 00:06:38,030

what the people in the British Isles saw

142

00:06:43,720 --> 00:06:40,010

according to a theory popular in the

143

00:06:46,300 --> 00:06:43,730

19th century were real people I mean

144

00:06:48,640 --> 00:06:46,310

they really existed but they were racist

145

00:06:50,770 --> 00:06:48,650

small people that picks the original

146

00:06:52,510 --> 00:06:50,780

inhabitants of the islands who it was

147

00:06:55,570 --> 00:06:52,520

speculated had been driven into hiding

148

00:06:57,970 --> 00:06:55,580

and Hills caves and mountains now this

149

00:07:02,350 --> 00:06:57,980

was an extraordinary claim in itself

150

00:07:05,170 --> 00:07:02,360

which died for want of evidence and also

151
00:07:08,340 --> 00:07:05,180
from it's just radical disjuncture from

152
00:07:10,830 --> 00:07:08,350
what witnesses were actually reporting a

153
00:07:14,290 --> 00:07:10,840
recent book by an academic writer

154
00:07:15,940 --> 00:07:14,300
proposes that ferry sightings may have

155
00:07:18,070 --> 00:07:15,950
been generated by encounters with

156
00:07:21,159 --> 00:07:18,080
individuals suffering congenital

157
00:07:24,100 --> 00:07:21,169
deformities at the opposite extreme

158
00:07:26,620 --> 00:07:24,110
among scholarly investigators was Walter

159
00:07:28,210 --> 00:07:26,630
Evans whence author of the famous the

160
00:07:31,900 --> 00:07:28,220
fairly faith in Celtic countries

161
00:07:33,190 --> 00:07:31,910
published in 1911 even evans whence

162
00:07:35,740 --> 00:07:33,200
thought that fairies and other

163
00:07:37,840 --> 00:07:35,750

supernatural entities were quite real

164

00:07:40,090 --> 00:07:37,850

living in a parallel universe which

165

00:07:42,240 --> 00:07:40,100

occasionally overlaps with our own he

166

00:07:44,590 --> 00:07:42,250

wrote quoting we can postulate

167

00:07:47,860 --> 00:07:44,600

scientifically on the showing of the

168

00:07:50,440 --> 00:07:47,870

data of psychical research the existence

169

00:07:53,770 --> 00:07:50,450

of such invisible intelligences as gods

170

00:07:57,820 --> 00:07:53,780

genies demons all kinds of true fairies

171

00:07:59,500 --> 00:07:57,830

and disembodied men unquote the problem

172

00:08:01,650 --> 00:07:59,510

with such a literal interpretation is

173

00:08:05,290 --> 00:08:01,660

that aside from you know apparently

174

00:08:07,510 --> 00:08:05,300

sincere testimonial claims there's no

175

00:08:09,760 --> 00:08:07,520

evidence of any any compelling kind has

176
00:08:12,279 --> 00:08:09,770
ever been demonstrated for the presence

177
00:08:14,860 --> 00:08:12,289
of a fairy realm beyond that there's

178
00:08:16,870 --> 00:08:14,870
another major objection which which Kirk

179
00:08:19,690 --> 00:08:16,880
noted but without probably really

180
00:08:21,820 --> 00:08:19,700
appreciating its significance if Kirk

181
00:08:24,640 --> 00:08:21,830
observed that fairies dress and speak

182
00:08:27,340 --> 00:08:24,650
quoting like the people and country

183
00:08:29,830 --> 00:08:27,350
under which they live unquote now fairy

184
00:08:32,800 --> 00:08:29,840
traditions are ubiquitous in traditional

185
00:08:37,000 --> 00:08:32,810
societies and this in itself is a deep

186
00:08:40,180 --> 00:08:37,010
mystery but each fairy society is suited

187
00:08:42,959 --> 00:08:40,190
to its human neighborhood considered in

188
00:08:47,130 --> 00:08:42,969

their entirety fairy traditions are too

189

00:08:48,870 --> 00:08:47,140

wildly complex various and fantastic too

190

00:08:51,660 --> 00:08:48,880

add up to a coherent paranormal

191

00:08:54,120 --> 00:08:51,670

geography there is no objective fairy

192

00:08:58,340 --> 00:08:54,130

world just a range of subjective ones

193

00:09:01,470 --> 00:08:58,350

but risen sustained vexing ly and deeply

194

00:09:06,140 --> 00:09:01,480

counter-intuitively by individuals who

195

00:09:08,940 --> 00:09:06,150

claimed direct vivid experiences of it

196

00:09:10,830 --> 00:09:08,950

now as many of you know the modern UFO

197

00:09:13,530 --> 00:09:10,840

phenomenon begins in the summer of

198

00:09:15,660 --> 00:09:13,540

nineteen forty-seven now contrary to an

199

00:09:18,150 --> 00:09:15,670

academic mythology that you see in a lot

200

00:09:20,790 --> 00:09:18,160

of sociological writing about the

201
00:09:22,500 --> 00:09:20,800
history of UFO controversy in the summer

202
00:09:25,190 --> 00:09:22,510
of nineteen forty seven nobody was

203
00:09:28,950 --> 00:09:25,200
looking for salvation from outer space

204
00:09:31,400 --> 00:09:28,960
when people started seeing what appeared

205
00:09:34,620 --> 00:09:31,410
to be the new and novel flying saucers

206
00:09:38,250 --> 00:09:34,630
people thought they were secret weapons

207
00:09:41,580 --> 00:09:38,260
some side product of atomic testing or

208
00:09:43,290 --> 00:09:41,590
are just delusions and in the first

209
00:09:46,740 --> 00:09:43,300
gallup poll ever taking on the subject

210
00:09:51,630 --> 00:09:46,750
in august 1947 ET visitors don't even

211
00:09:53,850 --> 00:09:51,640
register the consensus of opinion that

212
00:09:55,740 --> 00:09:53,860
UFO sightings might be related to