

# FIELD NOTES ON THE SUPERNATURAL AND THE PARANORMAL

## OBSERVATIONS BY MEMBERS OF THE CONSORTIUM COMMUNITY

### KINNAREE

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**Found in:** Himmapan Forest (and the United States ???)\*

**Category:** Sentient

**Details:** Kinnaree are quite possibly the loveliest of the Himmapan beings, certainly capable of flight should they decide to leave the deep forests and mountains of their home. Descriptions vary from region to region, claiming these beings appear human in the upper half of the body with a human head, torso, and arms, yet below the waist, they have the body, tail, and legs of a swan.

However, many versions of the legend of Suthon and Manora describe seven kinnaree sisters—bird princesses—flying down from the forests of the Himmapan to a lake in human lands. These sisters cast off their wings and tails to play in the waters of the lake under the light of the full moon. It is reasonable to conclude that in the absence of wings and tail at least some kinnaree appear wholly human with head, torso, arms, and legs. How these magical beings remove their wings and tails is unclear from the various renditions of the legend.

Perhaps there is a difference in phenotypic characteristics among

kinnaree. A hereditary trait?

While kinnaree seem to have an affinity for air and water, the full extent of their abilities or powers are unknown. They are not natural predators of humankind but are capable of defending their territory if human civilization encroaches on the forests of the Himmapan. At present, the Himmapan has not been discovered by humankind as a whole, though it is possible individuals or small groups have ventured into these forests.

(\*) For more information, contact the Darke Consortium

## SIDHE

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**Found in:** all regions of the world

**Category:** Sentient

**Details:** Often referred to as “The Fair Folk”, the sidhe are featured in many tales in west European folklore. Care is taken to avoid angering or insulting sidhe and any humans who encounter one should proceed with caution in their dealings with these powerful individuals. In particular, one should never thank fae as this can be perceived as a dismissal of the effort or work done. Sincerity and thoughtful response is much better received.

Sidhe are generally described as essentially human in appearance with features that vary as much as humans around the world, though they are almost universally faster and stronger. Many have been described as exceedingly attractive, inhumanly so. It is posited that most sidhe use glamour to tone down or completely alter their appearance in order to pass for human.

Though two major factions exist within fae culture, the Seelie and Unseelie Courts, many fae are unaffiliated or far removed from the politics of either court. Some human scholars interpreted these factions to indicate good or evil nature, but further

research indicates all fae are morally ambiguous regardless of faction and it is better to proceed with caution, regardless.

Cold iron is believed to repel or harm the fae and direct contact to skin can burn the individual. Large amounts of iron can impede a fae's use of magic. The age and power of the fae may offer some resistance to the effect of cold iron.

While sidhe are not usually predators of humans, they can be considered competitors for the same territory and resources. On the other hand, evidence exists indicating sidhe can be allies and develop mutually beneficial relationships with humans. Sidhe are immortal and reproduce very rarely. There are instances in recorded history of sidhe abducting humans to bolster their population.

## VAMPIRE

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**Found in:** all regions of the world

**Category:** Sentient

**Details:** Vampires resemble humans and are able to pass as human at night. During the day, vampires are inanimate and can be mistaken for a lifeless corpse. They vary in appearance, most often described as exceedingly attractive. While vampires are stronger and faster than humans, they can exhibit a variety of other supernatural abilities. Such abilities may include flight, shape change, affinity to animals, forms of necromancy, and more. Age may increase power over time, but there is insufficient evidence to validate this theory.

Vampires are natural predators of humans. While vampires can feed off other beings or creatures, humans are their prey of choice and provide the most sustenance. Because of this and their supernatural abilities, they can be considered extremely dangerous to humans.

There are multiple types of vampire propagation. The most prevalent belief holds that a vampire bite can change a human to a vampire. This is an oversimplified misconception in that a vampire must first bite, then drain a human to the brink of death, then offer vampiric blood in return. This exchange provides the mortally wounded human the chance of rising after death as a vampire. It is uncertain what the success rate is for this method of propagation. Vampires are also able to reproduce amongst themselves or with humans. Offspring of vampires and humans can potentially be vampires, dhampir, or fully human in a 25% to 50% to 25% chance, respectively.

Vampires are immortal, in that they do not age and can continue existing indefinitely. They are not, however, invulnerable. Vampires can and have been hunted by humans. The most effective method of destroying a vampire has been to trap them in the open and expose them to sunlight. Another method is to sever the head from the body and burn both with fire. A wooden stake to the heart has been found effective against younger or less powerful vampires, but older vampires can survive. Holy water and other religious objects have not been proven to be a reliable weapon. Young vampires may starve until they crumble to dust. Older vampires may fall into a type of torpor and can be revived with sufficient fresh blood.

## WINGED FAE

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**Found in:** all regions of the world

**Category:** Sentient

**Details:** Sometimes referred to as fairies, sylph, or pixies, it is unclear whether any of these names are correct. Winged fae appear to be miniature humans with wings resembling those of a butterfly or

moth or dragonfly. They are mischievous and rarely give direct answers when questioned about their nature. Like many of the fae in general, winged fae do not lie, but they are skilled in speaking partial truths and allowing the listener to make assumptions or come to inaccurate conclusions.

Because winged fae are significantly smaller than humans, averaging between twenty to twenty-five centimeters in height, some humans have perceived these fae to be child-like even when the winged fae in question is a fully mature adult. In addition to flight, winged fae have the ability to wield magic such as glamour. Their glamor is so powerful, they are often indistinguishable from butterflies or other winged insects and may go undetected when hiding among flowers.

Fairy dust is associated with winged fae, though it is uncertain how they produce this substance. Any humans coming into contact with fairy dust are blessed (cursed?) with a kind of sixth sense for the supernatural.

Winged fae have an affinity with growing things, particularly flowering plant life. They can both encourage such plant life to grow and bloom and derive sustenance from these plants. Arches of flowering vines and hedges seemingly occurring naturally are often the work of winged fey, as are mushroom circles.

As delightful as their appearances might be, a human would be well-advised to remain alert and cautious. Winged fey have a great love of mischief at best and can be frighteningly malicious at their worst. Many have made the mistake of underestimating these beings.



## KARIN PUKSA

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**Found in:** Himmapan Forest

**Category:** Non-sentient

**Details:** The Himmapan Forest is perhaps one of the few places to observe an elephant-like creature fly. The karin puksa resembles a member of the Elephantidae family with smooth, black skin and the wings and tail of a bird sporting blood red plumage. The wingspan of the karin puksa is quite impressive, at least twice as wide as its body length and despite its bulk, this creature can fly at great speed over significant distances.

The tusks of the karin puksa are used for digging in search of water or roots, for debarking or marking trees, and even for lifting and moving vegetation or obstacles from their path. In fights, the tusks are used in both attack and defense.

It is currently thought that karin puksa are herbivores and generally peaceful unless attacked.

## KRAISORN RAJASRI

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**Found in:** Himmapan Forest

**Category:** Non-sentient

**Details:** These impressive predators resemble white lions. Their coloring is strikingly contrasted with deep red mane and tail tip, red paws, and red markings around their mouths. They have broad skulls, implying high intelligence, and heavily muscled hindquarters. Their hunting habits include both stalking or ambush, and it is theorized that their preferred prey are large hoofed ruminant mammals such as deer.

Kraisorn rajasri are thought to be solitary, seeking out others of their kind only during mating season. Nocturnal, one might hear a

variety of sounds to warn of the proximity of a kraisorn rajasri, including roars or grunts. These may be territorial in nature and intended to warn others off before a direct confrontation occurs.

## TSURUBEBI

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**Found in:** coniferous forests, mainly on Kyushu and Shikoku in Japan

**Category:** Non-sentient ???

**Details:** These small tree spirits appear as balls of blue-white flames bobbing among the branches of coniferous trees deep in the forest. The bobbing motion resembles the way a bucket swings back and forth in a well. Occasionally, one can get close enough to perceive facial features in the flames. Eye-witness accounts are inconsistent as to whether the face resembles a human or an animal.

These spirits are generally uninterested in humans and seems benign, for the most part. However, some scholars suggest that the tsurubebi is related to another yokai, or supernatural creature of Japanese folklore, called a tsurube otoshi. The tsurube otoshi is found in the same habitats, but is quite dangerous. It would be advisable to approach with caution unless one is certain they have accurately identified this creature. Even then, it is best to observe and leave it be.

## WILL-O'-THE-WISP

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**Found in:** United Kingdom and Europe

**Category:** Non-sentient

**Details:** A will-o'-the-wisp is a ghost light appearing at night, flickering and glowing like a candlelight within a lantern. They

are most often encountered over bogs, swamps, marshes, or cemeteries. Will-o'-the-wisps do not inflict direct harm on those who encounter them, but one should still exercise caution as these spirits are often mischievous and may lead humans deeper into mists or fog until they are lost or fall victim to the dangers of the environment. They are not always malicious and may instead lead a lost wanderer back to well-travelled roads or lead searchers to a lost child.

The difficulty in choice for one encountering a will-o'-the-wisp is deciding whether it will lead you to hope or to harm.



## BLUEBEARD'S KEY

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**Region of Origin:** Western Europe

**Category:** Inanimate

**Details:** One of a set of keys, purported to open a forbidden door within a legendary chateau. The actual location of the chateau is currently unknown. The chateau belonged to Bluebeard, a noble man of great power and wealth. Bluebeard was known to have married many times, and all of his brides disappeared under dubious circumstances.

The key has magical properties, with the ability to unlock any door under specific circumstances. When exposed to blood, the key's more damning properties are activated, potentially revealing a holder as guilty of transgression or betrayal while also inflicting vivid visions of murder on the holder. Some believe activating these latent powers will curse the holder, resulting in their own death by the hand of a loved one.

It is worth noting that where the most popular French tale of

Bluebeard and his wives depicts the heroine as a damsel in distress, having used the key out of greed and waiting for her brothers to rescue her, older folktales and stories told among the proletariat portray the heroine as having used the key out of curiosity, then being clever and cunning enough to rescue herself.

## NOOSE OF THE PHAYANAK

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**Region of Origin:** Kamchanod Forest

**Category:** Inanimate

**Details:** First record of the noose of the phayanak indicates this item was given as a gift from a phayanak to a human after the human had saved the phayanak's life. The human had requested this item with the intent to capture a kinnaree. In addition to giving the human the noose, the phayanak also taught the human how to use it effectively.

When dormant, the item resembles a lasso or lariat—a length of rope with a loop at one end, designed to be thrown around a target and tightened when pulled. Once the noose binds its victim, the remaining length wraps around the victim like the coils of a serpent. The harder a victim struggles, the tighter the coils of the noose bind them. The noose is also impervious to being cut or burned and is essentially indestructible by mundane means.

## THE RED SHOES

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**Region of Origin:** Northern Europe

**Category:** Inanimate

**Details:** Cursed items, the red shoes were created by humans. The

exact origin of the curse is unconfirmed but is potentially of human origin as well.

The shoes become active the first time a human dances in them. The wearer is then compelled to continue to dance, unable to stop. Eventually, the wearer dies, either from exhaustion or from some mishap as they are forced to continue dancing without surcease. The shoes appear to be made of red satin and have changed style over time. Descriptions vary across incidents in which the red shoes have been confirmed to have been involved. The nature of the shoes is to be attractive to potential victims. It is possible the shoes themselves compel victims to put them on. The area of effect when the shoes are not worn or are contained within some type of packaging is uncertain, but it is thought that the shoes have greater effect with proximity and visual exposure.

Beings of supernatural or paranormal nature and humans under the influence of magic may have some resistance to the curse of the red shoes. Though folktales and lore surrounding the red shoes indicate religious elements to the nature of the curse, it is theorized that these shoes became cursed first and then became incorporated into religious teachings as time passed in various regions.