

Over against the champions of the Pygmy Theory may be set two of its opponents, Dr. Bertram C. A. Windle and Mr. Andrew Lang.¹ Dr. Windle, in his Introduction to Tyson's *Philological Essay concerning the Pygmies of the Ancients*, makes these six most destructive criticisms or points against the theory: (1) So far as our present knowledge teaches us, there never was a really Pygmy race inhabiting the northern parts of Scotland; (2) the mounds with which the tales of little people are associated have not, in many cases, been habitations, but were natural or sepulchral in their nature; (3) little people are not by any means associated entirely with mounds; (4) the association of giants and dwarfs in traditions confuses the theory; (5) there are fairies where no pygmies ever were, as, for example, in North America; (6) even Eskimos and Lapps have fairy beliefs, and could not have been the original fairies of more modern fairy-lore. Altogether, as we think our study will show, the evidence of the Fairy-Faith itself gives only a slender and superficial support to the Pygmy Theory. We maintain that the theory, so far as it is provable, and this is evidently not very far, is only one strand, contributed by ethnology and social psychology, in the complex fabric of the Fairy-Faith, and is, as such, woven round a psychical central pattern—the fundamental pattern of the Fairy-Faith. Therefore, from our point of view, the Pygmy Theory is altogether inadequate, because it overlooks or misinterprets the most essential and prominent elements in the belief which the Celtic peoples hold concerning fairies and Fairyland.

The Druid Theory to account for fairies is less widespread. It is that the folk-memory of the Druids and their magical practices is alone responsible for the Fairy-Faith. The first suggestion of this theory seems to have been made by the Rev. Dr. Cririe, in his *Scottish Scenery*, published in 1803.² Three years later, the Rev. Dr. Graham published

¹ Andrew Lang, *Kirk's Secret Commonwealth* (London, 1893), p. xviii; and *History of Scotland* (Edinburgh, 1900-07).

² Cf. David MacRitchie's published criticisms of our Psychological Theory