

I. Áine

1. Folklore and Mythology

1. Fairy Queen of Munster (southern province of Ireland), associated with Cnoc Áine and Lough Gur, both in county Limerick. (though there are two other hills called Cnoc Áine – in Derry in the north and in Donegal in the northwest, a well called Tobar Áine in Ulster in the north, and Dun Áine in county Louth in the East)
2. Name means something like brightness or radiance, but also fame, splendor, and swiftness.
3. Is sometimes said to take the shape of a red mare; is associated with red mares generally and also potentially with geese, as she's supposed to have turned her half-human son into one.
4. Is usually described with blonde hair
5. In folklore, associated with the sun and fire
6. Midsummer is her main holiday, and up into modern times locals still held a celebratory procession to her hill and lit bonfires
7. Said to bring blessing and fortune to those she favors, but also has stories where she brings about the downfall of kings when mistreated.
8. Said to be a Bean Sidhe for families that claim descent from her; notably the FitzGerald, the O'Corras, and the Irish dynasty the Éoganachta.
9. Often considered to be the wife or else the daughter of Manannan Mac Lir; or her father might be Egobail, a foster-son of Manannan's, or perhaps the Dagda, and her husband may be Echdae, who is otherwise unknown. She has sisters named Finnen ("white") and Grian ("sun")

2. My UPG

1. I usually see her with blonde or strawberry blonde hair
2. I often see her riding a white/cream horse, sometimes with white hunting hounds
3. She can be intense, but is generally amiable
4. I have a candle for her on my shrine shelf, lemon lavender scented. She seems to like sweet scents, and florals
5. Because of the fire and solar associations, I also associate her with gold (both the color and the material)

II. Úna

1. Folklore and Mythology

1. Fairy Queen of county Tipperary, in Munster in the south
2. Wife of the Fairy King Finnbheara, but she has her own sidhe – Knockshigowna, Cnocsígabhna (but more probably originally Cnoc-sidhe-Una)
3. Described as blonde and wearing a silver dress covered in glittering crystal
4. Known as a shapeshifter: black cat, white cow; and in one story, a number of frightening chimera creatures
5. Likely an ancestor of the O'Carrolls, who are associated with her, and for whom she serves as a bean sidhe

2. My UPG

1. I don't have a *lot* of experience with her, but I associate her with roses and clear/white gemstones with a lot of sparkle
2. Really platinum blonde, not golden
3. One of those sidhe who is almost painfully beautiful to look at
4. The local queen where I live identified herself as Úna's (and Finnbhearra's) granddaughter and she is also associated with the roses, particularly the rose thicket that grows wild around my local stream

3. Finnbheara

1. Mythology and Folklore:

- a. Fairy King of Connacht, sidhe is Cnocmeadha in County Galway
- b. Youngest son of the Dagda
- c. Dresses in black, likely fair-haired
- d. Associated with horses and horse racing
- e. Known for womanizing a bit (the TDD and fairies generally do not seem to be strictly monogamous)
- f. Propitiated for a good harvest

2. UPG:

- a. I tend to more often see him in very dark red, like a "black" rose, and I associate him with roses on his own as well
- b. Strawberry blonde, usually

III. Clíodhna

1. Folklore and Mythology

1. Name might mean “the territorial one”, reflecting her role as a sovereignty goddess associated with Munster but particularly County Cork
2. Called “the fair haired” and “the shapely one”
3. Known to be fond of poets; folklore about abducting young male poets to seduce them; well known for taking mortal lovers
4. Several families claim descent from her, including the McCarthys and O’Keefes; said to be a bean sidhe and the queen of the banshees (mna sidhe)
5. Father said to be Gebann, a druid of Manannan Mac Lir’s court
6. Turned her sister into a cat when they were rivals over a mortal man’s love
7. Associated with birds, particularly the wren
8. Associated with the sea shore and waves, particularly at Glendore in Cork, where the tide is called her wave
9. Also associated with Carraig Chlíona in Cork (Cliona’s Rock)

2. My UPG

1. I believe her mother is Fand (there is no mother named in lore)
2. I associate her with the shallow near-to-shore parts of the sea; if Manannan’s realm is beyond the ninth wave, hers is from there to the strand
3. She seems amiable but under the pretty demeanor are strong currents, like a riptide

3. Aoibheall

1. Folklore and Mythology:

- a. Said to be Clíodhna’s sister; fairy queen of Clare and Carraig Liath near Killaloe
- b. Name means “spark, flame; bright, merry” or “little beauty” (Aoibheann)
- c. Known as a bean sidhe as well, associated with the O’Briens
- d. Said to have control over the weather

2. UPG

- a. I believe her father is Manannan Mac Lir (she has no parents named in lore)
- b. Very intense and unforgiving, she did not want to be one of the main four
- c. In my own practice I regard her and Clíodhna as step-sisters

IV. Fand

1. Folklore and Mythology

1. Name means “tear” or possibly “weak, soft”
2. Wife of Manannan Mac Lir; lover of Cu Chullain (her main myth)
3. Said to be golden-haired
4. Associated with sea birds and boats

2. My UPG

1. Queen of the Deep Ocean
2. I believe her to be the mother of Niamh and Clíodhna
3. I associate her with blue-purple tones and bluebells when she’s on land
4. More sedate and even tempered than most of the others

3. Manannan Mac Lir

1. Folklore and Mythology:

- a. Primarily associated with the aos sidhe and only secondarily with the TDD because of his interactions with them and helping them divide the sidhe mounds up
- b. Associated with the Isle of Mann, may show up in Welsh lore as well
- c. Trickster, shapeshifter, magic worker; owner of a lot of magical items
- d. King of the Isle of Apples
- e. Various foster children, including Lugh
- f. Ocean deity, known to control the weather

2. UPG: A lot idk, he’s been pretty active in my life

V. Other Fairy Monarchs in Folklore and Mythology

1. An Dagda

1. Brugh Na Boinne (Newgrange) before Aengus tricked him out of it

2. Midir and Etain

1. “The Wooing of Etain” their main story, Story Archaeology has a great series on it.

3. Morrigan associated with a Sidhe and called Great Queen but not generally known as a folkloric Fairy Queen

4. There are other more obscure ones as well, mentioned briefly in a single story or in the Dindshenchas or Banshenchas
5. Many other cultures: Scottish Queen and King of Elfland, NicNevin; Welsh Gwyn ap Nudd, Diana, see Daniela's book for Romanian fairy queens, English Titania and Oberon, Nordic Freyr

VI. UPG Fairy Monarchs

1. The Starflower Queen – my service, totally UPG, something I sort of fell into, realized the relationship was already there, it was just a choice to pick up the work again or not (but barely a choice really because as I became aware it just sort of exploded back into my life)
2. Rosegay Queen – mentioned above, I associate her with the wild roses by the stream local to my house, if you follow my blog you might have heard about the issue I had with having to take a tree down
3. Liminal Gods – Morgan Daimler's Fairy Witchcraft series, these are Queens and Kings of Fairy who exist at that liminal place between fairies and gods; generally these have titles and not proper names: Lady of the Greenwood, Lord of the Wildwood, The Hunter, the Queen of the Wind; the Queen of Apples

VII. General Advice for the Daoine Maithe

1. Read Morgan Daimler's books for this, or track down the classes at the Irish Pagan School, and Morgan also has a FB group for it where you can ask questions of other practitioners, or share your experiences, which is just called "Fairy Witchcraft" (let me know if you need help finding it, I'm a mod)
2. Politeness & Manners
 1. Euphemisms: The Fair Folk, The Shining Ones, The Good Folk, The People of Peace, the Gentry, the Good Neighbors, the Good People of the Hills
 2. Be on your very best most formal manners like you're meeting a stuffy old money matriarch and trying to make a good impression
 3. But say things like "I am grateful" or "I appreciate", not "thank you" (at least not in English – it seems not to be offensive if you say it in Irish, and I've had good results just using Spanish or Italian as well, though I am not sure about French or German)

3. Things that are offensive:
 1. carrying iron or steel or anything known to be apotropaic with you when you go to meet them; (St John's wort, hag stones)
 2. giving lesser quality offerings, or leftovers, or anything that isn't fresh;
 3. being obvious that you're seeing them when they don't wish to be observed;
 4. not doing what you promised you would;
 5. being impolite or too casual;
 6. insulting or threatening them in any way or showing frustration/agitation
4. Suggested Offerings (do NOT promise a schedule unless you bake in a "except when" clause):
 1. Baked goods, especially if you baked them yourself (sweet, not savory)
 2. Dairy products (skip this one if you're vegan, they don't seem to like substitutes)
 3. Honey
 4. Alcohol (mead or whiskey are traditional, I also offer a lot of cordials and wine)
5. Fairy Familiars: Generally a guide that either shows up when you start doing this work, or is assigned to you when you start to work for a Queen. You work for them, but the relationship doesn't have to be boss/employee, sometimes it's more mentor/mentee, or even friends or lovers. I have two relationships that might count as this, and one is more like a friendly coworker, and the other is a bit like a wine aunt, she gives great advice generally but it's also a bit fast and loose

VIII. Journey Prereqs:

1. Has anyone ever done a guided meditation, journey, pathworking, whatever you want to call it, before?
2. I'll be telling you to bring a guide with – does anyone NOT have a guide? Scotty will assign you a wolf
3. I'll be leading you into a passage tomb that has a portal into Fairy inside – DO NOT GO THROUGH THE PORTAL. Please don't make me or him drag you back out, thanks.
 1. Bargaining to get you back out of a fairy contract you don't want is a service I offer, but you're not going to like my fee structure and it doesn't always work.
 2. Treat this as real: don't give your name, don't say "thank you".

3. Be appropriately reverent, be on your best manners – these are goddesses, yes, but as fairy queens they are more used to and more expectant of high courtly manners: bowing, kneeling, using appropriate titles, that sort of thing. Be formal, not casual, even if you're used to being very casual with your deities.
4. Accept gifts graciously from a Queen, including food or drink – they are less likely to use it to entrap you. You can try to politely refuse, however.
5. Remember that when you're dealing with the Gentry, you're near the bottom of that pecking order.

JOURNEY SCRIPT:

Adjust your position so that you are comfortable, but not too likely to fall asleep. Once you're settled, close your eyes and breathe deeply three times, finding your equilibrium and center.

From that center, extend your awareness down through your body and down to whatever surface you are sitting or lying on, and there at that joining, feel roots begin to emerge, reaching and stretching even lower, down, through the floor, through the building and basement, and finally, into the earth itself.

You are a child of the land, a growing thing, a cousin of plants. And you need roots to be safe, as they do. Roots to keep you secure, to allow you to ground deeply. Exchange energy with the earth, breathe in the energy of growth and renewal, and breathe out anything you don't need to carry right now, and. In.... and out... In... and out.

When you are ready, bring your awareness back up, into your body, and then into the highest part of your body, the closest to the sky. From that part of your body, feel branches and tendrils grow, reaching up, up, towards the sun. Through the ceiling, through the building, the upper floors, and out into the fresh air.

You are a child of the sky, too, in need of sunshine and rain. Feel the weather where you are, and take it in, like a plant. Sunshine or rain, clouds or wind – delight in it, and become aware also of the position of the sun, the moon, the stars. Though they may not be visible to your waking eyes, you can feel them up there, can drink in their light. Breathe in this guiding light, and breathe out anything you do not need to worry about right now. In... and Out.... In... and Out.

When you feel refreshed, bring your awareness back to your body, and watch as mist rises up from the ground, to enclose you, becoming as dark as your perception of the world through your closed eyelids. But it is safe, this misty darkness, and you know that you can journey through it. As you begin to move forward, a path appears at your feet, softly glowing, leading you onwards. As you continue the glow slowly fades, revealing a trail of firm packed earth studded with a few flat stones. Continue down the trail, and as the mist begins to clear, you'll see a small hill in front of you, with a lone tree on top. Walk towards it, and if you have a guide who commonly travels with you when you walk between the worlds, call them now, and ask them to bring you a gift for the Queens, or search

your pockets to see what you may have brought, unknowingly. As you walk, pay attention to the meadow around you. [7 seconds] Are there birds or other creatures? [7 seconds] Can you smell the flowers? [7 seconds] What do you hear? [7 seconds]

At the foot of the hill, the trail you've been following joins a path that seems to go around the entire hill. Turn to the right, and then walk around the entire hill turning leftwards, circumambulating counterclockwise. Focus on the hill and the path at your feet, but try to notice if anything changes in what you can see and hear and smell in the surrounding meadow. [7 seconds] As you come all the way around, you return to where you started – and yet, it has changed, for now there is a doorway, two standing stones and a lintel set into the hill, like a passage tomb. Pause for a moment to observe it, and to make sure your guide is beside you. When you are ready, touch one of the stones and pass inside, entering the first chamber – and only the first – if you dare.

Inside there is barely enough space for you to stand up straight, and the air is damp and still, but not stale. In front of you there is an archway, but the chamber beyond it is too dark to see. Turn instead to your left - there is a low altar, with remnants of other offerings, evidence others have been here before. Place your own gift on the altar, and if you wish to speak to a specific fairy queen, address her as you place it. [7 seconds] After you do so, you may notice a change. There are new noises and smells behind you, and as you turn around, you find you can see through the archway now, and into the room beyond. You may feel drawn there, and you may walk up to the archway to peer through, but do not leave this room. Ask your guide to help you with this – to keep you rooted to this spot just before the threshold. The one who wishes to speak with you will come to the threshold, or you will hear their voice clearly despite the distance. Through the archway, what can you see? [7 seconds] What do you hear? [7 seconds] Can you smell anything you recognize? [7 seconds]

Be quiet now, and know in your heart that you are safe as long as you do not pass through the archway. You have given a gift, and now you must wait, to see who would speak with you, and what message they have for you.

[7 minutes]

The hour grows late, and the archway seems to ripple once, lights and sounds and smells distorting for a moment. It will close soon, so ask any more pressing questions you might have, and then make your farewells.

[approx. one minute]

When you are ready, turn and leave the mound with your guide, heading back out between the stones, the way you came in. This time, turn to the right and keep turning that way, making your circuit sunwise around the hill, and noting what all has changed since you were here last. [7 seconds] As you finish your circuit, you are back where you started, and yet not, for the entryway is gone, back to grass and wildflowers covering a small hill.

The trail before you is once more firm packed earth studded with a few flat stones, and you know at the end of it you will find your way back. Thank your guide for joining you today, and move along the trail. [7 seconds] As you move forward, mist comes rising up from the ground, and begins to obscure the path ahead of you. Keep going, even as the mist becomes thicker and darker and the path becomes harder to see. [7 seconds] When all around you is misty darkness, turn your attention back to your body, here in the physical plane. Settle back in and begin to feel the position of your body. Become aware once more of the scents and sounds around you.

Move a little, once you can. And open your eyes. Stretch a little, drink a little water, maybe eat a snack. Write down your experiences! And we'll have time to share, if you'd like, in just a moment.

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