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IN THE PRESENCE OF EVIL: DEMONIC PERCEPTION NARRATIVES

by

Victoria Jaye

A thesis submitted in partial fulfillment
of the requirements for the degree

of

MASTER OF SCIENCE

in

English

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ABSTRACT

In the Presence of Evil: Demonic Perception Narratives

by

Victoria Jaye, Master of Science

Utah State University, 2021

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I offer a new classification system for organizing, understanding, and validating the inhuman demonic encounter by organizing it through the senses the experience is activating. A demonic or inhuman spirit, which can be used interchangeably, is a spirit in that they exist without bodies, possess abilities greater than that of humans (rendering them inhuman), are hyperintelligent, react negatively to Christian religious iconography, and are malevolent in their behavior towards humans.

The system I have created is organized by the sensory perceptions of the narrative (i.e. sight, sound, smell, and feeling of the demonic presence) then is divided further by the types of perceptions reported in narratives about contact with inhuman spirits. My system encompasses the phenomena described during the encroachment, infestation, and oppression phases. Encroachment is when a demon is looking for a foothold to enter a person's life (they cannot just enter on their own). Infestation is when strange phenomena begins because a demon has moved into people's lives. Oppression is where a person's mind begins to be broken down by an entity in order to crush their will.

For this part of the project, I am using memorates described in interviews done by the paranormal investigators, Ed and Lorraine Warren, in the books *In A Dark Place* (1992) and *The Haunting* (1989) along with other related experiences from *Satan's Harvest* (1990). I am using these instances of contemporary literature on the subject to widen the understanding for my system. This way, the patterns of demonic activity emerge and then can be organized by the sense they are activating. My classification system could also be applied to other types of supernatural folklore to look for patterns, especially with negative supernatural narratives.

(62 pages)

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Victoria Jaye

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INTRODUCTION

I openly believe in the supernatural and by extension, demons. I had a terrifying experience with what I interpret as a demonic presence when I was nineteen years old, in 2014, for about two weeks over Valentine's Day. I don't know why it happened. Strange phenomena happened around me and to me. For example, bruises mysteriously appeared up and down my arms as if I had been grabbed; they did not fade in intensity for many weeks. I also had horrific visual and tactile hallucinations of being beaten that weren't real, although bruises occurred as if I had been hit repeatedly. I saw figures in shadow staring at me. An evil-sounding voice spoke out loud in a mysterious language and drawers opened then closed by themselves; these two events were witnessed by my sister and by others in my family. I had horrific dreams about demons that caused insomnia, I threw up food, and I was deeply unstable. I woke up in the hospital but something else was looking out through my eyes, talking through me. I was there, but silent, unable to do anything except watch. I was dormant and believe I was possessed. Then I was put to sleep (my adrenaline was so high that the physicians caring for me had to give me "enough sedative to put down a horse" about three times the normal amount according to the nurse who spoke to my mother). I also don't remember three entire days during that period. People said I spoke to them, created things, and I had no idea who they were. I didn't know where I was and when I woke up, I had with a cigarette in my mouth (I don't smoke and never did again). I put it out and tried to figure out where I was and what had happened to me.

Afterwards, I was a mess, and it took a very long time to resume normal life because I was afraid of everything and everyone. I have wondered if this event was brought on by extreme anxiety/stress and then exacerbated by a psychotic break. It is much easier to believe a person had a psychotic break with reality than to believe they had an encounter with a demon, even for the person it happened to. However, phenomena happened that I can't reconcile or explain away rationally and were witnessed by more than one person.

This bizarre and horrific experience underlies my scholarly interest in perceived demonic narratives and experiences. Most people generally know what a demon is thanks to horror movies, broad Christian-based religion, and television that focuses on the paranormal. It is understood emically by American culture that a demon is not something a person would want to have around. Popular books are published every year on people's experiences with demons since there is a public interest in this macabre subject. The available information about perceived demonic phenomena, however, is disorganized and choppy.

In this thesis, I seek to systematically organize demonic phenomena by identifying common motifs found in published memorates and creating a preliminary classificatory system. According to Carl von Sydow, a memorate is a firsthand experience with the supernatural (Von Sydow 1948: 60). Folklore studies was one of the first disciplines to take supernatural belief and memorates seriously as an area of study. However, demonic memorates have not been as extensively explored as compared to other types of supernatural phenomena that have been studied. Ghosts were covered by Diane Goldstein, Jeannie Thomas, and Sylvia Grider in *Haunting Experiences: Ghosts in*

Contemporary Folklore (2007); Gillian Bennett has also looked at ghost-related memorates in *Alas, Poor Ghost!: Traditions of Belief in Stories and Discourse* (1999). UFO-related memorates have been studied by Thomas Bullard in *The Myth and Mystery of UFOs* (2010) and the Old Hag/Mara tradition was investigated by David Hufford in *The Terror that Comes in the Night: An Experience-Centered Study of Supernatural Assault Traditions* (1982). The folkloristic literature on demons however, is incomplete. Bill Ellis has written about Satan in *Raising the Devil: Satanism, New Religions, and the Media* (2000); Ellis also looked at the occult in general along with demonic possession. Demonic possession is the unwilling relinquishment of one's body to a demon, which then controls a person's actions (Ellis 2004: 217). Ellis connected demons to conceptualizations of witches by society in *Lucifer Ascending: The Occult in Folklore and Popular Culture* (2004).

Other scholars have also examined demons. Felicitas Goodman wrote about demonic possession and exorcism with her work *How About Demons?: Possession and Exorcism in the Modern World* (1988). Certain kinds of demons, such as succubi (female) and incubi (male), which are sexual spirits, have been addressed by David Hufford in relation to the Old Hag/Mara experience to distinguish his study from sexual spirits (Hufford 1982: 131). Andrea Kitta examined the link between medical folklore and spiritual sexual assault experiences, connecting them to incubi/succubi belief (Kitta 2019: 114-115). However, there is a huge amount of demonic lore that has not yet been analyzed. Since classification must precede analysis, this thesis contributes to folklore studies by offering a more systematic way to identify memorates as being specifically demonic.

The system I created is organized according to the sense (i.e. sight, sound, smell, and feelings) that are activated when a presumed demonic presence is felt. It then is divided into perceptual motifs that people have described as they experienced them. My argument for this thesis is that this classification system is useful for finding patterns and for comparing supernatural experience narratives with each other. I kept encountering the same types of descriptions of perceptual phenomena as I was doing my research, which led me to believe that there might be identifiable patterns. Traditional narratives often have underlying similarities but without a system to organize the data, those similarities sometimes do not emerge easily. The one I have devised elucidates common motifs and patterns in memorates of demon encounters; it will be useful for continued folklore inquiry into a subject that until now, has not been examined in-depth.

It is important to note that although I am religious and actively believe in demons, my work is guided by empiricism grounded in a limited data set, not my personal beliefs. I maintain an objective approach in this thesis and am aware of my own positionality when discussing the subject. With this thesis and subsequent work, however, I do hope to help people who are plagued by the supernatural to distinguish between perceived negative supernatural experiences and demonic ones because the two are very different. I also want to validate people's experiences in the hope that it might help because a perceived encounter with the demonic makes people question their own sanity. My classification system can aid in identification and verification on a personal, not merely scholarly, level.

"Demon" and "Devil" Translations

In order to understand demons, one must be aware of their religious origins and how they were viewed in ancient times; demons have been in the world, according to Christianity, for a very long time (Brittle 2013: 110). David Hufford offers a definition for a demon that it is an "evil spirit" (Hufford 1982: 222), and Felicitas Goodman explains it essentially the same way (Goodman 1988: xv); both definitions come from Christianity's view on the subject. However, these definitions are somewhat limiting so I expand on them with information gleaned from my classification system. My working definition of a demon is a spirit in that they exist without bodies, possess abilities greater than that of humans (rendering them inhuman), are hyperintelligent, react negatively to Christian religious iconography, and are malevolent in their behavior towards humans.

When I refer to demons as "evil", I mean both malicious towards humans and the opposite of good. The three Near Eastern religions of Christianity, Judaism, and Islam all mention the idea of the demon or similar evil spirits that are known for tormenting people and/or inhabiting their bodies (Bhayro and Rider 2017: 81). This thesis focuses on Christianity and folk Christianity, so only the demons discussed in Christian Bible will be explained in this section. The Greek word "daemon" was used when the Hebrew Old Testament was translated into Greek, which is the basis of the Old Testament in the Christian Bible (Kelly 2013: 36). However, this word did not necessarily mean anything negative in Greek; it simply meant "spirit" or "divine power" ("Demon"). The negative connotation came from the Greek Old Testament that had been translated and then translated again into Latin during the Middle Ages, "diabolus", meaning "the one who

divides” and “daemon” were different words at the time in Latin but merged through English/Germanic usage to have the same meaning (“Devil”). When the Bible was translated into English in the late Middle Ages or Early Modern period, “devil” became the word used from the Old English word “deofol”, which meant “a subordinate evil afflicting humans” (“Devil”). Today, the Standard Revised Version (RSV) and the New Standard Revised Version (NSRV) use “devil” and not “demon” in their texts. Due to translation issues, “devils” and “demons” are taken to mean the same thing, though devils have been viewed as part of the hierarchy of hell with more power to break humans down while demons are lesser beings, existing in the world to cause trouble (Brittle 2013: 164). I am using “demon” in my study to describe these entities, but many would substitute this word for “devil” and it would still technically be accurate when describing phenomena from these spirits. Still, the word “devil” is the equivalent term of “Satan” from their relationship to “diabolos” (Kelly 2013: 12). Satan is not a part of this study, so to avoid confusion, I use “demon” and not “devil” when referring to inhuman presences. In addition to using “demon”, I will also be using “entity”, by which I mean “being” and “spirit” as in “incorporeal”, or without a body, will be descriptive words also attributed to demons while I am discussing them throughout this thesis.

Demonic Origins

Three main ideas exist about how demons came into the world from both biblical and extra-biblical sources, meaning not connected to the Bible. The first is from the folk Christian belief descended from Enochian apocrypha built on Isaiah 14:12 in the Bible,

which could have easily been a misinterpretation of the passage (Kelly 2013: 36). It is believed that at one point, there was a war in Heaven against God led by Lucifer, God's favorite angel (Finlay 1999: 15). This war ended with some of the angels being cast out to the earth and some of them bound in hell. Angels are inhuman spirits (Kings 22:21/Psalm 18:10 [English Standard Version]) and serve God while they fight against demons in an eternal good versus evil struggle (Daniel 10:13, Revelation 12:7-8). Hell is a fiery underworld thought to be beneath the earth that serves as an eternal punishment and prison for evil human souls as well as where many once-angels are still bound until they are released into the world, but these passages are now interpreted to mean what was not intended at the time (Matthew 13:42, Ephesians 4:9). Hell is thought to be "the eternal fire prepared for the devil and his angels" (Matthew 25:41). After their defeat, the angels that fell became ugly and deformed through their hatred of God, becoming demons; they exist currently as servants of Satan, as Lucifer was renamed after this war (Finlay 1999: 15). Demons became associated historically with angels in the second and third centuries C.E.; before the rise of Christianity, the two were viewed as different creatures (Martin 2010: 657). This association of the two is probably an entirely made-up invention of Christians from that period (Martin 2010: 657). Demons were equated with gods and demigods before Christian interpretation, and this means that fallen angels and demons could potentially be different entities because it was lumping the demons of Judaism and Greek pre-Christian worship of gods/demi-gods (Martin 2010: 658). Christianity tells us that demons were once angels then pieces together the story from several parts of the New Testament to back up this conglomeration of Greek and Jewish beliefs systems (Martin 2010: 658).

Demons are also thought to have been conceived instead of having existed perpetually as once-angelic beings (Almond 2014: 5). Within Genesis of the Christian Bible, a story of “the Sons of God” (widely regarded as describing either angels or lesser deities by scholars) depicts them lusting after then mating with humans, which lead to giant offspring called the Nephilim (Genesis 6:2). This story is continued in more detail in the Book of Enoch where the giants were destroyed by the Great Flood (Bhayro and Rider 2017: 84). Their spirits were said to be evil and wandering the earth, making them the beginning of demons in this version (Bhayro and Rider 2017: 84). It was also said that the angels who mated with humans taught humans the art of war, how to make precious things, how to create makeup as well as teaching these people forbidden knowledge of magic (Enoch 8:1; 1 Enoch 7:1). The Book of Enoch explains such details about this part of Genesis; however, the Book of Enoch is not accepted in general as being part of Biblical canon but viewed as Jewish folklore (Bhayro and Rider 2017: 84).

Similarly, there is the idea of a pre-Adamic race of men that existed between God’s creation of the earth and the creation of humans in Genesis (Maas 1911). This interpretation was used to explain instances of the Bible where other types of people were mentioned besides humans from Adam’s bloodline, explained as the first human (Maas 1911). In this version, the demons are disembodied at some point (possibly also during the Flood like the Enochian demons) and wander the earth in incorporeal form, looking for bodies to possess (Maas 1911). Romans 5:12 expresses that because of Adam, sin is in the world but makes no specific mention of another race of humans; pre-Adamites, or people who believe in this pre-Adamic theory, are reading between the lines of this passage from Romans for interpretation (Maas 1911). This section of the Bible neither

proves nor disproves this theory concretely, though it is what Christians generally look to when dismissing this idea; recently, it is not as popular though it was highly debated at different times in history (Maas 1911).

Scriptural Interpretation of Demonic Ability

The Christian Bible is the main source of information on the abilities of the demonic. Demons can cause suicide (Mark 9:22), make a person sick or weak, even blind, deaf and/or dumb (Luke 13:11/Matthew 12:22). They can cause insanity (Matthew 17:15) and fits of jealousy (Numbers 5:14, 30) or grip a person with fear so intense that they feel paralysis (2 Timothy 1:7). They can possess people and animals (Matthew 8:28-34, Mark 5:11-13), sometimes many at once can inhabit a body (Luke 8:2, Mark 5:8-13). They are inhumanly strong, able to break the chains that bind them while inside a human body (Mark 5:3-4). Demons are described as having all the abilities they had before as angels, even to appear as angels of light (2 Corinthians 11:14), if they were indeed angels at one point. They are said to have stores of nearly infinite knowledge including insight to people past, present, and future, using what they know to corrupt humans through their own sins (Finlay 1999: 46). Demonic narratives explain them be extremely intelligent; they can perform miracles but always to deceive (Brittle 2013: 112). “[They are] not restricted by time and space...they [afflict] men and women both mentally and physically” with their presence (Finlay 1999: 37).

Occult & Demonology Understanding

Extra-biblical explanations of how demons enter people's lives come from occultism and demonology. This is understood to be through the Law of Invitation, or when one invites a demon into their life by opening a door, often thought to be through black magic or Ouija boards (Jones and Flaxman 2017: Loc 3071). Another way is through corruption in a person's soul that leads evil actions, called the Law of Attraction (Jones and Flaxman 2017: Loc 3074). In folk Christianity, the implication is that demons cannot just come into people's lives—they need to be invited or attracted to a person; it isn't cracks they enter but doorways left wide open for them to come through (Brittle 2013: 60). What I call the "Unwarranted Entry" idea of why demons manifest is also a possibility, but is extremely rare: it is when a person neither invited nor attracted a demon, but it enters a person's life anyway, which breaks the laws that are thought to bind them (returning to the idea that demons cannot just enter a person's life). Another dimension exists as an offshoot of Unwarranted Entry; it is when a practitioner of black magic, or magic intending to take/cause harm, sends a demon after a person because it is claimed they can control demons for their own purposes (Jones and Flaxman 2017: Loc 4314). The last reason why demons are thought to come into people's lives is through what I have deemed the "Already Inhabited" category, meaning that a demon was already in residence of a dwelling and people either moved in or crossed its path by accident, often without prior knowledge that anything was already living there.

The reason demons are such a horrifically negative presence to us, according to multiple religious interpretations, is because they wish humans harm and desire our torment (Russell 1989: 37). The theory is that this malice can be sensed on an evolutionary level, when our bodies are in fight-or-flight mode due to our hormones are responding to a possibly dangerous situation towards something we fear; this is because it intends to cause us harm (Harvard Health Publishing 2011). Other types of supernatural memorates, or firsthand experiences with the supernatural, like encounters with apparitions or poltergeists, have been described as frightening/negative but not necessarily evil (Brittle 2013: 44). What seems to distinguish the demonic from other supernatural phenomena is that people sense that it is evil and/or deeply malicious towards them; the people who have claimed to have such experiences expressed trouble forgetting them entirely (Brittle 2013: 47). The only similar feeling of evil from a supernatural narrative that has come up is the terrifying panic of the Old Hag/Mara experience; I am not looking at narratives involving sleep for this reason (Hufford 1982: 27). All memorates included here are from times that people were awake.

Demons, according to the narratives, can appear how they want to, sometimes even as apparitions, which are recognizably human spirits (Brittle 2013: 27). Demonic spirits are set apart from ghostly inhabitants by their non-human, often horrific appearances (Brittle 2013: 18). This is either because they cannot appear human completely or they do not wish to; if they appear human, there is always a flawed appearance explained as terrifying to behold like dark holes instead of eyes or decaying and corpse-like in presentation (Brittle 2013: 18).

Literature Review

My classification system is rooted in the history of classification from folklore studies. The concept of classification in folklore studies began with the Grimm Brothers in the late eighteenth/early nineteenth century. The Grimms desired to preserve what they felt was a dwindling tradition of storytelling (Zipes 2014:16). They also felt that the tales established German-speaking areas as being culturally significant (Georges and Jones 1995: 38). The Grimm brothers were interested in approaching fairy tales from a scholarly perspective and they were the first to begin organizing stories in a scholarly manner (Georges and Jones 1995: 40). Previous tale collections existed, but what set the Grimms apart was that they provided notes/ citations for future folklorists and eventual theories emerged from their work (Brunvand 1968: 101). As they were writing down fairy tales, they needed to use a more uniform system than the “catch-word titles” commonly used to refer to the plots (Brunvand 1968:104). The classification numbering system that they implemented, however, only extended to the tales they themselves collected (Brunvand 1968:105).

Other scholars continued to develop methods of classifying folklore throughout the nineteenth century. Svend Grundtvig, a Danish literary scholar, created a classification system for folktales and ballads, but his was too narrowly focused and could not extend to tales beyond the scope of his own study (Brunvand 1968:105). Similar classification systems were developed by Archer Taylor in his work on English riddles (Brunvand 1968: 118) and classificatory index numbers have come from Frances James Child in his work on ballads (Brunvand 1968: 115) along with Wayland Hand’s

indexing of beliefs (Brunvand 1968: 119). Such classification systems are important in aiding comparative scholarship, such as the historic-geographic method, which was an important method in early folklore studies. The purpose of the historic-geographic method is to figure out the origins of folktales, tracing their history through time and all the incarnations of the tale that stemmed from the original (Brunvand 1968: 122). Alan Dundes, an influential American folklorist, recognized that organization of data into classification systems was how the comparative method was born in folkloristics and it continues to be a cornerstone of the discipline (Dundes 1997: 200).

The most important work was that of Finnish folklorist Kaarle Krohn and his student Antti Aarne, who sought to create an index of European folktales (Brunvand 1968: 105). Aarne created the first permanent catalog of folk tales in 1910, called the *Verzeichnis der Marchentypen (The Types of the Folktale)* (Brunvand 1968: 105). This catalog then was translated by the American folklorist Stith Thompson in 1928 (Brunvand 1968: 105). This classification system organized tales into tale types. Stith Thompson defines as a tale type: “A type is a traditional tale that has an independent existence. It may be told as a complete narrative and does not depend for its meaning on any other tale. It may indeed happen to be told with another tale, but the fact that it may be told alone attests its independence. It may consist of only one motif or of many” (Thompson 1977: 415). Tale types are patterns of story-elements that persist time and time again that folklorists use to group together stories as a set (Georges and Jones 1995: 24).

Another important classification system is Stith Thompson's *The Motif-Index of Folk Literature* (1960). A motif is the smallest narrative element possible (Thompson

1960: 19). Thompson notes that, “When the term motif is employed, it is always in a very loose sense, and is made to include any of the elements of narrative structure” (Thompson 1960: 19). What this means is folklorists look at tiniest pieces of narratives and compare those against each other, sometimes within the same story, but also across texts and even across genres. The difference between Stith Thompson’s Motif-Index and the Aarne-Thompson-Uther Tale Type Index is that the two systems classify different aspects of narrative. Motifs are not thought to be genetically related and are found in a wide variety of genres. In contrast, the Aarne-Thompson-Uther Tale Type Index is premised off the idea of hypothetical original tales and its purpose is to explain the genetic relationships among tales (Georges and Jones 1995: 113).

There have been, of course, numerous critiques of such systems, both contemporary and historic. Vladimir Propp, a Russian folklorist, contended that the tale type index ignored the functions of motifs; he also criticized the way the motifs were grouped together because only certain types would have been understood as having similarities while others flew under the radar (Propp 1984: 197). Heda Jason compiled a list of ten criticisms in the 1970s that Russian folklore scholars posited about the historic-geographic system (Jason 1968: 285), including the ideas that unusual tales were discounted; some tales fit into several tale types; Russian folk tales did not fit well; and that polygenesis was not considered possible (Jason 1968: 285-291). The result, according to Heda was a typology that did not establish origins and in which the contexts of tales were forgotten (Goldberg 1984: 8-9). Hans Jörg Uther, a German folklorist, felt the AT tale type system was incomplete because it focused too heavily on certain countries (Dundes 1997: 199). He also felt that older versions of stories or ones that

weren't from oral tradition were ignored and that some folktale types were questionable at best (Uther 2009). He therefore revised the tale type system in 2004. Today it is known as the Aarne-Thompson-Uther Index or the ATU.

My system draws inspiration from the organizational strategies of Antti Aarne, Stith Thompson, and Hans-Jörg Uther by focusing on the elemental parts of demonic memorates to find patterns. Classification systems are the best way to organize a large amount of data. It is similar to the Motif-Index in that it identifies motifs: very small, concrete parts of narrative. I use an A-Z classification as a starting point. Specific motifs of demonic narrative show up time and time again, such as temperature problems or horrific smells. By organizing this data into a classification system, demonic narrative patterns become much easier to find.

I recognize, however, that like the above classification systems, my own system overlooks the important issue of narrative context. In the 1970s, there was a paradigm shift in the field of folklore. Conventional folklore scholarship tended to focus on texts, but as the discipline became more ethnographic, context became much more important (Gabbert 1999:119). Without context, it was argued, the voices of the people being recorded were not as understood; meaning was often lost (Gabbert 1999: 119). Classification systems lack context because classification is an abstracting exercise. Before information on demonic phenomena can be interpreted in context, however, it must first be identified and organized systematically. An initial textual approach therefore is best for this project.

As my project uses published memorates as a primary source of data, an examination of the history of memorates in folklore studies is necessary. Memorates and

legends are connected. A legend, according to the Grimm's definition, is "a story that is believed or believable that is told about a definite (real or fabulous) person, event, or place" (cited in Jason 1971:134). However, this term did not account for stories that were legend-like but involved alleged personal experiences. Swedish folklorist Carl von Sydow therefore coined the term "memorate" to describe a firsthand experience with the supernatural (Von Sydow 1948: 60).

Since then, folklorists have found that legends and memorates are quite closely linked because accounts narrated in the first person often evolve into third person tellings, blurring the boundaries between the genres. Von Sydow originally insisted that a memorate had to be a "personal experience" and that it could only be told from the person who had the experience, otherwise it was not a memorate (Dégh and Vázsonyi 1974: 226). He coined the term "fabulate" to describe "first-person stories [that have] become third-person stories" (Dégh and Vázsonyi 1974: 228). Legends sometimes come from this process of detachment; the personal experience turns into an impersonal narration of something that is believed or at least, believable (Dégh and Vázsonyi 1974: 231). Memorates may be referred to as the "prelude to the legend" because they generally happen before a story becomes legend (Röhrich 1958:223).

For many years there was debate among folklorists as to whether a memorate could be considered folklore because, as a personal narrative, memorates didn't have any of the requisite markers of tradition: they were individual, not traditional (Dégh and Vázsonyi 1974: 225). Scholars therefore were not interested in recording memorates, but some were accidentally added to jokes/tradition collections because the folklorist who noted them didn't realize they fit into the category of memorate (Dégh and Vázsonyi

1974: 233). Early collectors of folklore were unsure of what to do with these personal accounts of the supernatural, and so these narratives were ignored as superstitious beliefs (Dégh and Vázsonyi 1974: 234). Legend scholars even went so far as to pore over legend archives to make sure memorates were not hidden among the “corpus conceived of as otherwise worthy of folklore analysis” (Dégh and Vázsonyi 1974: 225). Memorates were truly considered to be “a banished genre” for many years (Dégh and Vázsonyi 1974: 226).

Folklorist Lauri Honko’s work in the 1960s on folk belief and memorates marked a shift of how memorates were viewed. Honko argued that evidence of religious folk belief emerged in memorates and that memorates could be used as valid data for the study of belief. Honko writes:

Through [memorates] we grasp the living essence of folk belief, the supernatural experiences of the people. Belief in the existence of spirits is founded not upon loose speculation, but upon concrete, personal experiences, the reality of which is reinforced by sensory perceptions...As is evident from the above, in an investigation of empirical, super-natural beings, memorates must be considered as primary sources (Honko 1964: 10).

Honko, however, believed that supernatural experiences were rooted in culture, in what has become known as the “cultural source hypothesis” (Hufford 1999: 28). In other words, a supernatural experience was treated as something that originated in culture that then shaped individual experiences (Hufford 1999: 28). David Hufford, in contrast, argued that the experiences framed as “supernatural” were empirically real (Hufford 1982: 3). This became known as the “experiential source hypothesis” (Hufford 1982: 15). He developed this argument by examining the Old Hag/Mara experience in *The Terror that Comes in the Night: An Experience-Centered Study of Supernatural Assault*

Traditions (1982), proving through cross cultural examination that indeed, something was happening to people (Hufford 1982: 3). However, the ontological reality of what was actually happening was unclear, and so supernatural explanations arose (Hufford 1982: xi). My research is similar to Hufford's in that I take a phenomenological approach, meaning that I explain how a demonic encounter looks, sounds, smells, and feels when supposedly in the presence of a demon.

Study of the supernatural slowly have become more important in folklore studies, transforming from an orientation that originally framed the supernatural as by definition "untrue" to a more ambivalent stance. Barbara Walker edited a book in 1995 called *Out of the Ordinary: Folklore and the Supernatural*. It was an early book (aside from Hufford's and he has a chapter in it) that considered the supernatural as its own subject in folklore (Walker 1995: 17). She notes:

Referring to something as 'supernatural' is not to call it unreal or untrue—on the contrary. The existence of the terms itself...[is] acknowledgment that inexplicable things happen which we identify as being somehow beyond the natural or the ordinary, and that many of us hold beliefs which connect us to spheres that exist beyond what we might typically see, hear, taste, touch, or smell (Walker 1995: 3).

Walker notes that supernatural experiences are marked by those sensory intrusions of sight, sound, smell, touch, and taste, aspects that I focus on in my classification system (Walker 1995: 3). It is how people notice that a supernatural event is taking place and people trust their own senses' explanations (Dégh and Vázsonyi 1974: 232).

Walker's book was soon followed by another book published in 1999. Folklorist Gillian Bennett wrote about supernatural memorates in *Alas, Poor Ghost!* proposing that the experiential source hypothesis and the cultural source hypothesis work together to reinforce beliefs, especially of the supernatural variety (Bennett 1999: 38). Another book

is *Putting the Supernatural in its Place: Folklore, the Hypermodern, and the Ethereal*, edited by Jeannie Thomas and published in 2015, which focuses on the supernatural in the digital realm and the mass media (Thomas 2015: 6).

Demons largely are not mentioned in folkloric studies of the supernatural. Erika Brady examined the influence of popular media on perceptions of demonic possession in Barbara Walker's book, specifically the idea that a priest and/or exorcism was needed during a negative supernatural occurrence (Brady 1995: 147). Bill Ellis has addressed aspects of Satanism in *Raising the Devil: Satanism, New Religions, and the Media* (2000). He explained how Satanic Panic, or intense fears surrounding Satanic/devil worship, happened through influences like conspiracy theories, the media circus, and the Christian Pentecostal movement (Ellis 2000: xviii). In *Lucifer Ascending: The Occult in Folklore and Popular Culture* (2004), Ellis explored Satan and the occult in the American imagination through a survey of grassroots occultism (Ellis 2004: 223). He looked the functions behind a person's involvement with occult practices and at the deeper meanings of what is seen as an anti-Christian religion ((Ellis 2004: 12). The occult, as Ellis explains, is how people for many years have come into contact with a supernatural realm; it is not truly an alternative to religion and persists in our daily lives through folk belief (Ellis 2004: 223).

Demons specifically, however, have not been examined much although they are very much a part of the folk Christian, supernatural realm. According to religious scripture (and claims of experiences with them), demons do not have physical bodies in our realm, existing as spirits. Memorates about them are clearly part of folk religion, but the folklore community has not yet explored the motifs of demon narratives. My work

will fill that gap in the literature by providing a classification system based on phenomenological/sensory perceptions.

Methods

The research question I am trying to answer is: what are the central motifs that appear in demonic memorates as they appear in published sources? I created an empirical approach to answering that question; the easiest way to combine massive amounts of data from several sources was by creating a classification system, which grew out of the phenomenological perceptions being reported in my chosen sources.

This system uses as data sources three phases out of the five of demonic activity, identified by the Warrens in their book, *In a Dark Place* (2014). The first stage is encroachment; this is when an entity attempts to find a foothold in a person's life through permission, attraction, or by breaking the rules that bind them away from our plane of existence; there needs to exist a doorway for them to come into people's lives (Warren 2014: Loc 4066). When people move into a demon-infested home (almost always unknowingly), this first step of encroachment does not seem to exist because it is not the entity trying to find a place in one's life. The people in those narratives are the ones who moved in with it, are technically encroaching on the demon's territory. The second step is infestation, which refers to when a demon has already moved into a person's life/space and is now wreaking havoc on the senses (Warren 2014: Loc 4076). In many infestation narratives, this is where objects are thrown by invisible entities, strange sounds happen around oneself, foul smells will invade a home, and people will feel strange sensations

with accompanying sensing of evil and/or terror. Oppression is the third step wherein a person's mind begins to be broken down by an entity in order to break down their will for the fourth step to occur, which is possession (Warren 2014: Loc 4082-4087). The fifth step is death (Warren 2014: 4068). My classification system analyzes encroachment, infestation, and oppression phenomena, or things that are happening around people when a demon supposedly has entered their lives. I do not use possession because although possession can have several of the same classifications or sound similar to infestation and oppression, the difference is usually that instead of phenomena happening around or *to* them, the phenomena is emitting *from* them, seemingly caused by the possessed individual. Possession is a wholly unique narrative and needs its own system to distinguish it from the other types of phenomena since the phenomena happens inwardly, because the demon has inhabited their body. My sensory theory could be used to create a possession classification system, but that is another, separate project.

My classification system was an iterative process, built from the ground up using the sources from Ed and Lorraine Warren. I would read a specific piece of phenomena, highlight it, then add it to the system; every category had to constantly be reordered to make sure none of the classifications were too similar to each other. At times, categorization fit neatly elsewhere but the system is very long in its detail. This is a work in progress and may never fully be "done" but classification systems, as seen with the work done on fairy tales, evolve over time.

For my sources, I will be using the published books from authors Ed and Lorraine Warren; these sources are their memorates as the first paranormal investigators of supernatural phenomena in the 70s. The books I will be using, *In a Dark Place* (1992),

The Haunted (1988), and *Satan's Harvest* (1990), tell the stories from the point of view of the family whose house/apartment was being investigated and what the Warrens experienced while investigating. Ed and Lorraine Warren are important because they brought the supernatural into a more public sphere; before their appearances on TV, the supernatural was dealt with privately (Brittle 2013: 7). The Warrens offered their help to the public and were the first to do so; they are the most well-known paranormal investigators (Brittle 2013: 2). Lorraine Warren claimed to be a clairvoyant, which means she possessed ability to psychically see information that other people could not (Brittle 2013: 8). Ed Warren was a demonologist (Brittle 2013: 8). They investigated haunted houses first then came across demonic infestations quite a few times (Brittle 2013: 7); the books I will be using were reprinted in 2014 after the success of *The Conjuring* (2013), a horror movie based on the Warrens' life. I am using these sources because they contain many different types of demonic phenomena that I found to be classifiable.

Potential problems of this data set is that the Warrens are said to be frauds who purposefully exaggerated details in their books to make them sell. Details about their cases online do make it seem as if the cases were either made up or partially fabricated (Shultz 2020). It is difficult to say whether there is truth to the claims that they are frauds; when I tried to find direct evidence of fraudulence, it seemed buried in the details of corroboration. Embellishment might have been accidental due to the failure of human memory; from what I can see, the argument is about whether one believes in such things as ghosts and demons and clearly, some people do not (Shultz 2020). The Warrens' work, however, is how many people online and in daily life understand demons and demonic phenomena (often through the medium of horror movies); information on demons has

been absorbed into public consciousness through the Warrens and their subsequent movies. After *The Conjuring* (2013) came out, their book sales were reprinted within a year and sold drastically higher than at any other time (Bachman 2020). It does not matter to my research whether they were telling the complete truth because their accounts are believed or at least, believable; “the story is true”, as folklorists understand from Bruce Jackson (Jackson 2007: 4). Outright lies/embellished truths or not, the information is valuable because the published accounts of demons have shaped and influenced how the public perceives what a demonic experience is like. Demons as an entity mean something to humans or else the stories would die out, and there is understanding to be gained from the published memorates that continue to circulate.

I created the categories based on the narratives of these published accounts. A demonic narrative can have all senses activated over time through attributed demonic abilities: sight/sound/smell/feeling. I did not consider Touch to be a viable category since a person cannot touch a demon in their spiritual form; they, according to all the memorates I have currently read, touch a person instead for the purpose of harm. I did not include balance or a sixth sense because either they could not be phenomenologically classified, or they can be interwoven into Class 4: Feeling.

CONCLUSION

Demonic phenomena usually start with a feeling, which is easily dismissed. In Western society, feeling isn't enough—seeing is believing then making sure you're not the only one experiencing something. Conferring with others is often the catalyst to a person beginning to believe this isn't in their head. I noticed that almost every narrative I came across about demons over the long term had people telling themselves they were making things up or imagining things when their gut was telling them something was wrong. Not just feelings, but also sounds, smells are explained away by the mind that doesn't want to admit what is happening or doesn't understand what is going on. Many experiences also start very slow, like going up a staircase: one step at a time until suddenly it cannot be explained away because something unimaginable was witnessed and/or more than one person experienced the phenomena. The experiences themselves can also be multi-modal, not just one sense being activated at a time; there are many cases where all four were happening simultaneously.

My own experience is one of the few exceptions I've ever heard; mine happened over maybe a week, two at most to break my mind down. Other narratives of this type ramp up over a period of several years. There was also one piece of phenomena that happened to me that I have never read in another narrative: waking up with bruises on one's body, dark and violent as if one had been grabbed all up and down one's arms. I woke up like that one day, out of nowhere before I had hallucinations of being beaten that erupted with their own bruises (those were on my face). The one place I ever saw it was in *The Conjuring* (2013), when the wife, Carolyn Perron, woke up with horrible bruises and assumed it was anemia. This appeared in the movie, but not in the books written by

Andrea Perron about the experiences in that house. Everything else that happened to be before my possession can be classified with this system, which only covers encroachment, infestation, and oppression.

Demons, I have noticed through my research, have ultra-specific phenomena associated with each case that begins to repeat, such as the bed vibrating in the Snedeker narrative and the same huge shadow creature seen by the Smurls. However, demons do have calling cards that give them away, as demonstrated by my classification system. Class 1: Sight tells us that they generally manifest as blacker-than-black shadows, that levitation/violent movements are very common, and that electrical issues are almost always present. Class 2: Sound explains that footsteps, voices (generally inhuman) speaking aloud, and knockings/pounding happen within the walls, often in threes. With Class 3: Smell, the consensus was that there was a foul smell permeating a room in an unnatural way; it wasn't just one smell but many. Horrific smells are generally accepted as an identifier of a demon since ghosts and other types of supernatural phenomena do not generally have that attribution, or if they do, it isn't to the same degree or as powerful. Class 4: Feeling reveals that extreme temperature fluctuations are a demonic giveaway (almost always freezing, though boiling temperatures are also reported) along with negative personality changes that go on within people who live in close proximity to demons. Women, in these narratives, tend to turn inward with depression/ sadness in response while men become unnecessarily angry and explosive in that anger over time.

What demons often seem to be doing in these types of stories is driving people insane by constantly activating their senses in supernatural ways (Brittle 2013: 48). For instance, sightings of dark figures could be seen at the same time as constantly pounding

on the walls while a foul smell permeates the air. One could feel a temperature drop and a presence in the room as part of the narrative, possibly even all of these things happening at once. Though this list is in no way completely comprehensive of all demonic phenomena and will probably continue to evolve so that more classifications can be added, now the system can review patterns because many more instances of phenomena have been collected in one place.

This system can be stripped of demon-specific lore and used for other types of supernatural experiences for the folklorist trying to identify commonalities within a group of narratives. It therefore has uses beyond this project to help folklore further expand Hufford's work with experiential cores. Hufford's way of proving an experience is valid, but this is another way to look at potential experiential cores before or even after the interviewing process. No other classification system exists of this nature, using reported sensory experience from supernatural phenomena. This system also has a practical use for the person who feels that perhaps they have had or might be having a demonic experience. All phenomena I have collected (usually coming up several times across many narratives) can be used as a checklist; all a person needs to do to use this is figure out which sense was activated by the experience and go from there down the list. I designed it because there wasn't one for me and it would have helped.

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APPENDIX

Legend

IDP = In a Dark Place

TH = The Haunted

SH = Satan's Harvest

Demonic Phenomena Classification System***Class 1: Sight/Object-Related Phenomena***

This section is reserved for people who claimed to have seen phenomena associated with the demonic.

A. Sighting of a Figure or Shadow

- Sadie repeatedly saw a figure around the Theriault house (SH Loc 3119)
 - I. Color
 - 1. Dark/Black
 - Janet sees a black figure (TH Loc 498, 2370)
 - Mary saw a black form (TH Loc 546, 1638, 2024, 2130)
 - Lorraine sees a black figure outside looking in (TH Loc 1511)
 - Shannon sees a dark form (TH Loc 2136, 2789)
 - Carin sees the dark form (TH Loc 2424)
 - Relative sees the dark form the Smurl keep seeing (TH Loc 2460)
 - Jack sees the dark figure from their home in the campground (Th Loc 3051)
 - Megan sees the dark figure the Smurls saw for a few years (TH Loc 3379)
 - Jack sees the figure in their home (TH Loc 3627)
 - Anne sees a black figure outside the Theriault house (SH Loc 2677)
 - 2. White
 - Shannon saw a white form (TH Loc 3160)
 - Mary saw a white mass (TH Loc 3644)
 - a. Too Bright
 - Janet saw a figure outside the door, staring in (Th Loc 2177)
 - Janet saw a bright figure (Th Loc 2354), her mother also saw it (TH Loc 3145)
 - 3. Gold
 - a. Too Bright
 - Janet saw a figure in the bathroom made of gold light (Th Loc 2354, 2401, 2407)
 - 4. Glowing Green

- Glowing green apparition witnessed by neighbor (IDP Loc 3213)

5. Shadows

- Shadows witnessed multiple times by Snedeker family (IDP Loc 3655)

II. Shape/Texture

1. Humanoid

- Janet saw a human-shaped form with a cape, no features (TH Loc 498)
- Janet saw a woman-shaped figure (Th Loc 2177)

2. Flawed Apparitions

a. Humanoid

- Dawn saw people floating around her room (TH Loc 359)
- Neighbor saw a woman levitate back and forth in front of a window (TH Loc 2024)
- Shannon saw a humanoid flawed apparition (TH Loc 3160, 3185)

b. Animaesque

- Puppy that had no head or tail ran across Mary's living room (TH Loc 798, 3155)

c. Smoky

- Janet sees smoky figure (TH Loc 503)

d. Dead/Rotting Corpse

- Stephen and Jason (friend) see an apparition (IDP Loc 1728)
- John sees the rotting corpse of a woman (IDP Loc 4592)

e. Familiar Person (to Witness)

3. Cloud-like/Gaseous/Vaporous/Mist/Shadow

a. Gelatinous

- Stephanie sees a shadowy, gelatinous blob several times (IDP Loc 3304, 3703)
- Carmen sees a thick, dark entity swallow her whole (IDP Loc 3692)
- Father George saw a shapeless blob, dark in color (IDP Loc 4479)
- Entity Janet saw in bathroom was gelatinous (TH Loc 2009)

c. Liquid

4. Morphed/Transmogrified Shape

a. Corpse to Winged/Reptilian Beast

- John sees a corpse change into a winged reptile-like creature (IDP Loc 4614)

b. Mist to Humanoid Figure

- Janet and Jack saw the mist in their bedroom become a humanoid figure (TH Loc 875)

III. Size

1. 3-4ft or Below

- Janet saw a 3ft entity in the bathroom (TH Loc 2009)
- Mary saw an entity that was around 3ft tall (TH Loc 3644)

2. 5ft or Above

- Creature Janet witnessed was over five feet tall (Th Loc 2370)
- Humanoid creature Janet saw was over five feet tall (Th Loc 2354)
- Jack saw a creature that was about eight feet tall (TH Loc 2704, 2810)

IV. Several Apparitions/ Horde (Flawed)

- Several flawed apparitions appear to Snedekers at once (IDP Loc 4786)

V. Interaction

1. Environment

a. Opening and Closing Cabinets/Doors

- Janet saw a dark figure opening and closing the towel cabinet's doors (Th Loc 2370)

b. Fading into Solid Objects

- Mary saw the flawed puppy apparition disappear into the couch (TH Loc 798)
- Jack saw the hybrid fade into the wall (TH Loc 2832, 3633)
- Mary saw another flawed apparition fade into the vanity (TH Loc 3644)

c. Appearance Through Mattress

- Janet saw a hand come through the mattress (TH Loc 3100)

2. People

a. Beckoning

- Mary saw an entity beckon to her (TH Loc 1638)
- Jack saw the figure beckon to him (TH Loc 3627)

b. Running at/Being Chased by Entity

- Apparition ran at John (IDP Loc 4614)
- Hybrid creature ran at Jack (Th Loc 2201, 2815)

VI. Hybrids

1. Animal/Human Hybrid

- Jack saw a half-human/half-animal hybrid (Th Loc 2201, 2704, 2810)

- Janet saw a horned man (TH Loc 2739)

B. Movement (Or Lack Thereof)

I. Objects

1. Levitation

- A piece of wood was lifted up on its own (SH Loc 2603)
 - a. Tilting/Spinning/Twisted Around
 - Heavy trash can spun around (TH Loc 2077)
 - Mattress was levitated then tilted up and down with Jack/Janet on it (TH Loc 2386)
 - Lorraine's chair was levitated (TH Loc 2585)
 - b. Floating/Flying Around Room
 - Smurl children witnessed pots and pans flying around the room (TH Loc 814)
 - Dawn saw her earring fly around (TH Loc 1943)
 - Objects were flying around the Theriault house (SH Loc 2557)
 - c. Bouncing Off/Bumping Into Walls
 - Maurice was bouncing off the walls (SH Loc 2744)

2. Teleportation (Moved from One Place to Another)

- a. Instantaneous
 - Objects were moved around the Snedeker house multiple times (IDP Loc 3655, 4371, 4376, 4635)
- b. Unnoticed or Unseen
 - Carmen lays out plates and silverware only to come back and find it moved back where it previously was (IDP Loc 1089)
 - Carmen loses her purse, finds it not where she left it, in Stephen's room (IDP Loc 1531)

3. Forcible/Violent Movement

- a. Invisible Force Exerted on Object and/or Slamming
 - Lorraine's chair was smashed into a table (TH Loc 2585)
 - i. Violent Punching of Objects (Repeated)
 - Smurl children saw their pillows punched violently by something invisible (TH Loc 814)

Smurl van was punched by invisible hands (Th Loc 2194)

- b. Violent Moorings/Latch/Handle Phenomena
 - i. Object Torn from Wall/Ceiling
 - Light in Smurl duplex crashed down from ceiling (TH Loc 597)
- c. Object Yanked On/Tugged On (Witnessed)
 - Maurice had the cross yanked out of his hand, witnessed by others (SH Loc 2288)
- d. Objects Broken/Ruined

- China from hutch fell out and broke (Th Loc 2350)
- Objects that flew around had broken (SH Loc 2557)
 - i. Claw Marks
 - *Unseen (Found Later)
- Newly remodeled bathroom destroyed by claw marks (TH Loc 351)
- Woodwork and trim also clawed (TH Loc 351)
 - ii. Shredding
- Bedspread was shredded by claws (TH Loc 860)
- e. Object Attack
 - A piece of wood attacked Maurice (SH Loc 2603)
- 4. Miscellaneous Object Movement
 - a. Vibration/Rattling
 - Al saw the bed vibrating (IDP Loc 1653)
 - Things in the house began to rattle on the shelves (IDP Loc 4571)
 - Knickknacks in Smurl house vibrated (TH Loc 1905)
 - Jack and Janet's mattress started vibrating (Th Loc 2343)
 - A vase rattled (TH Loc 3393)
 - Objects would rattle in Theriault house (SH Loc 1703)
 - b. Appearance of Breathing
 - i. Depression in Mattress (Invisible)
 - Everyone in house saw the mattresses appearing to breathe (IDP Loc 4376)
 - c. Opening and/or Closing
 - i. Drawers
 - The Smurls saw their kitchen hutch open by itself (Th Loc 2350)
 - d. Rocking Back and Forth
 - i. Without Wind or People/Unseen Force
 - Chain moving back and forth in basement (IDP Loc 4392)
 - TV in Jack and Janet's room began to rock back and forth (TH Loc 3543)
 - All suits/towels on the line at Smurls' campsite (TH Loc 2053)
- 5. Materialization (Appears from Nowhere)
- 6. Vanishment/Dematerialization (Never Recovered)
 - Carmen: bought 2 six-packs of soda, put them in fridge and they vanished (IDP Loc 1611)
 - St. Jude medal taken from Jack's neck while he slept (TH Loc 780)
 - Dawn's makeup was taken (TH Loc 1319)
 - Dawn's clothes vanished (TH Loc 1938)
 - Mary's pots and pans were disappearing (TH Loc 2014)
- 7. Manipulation of Physics Laws
 - a. Impossible Balancing of Objects

- Theriault household saw a tray with four cups balanced on top of a curtain rod (SH Loc 2924)

8. Fires/Explosions

a. Singeing/Scorching of Objects

- Nancy little black book was found charred (SH Loc 1622)

9. Unseen Hand Writings (Witnessed)

- Ed saw gossamer threads form words on a mirror (TH Loc 1568-1573)

II. People (Happening to or Movement Around People)

1. Levitation

- Mary Smurl's mattress was levitated with her on it (TH Loc 895)
- Shannon was levitated (TH Loc 2125)
- Jack/Janet's mattress was levitated with them on it (Th Loc 2345)

a. Bumping into Walls

- Janet was levitated then bumped into walls (TH Loc 2683)

b. Twisted Around (Midair)

c. Hurlled Across Room/To Floor (From Midair)

- Jack was levitated then hurled onto the floor (TH Loc 2019)
- Janet was hurled across the room (TH Loc 2683)

2. Forcible/Violent Movement

- Snedeker family were attacked physically (IDP Loc 4635)

a. Clothing Moved/Tugged On (Non-Sexual)

- Al's bathrobe was thrown over his head (IDP Loc 4349)

b. Seeing Another Touched/Sexual in Nature

i. Touching of Body Part(s) (Through Clothing)

- Laura was visibly touched under her nightshirt (IDP Loc 3836)
- Jack saw Janet be touched by an invisible hand (Th Loc 2380)

ii. Appearance of Rectal Rape

- Al was rectally raped (seen) (IDP Loc 4355)

c. Knocked Down (Invisible Force)

- Maurice was visibly knocked down by the piece of wood (SH Loc 2603)

d. Dragged

- Jack could see Janet being dragged out of bed (TH Loc 733)

e. Pushed/Shoved

- Al was visibly shoved down (IDP Loc 4349)
- Maurice was shoved (SH Loc 1790, 2682-2687, 2739)

3. Immobilization of Another (Witnessing Their Inability to Move)

- Janet witnessed Jack not being able to move (TH Loc 738)
- Chris saw Janet unable to move (TH Loc 1820)

4. Fires (Spontaneous Combustion)

- Smurls had unexplained fires around their duplex, multiple instances (TH Loc 338): TV/oven/car
- Mysterious fires broke out on Maurice's farm (SH Loc 1690, 1718, 3007, 3033)

5. Psychic Sleep (The person next to you doesn't wake or move while you are fully awake, trying forcibly to wake them.)

- Al did not awake when Carmen shook him (IDP Loc 3799)
- Chris would not wake when John tried to rouse him (IDP Loc 4570)
- Jack wouldn't wake when Janet tried to awaken him (TH Loc 875, 2689)
- Janet wouldn't wake when Jack tried to wake her up (TH Loc 1379, 2832)

6. Distortion of Body

a. Swelling (Non-Injury)

- Carmen's throat swelled up (IDP Loc 4219, 4332)

b. Discoloration of Skin (Unnatural Colors)

i. Black as Night

- Carmen's throat blackened (IDP Loc 4219, 4332)

c. Whites of Eyes Shown

- Carmen's eyes opened wider than should've been possible (IDP Loc 4219)
- Only the whites of Maurice's eyes could be seen (SH Loc 3327)

7. Flash of Movement/No Figure Discerned

- A flash of movement was seen (IDP Loc 853)

III. Animals/Insects

1. Levitation

- The Smurl's dog was levitated (TH Loc 1638)

2. Teleportation

a. Instantaneous

- Janet saw the dog be teleported (TH Loc 1651)

b. Unseen (Without Witnesses)

- Janet chained the dog outside then found him in the living room (TH Loc 2009)

3. Mysterious Illness or Body Problem

a. Convulsive Twitching

- The Smurl's dog was convulsively twitching (TH Loc 794)

4. Outdoor Animals Appearing Indoors

a. Flies

- Snedekers often saw flies in the house (IDP Loc 3719)

5. Strange Pet or Animal Behavior (Non-Pet)

a. Often in Attack Mode

- Dog mysteriously shows up for several nights to bark at Snedeker residence (IDP Loc 2016, 2033, 2190)
- Dogs barked continually at night (SH Loc 3150)

b. Drawn to Specific Places

- The Smurls' dog was drawn to their closet (TH Loc 3130)

IV. Peripheral Movement

- Carmen sees something move in her periphery (IDP Loc 2526)
- Snedeker family sees things in periphery rushing by them (IDP Loc 3655)
- Ed and Lorraine see things move from periphery (IDP Loc 4376)

1. Figure

- Carmen sees a figure in her periphery (IDP Loc 2531)
- Tanya saw figures in her periphery (IDP Loc 2564)

2. Blurred/Flash

- Carmen sees something in her periphery, a flash of gray (IDP Loc 1882)
- Stephen sees a gray blur in his periphery (IDP Loc 1069)

3. Shadowy

- Stephen sees a shadow in his periphery (IDP Loc 1223)

V. Material Phenomena Movement

1. Materialization

a. Blood

- The floors appeared to bleed when they were cleaned (IDP Loc 1007)
- Maurice's eyes were bleeding (SH Loc 194, 965, 3257, 3308, 3615)

- Maurice's mouth and nose were bleeding of their own accord (SH Loc 3572, 3615)
- Blood appeared on Maurice's shirt (SH Loc 3308)
- b. Grease
 - Mary Smurl bought a new rug that had a grease stain that appeared/reappeared when cleaned (TH Loc 330-334)

2. Outdoor Phenomena Happening Indoors

- a. Mist Inside House
 - Mist filled Janet/Jack's bedroom, happened again a few nights later (TH Loc 875, 2734)
- b. Vapor (Not from Cold Temperatures)
 - Chris saw vapor come out of his mouth in a room that read 70 degrees (TH Loc 1820)
 - Vapor came out of Janet's mouth (TH Loc 2412)

C. Change of Appearance (People)

I. Haggard/Ugliness to Features (Not Present Before)

- Carmen and Laura looked haggard to Father George (IDP Loc 4464)
- 1. Sudden Lack of Hygiene
 - Stephen's hygiene was getting worse (IDP Loc 2051)
- 2. Change in Eyes
 - Stephen's eyes no longer seemed familiar to his mother (IDP Loc 2502)
 - Al also noticed a change in Steven's eyes (IDP Loc 2653)
- 3. Puffiness in Features
 - Carmen and Laura looked puffy (IDP Loc 4464)
- 4. Reptilian Features (Not Present Before)
 - Stephen looked reptilian to his mother at times (IDP Loc 1906)

D. Demonic Photography

I. Appearance of Fire

- At Maurice's feet were flames in a picture (SH Loc 2778)

E. Electrical Problems/Appliance Issues/Strange Lighting or Lights (and Absence of)

I. Turning On and/or Off

1. Light

- Carmen saw the lights turn off (IDP Loc 1443)
- Snedekers saw the lights go on and off (IDP Loc 3421)
- The lights suddenly go off after flickering (IDP Loc 3426)
- Lamp started to flicker (IDP Loc 3831)
- Lights flickered on and off in Smurl duplex (TH Loc 571)

2. TV

- TV turned on by itself (SH Loc 3075)

II. Not Working/Repair Issues

1. Telephone Phenomen

a. Ringing Repeatedly (No One on Other End)

- Smurls' phone rang repeatedly (TH Loc 2723)

2. Joints

- All joints leaked in Smurl duplex, even after fixing (TH Loc 343)

3. Plumbing

- Carmen had the faucet in bathroom running, emitting scalding water/steam (IDP Loc 1605)
- Smurls had constant plumbing problems (TH Loc 347)

4. Alarm Not Going Off

- Carmen's alarm didn't go off (IDP Loc 1516)

III. Noticing Lack of Light/Darkness Changes

1. Ever-Present Darkness (Even in Direct Sunlight)

- Carmen couldn't get natural light to come into the house even though it faced the sun (IDP Loc 497, 669)
- Father Nolan noticed the ever-present darkness in house (IDP Loc 4683)

2. Darkness Shift (Sudden)

a. Black to Gray (or vice versa)

- Stephen sees a shift of gray to black in the darkness (IDP Loc 853)

b. Sudden Total Darkness

- Relative was plunged suddenly into total darkness while using the bathroom (TH Loc 2460)

IV. Strange Light Activity

1. Lights On (Without Bulbs)/Not Plugged In

- Light woke up Michael when the bulbs were taken out of the room by Al (IDP Loc 2421)
- Smurl's TV set was giving off an eerie glow when unplugged (TH Loc 1165)

2. Sudden Dimming/Brightening of Lights

- The lights would dim suddenly (SH Loc 2924)

3. Too Bright for Viewing

- TV turned on so bright Jack and Janet had to look away because it hurt (TH Loc 1272)

F. Illusions

I. Selective Apparitions (Only Seen by Some)

- Carmen and Laura see Father Gary and Father George swallowed by a shadow (IDP Loc 4512)

II. Ugly/Strange Images Projected

- Stephen started to see ugly and violent images in his mind (IDP Loc 2813)
- Al saw a mutilated Christ on the cross, horrific in appearance (IDP Loc 4168)
- Lorraine saw images in her head of corpses (IDP Loc 4716)
- Carmen was trapped in a deep hole illusion/down a long road, spirit blobs (IDP Loc 4231-4268, 4290)
- Jack saw his face in a mirror decomposed (TH Loc 3453)

III. Disappeared Footprints (Should Be Visible)

- Nancy noticed Maurice had no footprints when there should have been some (SH Loc 1562)

IV. Room Tilting

- Everyone in the house saw the room tilt (IDP Loc 4762)

V. Doppelganger/Bi-Location Appearance

- Two Maurices appeared (SH Loc 228, 922, 1556, 1567, 2576, 3139, 3476)

VI. Blood

- Carmen sees the floor and mop bucket suddenly change to blood (IDP Loc 1007-1013)
- Appearance of blood on the floor to Al/Stephanie/Peter/Michael while Carmen mopped (IDP Loc 2697)
- Maurice saw himself bleed from a wound that wasn't there (SH Loc 1685)

1. Religious Association

- Crucifixes appeared to drip blood (SH Loc 858, 876, 882, 1718)

VIII. Unnatural Coloring/Lights

- Lorraine saw flashing lights (IDP Loc 4716)
- Jenny/all saw bark glowing for several days (SH Loc 1713, 1718)
- Other objects started to glow in the dark (SH Loc 1718)

IX. Injury or Disappearance of Injury

- Maurice would appear to be injured but unharmed in actuality (SH Loc 1685, 1724)
- Scratches disappeared on Maurice's back (SH Loc 2912)

X. Smoke Reaching/Tendrils

- Snedeker household saw smoke rise from the carpet, reach for them (IDP Loc 4774)

G. Evidence of Injury or Illness

I. Burns/Welts

1. Shape of Cross

- Maurice had burns in the shape of a cross on his palms (SH Loc 3315)

II. Cuts/Slashing of Flesh/Stabbing

- Mary had slashes on her arms (TH Loc 2004)
- Maurice had slashes on his feet (SH Loc 3321)

1. In the Shape of Letters

- Maurice had a message carved into his back (SH Loc 1589, 2894)

2. Cross Shape

- Maurice had the shape of a cross slashed into his back (SH Loc 206, 2316, 2894)

III. Bruising or Finger Marks

- Janet had bruising from attacks (TH Loc 2694)
- Maurice had bruising from being shoved (SH Loc 1790)
- Nancy had finger marks where she had been choked (SH Loc 3179)

IV. Gouging of Flesh

- Janet's arm had been gouged (TH Loc 2004)

1. Bite Marks

- Jack had been bitten three times (TH Loc 1626)
- Janet had what looked like a bite (TH Loc 2004)

V. Swelling

- Janet's finger swelled (TH Loc 2004)

VI. Seizure-like Convulsions

- Nancy watched Maurice's body convulse (SH Loc 2751)

VII. Difficulty Breathing/Choking (Seen by Others)

- Jeff saw Ed being choked (TH Loc 1557)

VIII. Bump/Wound from Attack

- Maurice had a nasty bump from the piece of wood hitting him (SH Loc 2603)

Class 2: Sound

This section examines phenomena narrated by people who have heard something associated with the presence of an inhuman spirit.

H. Voice Distinction (Or Lack of)

I. Whisperings

- Laura heard unintelligible whispering in the living room (IDP Loc 2934)
- Michael heard unintelligible whispering in his room (IDP Loc 3309)
- Constant whispering in the Smurl duplex (TH Loc 1657, 3650)
- Whispering coming from closet (TH Loc 3130)
- Kim and the dog heard whispering (TH Loc 3155)

1. Whispering Name

- Carmen heard her name whispered (IDP Loc 2526)

2. Whispered Laughter

- Carmen heard whispered laughter (IDP Loc 2526)

II. Vocal Threats

1. Inhuman Voice

- Raspy, guttural voice threatens Snedekers (IDP Loc 3438)
- Voice threatens Carmen while she showered (IDP Loc 356)

III. Laughter

- Unspecified laughter heard by Stephen (IDP Loc 1064)
- Voice laughs with Stephen audibly (IDP Loc 285)

1. Inhuman/Malicious

- A voice laughed several times after saying horrible things to Carmen (IDP Loc 3568)
- Al hears an evil chuckle in the basement (IDP Loc 3734)
- Carmen hears evil laughter in the illusion (IDP Loc 4314)

- Demonic laughter coming from Smurl duplex (TH Loc 3650)

IV. Calling One's Name

- Stephen hears his name called when no one in the house called for him (IDP Loc 583)

1. Familiar Voice

- Stephen hears his father calling his name (IDP Loc 881)
- Carmen hears Al calling her name (IDP Loc 965)
- Janet's mother hears Jack calling her name (TH Loc 2719)
- Mary heard her name called as well (TH Loc 2719)
- Family voices were being imitated (TH Loc 3155)

2. Unknown Voice

- Stephen hearing his name called by unfamiliar voice (IDP Loc 525, 578)

3. Multiple Times In One Sitting

- Stephen hears his name called several times in one sitting (IDP Loc 583-606, 848-853, 1499-1505, 2813, 2823)
- Janet hears someone calling her name multiple times (TH Loc 386, 392, 397, 403, 409, 420)
- Maurice heard his name called multiple times (SH Loc 2625)

V. Moaning/Groaning

- A neighbor and Dawn heard moaning in the campsite (TH Loc 3073)
- Moaning happened while Janet was near (TH Loc 3124)

1. Sexual

- Janet heard a man moaning sexually while she was in the tub (Th Loc 2359)

2. Inhuman

- Al heard a groan in the basement (IDP Loc 3734)

VI. Murmuring/Unintelligible Voice

- John heard a murmuring voice (IDP Loc 4575)
- Maurice and Nancy heard a murmuring voice downstairs (SH Loc 1142)

1. Threatening/Angry-Sounding

- Carmen heard angry murmuring (IDP Loc 2526)

VII. Many Voices at Once

- Everyone in Snedeker household heard voices, multiple instances, unspecified language (IDP Loc 3655)
- Many voices were heard in the kitchen (SH Loc 3278)
- Snedeker house heard many voices speaking (IDP Loc 4780, 4786, 4792)

VIII. Talking Normally (Presence is Speaking)

1. To Person in Room

- Voices spoke out loud to each member of the family, often multiple times (IDP Loc 3713, 4635)
- Stephen begins speaking to a voice that responds to him (IDP Loc 1829, 2461-2472, 2823-2835, 2946)
- Shannon is spoken to by entity (Th Loc 2136)

2. Inhuman

- John heard an inhuman voice speaking to him (IDP Loc 4581, 4597-4614)

3. Flirting

- Disembodied voice flirted with John (TH Loc 3150)

XIV. Children

1. Laughter

- Mary Smurl heard children laughing on other side of duplex (TH Loc 697)
- The child on the phone would laugh at Erin (TH Loc 3522)

2. Tantrum

- Sounds of a child throwing a tantrum came from upstairs (TH Loc 1905)

3. Playing/Running

- Mary Smurl also heard running around in an empty side of the duplex (TH Loc 697)

4. Answering the Phone (No Child in House)

- A child answered the phone when a friend called the Smurls (TH Loc 3522)

5. Calling One's Name

- Carmen heard her name called by a child (IDP Loc 2526)

XV. Inability to Hear Person Screaming/Yelling and/or Entity (similar to psychic sleep, when a person is screaming, the sound doesn't reach the other people in the house)

XVI. Recording Issues (Nothing Heard)

- Tapes didn't pick up any supernatural event when the people there heard them (SH Loc 3150)

I. Human Sounds (Not from People)

I. Heartbeat (Fills Room)

- Jack heard a loud heartbeat sound (Th Loc 2799)

II. Footsteps/Walking (No Person Present)

- Carmen hears footsteps (IDP Loc 1438, 1443)
- Laura hears footsteps (IDP Loc 2922)
- Chris, a researcher, hears footsteps (IDP Loc 4565)
- Jack heard footsteps upstairs (TH Loc 363)
- Heavy footsteps in the attics were heard by the Smurls (TH Loc 860)
- Maurice/Nancy hear walking around at night (SH Loc 1703)

1 Shuffling Feet

- Stephen hears shuffling feet (IDP Loc 853)

2. From Outside

- Laura hears footsteps outside the house (IDP Loc 2934)

III. Heavy Breathing

- Maurice heard heavy breathing several times (SH Loc 1703)

IV. Whistling (Lascivious)

- Janet heard lascivious whistling while she was in the bathtub (TH Loc 1357)

V. Slapping Sound

- Jack and Janet heard a slap sound when she was hit (TH Loc 1259)

J. Animal Sounds

I. Roaring/Howling

- Nancy heard an animal howling (SH Loc 2491)

II. Imitation of Animals (None Present)

1. Cat(s)

- Imitation of a cat sound when there wasn't one (TH Loc 3160)

III. Hissing

- Smurl children heard hissing of invisible snakes (TH Loc 860)

- Mary heard hissing on her side (TH Loc 1938)

IV. Fluttering Sound (Gigantic Wings)

- Neighbor heard fluttering sound from upstairs window (TH Loc 637, 2917)
- Carin had heard a fluttering sound in her room (TH Loc 820)
- Smurl children heard fluttering of wings in the chimney (TH Loc 825)

V. Pigs Squealing

- Tapes picked up pigs squealing in the background (TH Loc 1825)

VI. Snorting

- Janet heard the hybrid snort (Th Loc 2815)

IX. Hooves

- Chris heard animal hooves (TH Loc 1808)
- Jack heard hooves as the hybrid chased after him (Th Loc 2821)
- Jack heard hooves on the camper roof (Th Loc 3046)
- Smurls kept hearing the hooves on the camper roof (TH Loc 3068)

X. Tortured Animal Sounds

1. Inability to Breathe

a. Pets

- Simon couldn't breathe well (Th Loc 2794)

XI. Eating

- Nancy heard the sound of an animal eating (SH Loc 2491)

1. Slobbering Sound

- Jack heard a creature make a slobbering sound (TH Loc 2704)

K. Loud Object-Related Sounds

- Crashing sound came from the dresser Diane was standing e was standing near (TH Loc 1165)

I. Knockings/Poundings/Banging/Tapping

1. Trinity Knocks or Pounding (In Threes)

- Pounding on house happens three times (IDP Loc 3184)
- Smurls heard knocks in threes (TH Loc 1272, 2723)
- Dawn heard three knocks on the door (TH Loc 2789)

2. From Outside (Non-Threes)

- Nancy heard Trinity knocks happening outside (SH Loc 2586)

3. From Within Walls (Non-Threes)

- The family heard the pounding coming from inside the walls (IDP Loc 3410)
- Snedeker family (and relatives) hear a sound reverberate through the house (IDP Loc 3178, 3438)
- Pounding happened within the Smurl duplex's walls many times (TH Loc 744, 1253, 2322, 3393, 3543, 3650)
- Knocks came from within the Smurl's walls (TH Loc 1247, 1328, 2673, 3124)
- Ricky and Brad heard knocking in the Smurl house (TH Loc 1419, 1435)
- Chris hears pounding in walls (TH Loc 1808)
- Mary hears tapping in the walls (TH Loc 1938)
- Dawn hears banging inside the walls of the bathroom (TH Loc 1989)
- Neighbor hears tapping coming from Smurls' windows (Th Loc 2917)

4. On/From Within Furniture

- Rapping noises emitted from within furniture (Th Loc 2195)
- Pounding happens from within closet (TH Loc 2794)
- Knockings/bangings happened in Theriault household (SH Loc 1703, 3273, 3302)

5. On Vehicles

a. Camper

- Mary Smurl felt tappings coming from the roof and floor of the camper (Th Loc 3007)

6. Radio

a. Tapping

i From Within

- Radio in Jack's office began to tap from within (Th Loc 2167)

III. Slamming of Doors/Windows

- Carmen heard doors slamming in the house (IDP Loc 1443)
- Laura had the door slam on her when she tried to leave the bathroom (IDP Loc 3399)
- Doors slammed in Smurl duplex occasionally (TH Loc 571, 900)
- Cupboard doors slammed in Smurl's kitchen (TH Loc 1905)

IV. Scratching (Non-Animal)

1. Within Walls

- Smurl children heard scratching in the walls like claws (TH Loc 814)

2. Within Furniture

- Chris heard scratching in Mary's hutch (TH Loc 1813)

3. On Glass

- Lorraine heard scratching on the glass (TH Loc 1511)

V. Rustling/Movement

- Rustling sound could be heard from within drawers (TH Loc 1165)

1. Swirling/Rushing Sound

- Carmen hears a rushing sound (IDP Loc 1443)

2. Chair Rocking Sound

- Jack and Janet heard lawn chairs on porch rocking (TH Loc 363)

3. Counterclockwise Movement

VI. Opening and/or Closing

1. Drawers

- Jack heard drawers opening and closing upstairs (TH Loc 363)

VII. Rattling/Shaking

- Drawers began to shake of a dresser (TH Loc 1165)

L. Auditory Illusions

I. Inhuman Voice in Mind (Unheard by Others)

- Laura heard awful things in her mind being said to her (IDP Loc 4517)
- Carmen heard inhuman voices speak to her, say frightening things (IDP Loc 4231-4268, 4290)
- Al heard the voice from the horrific Christ illusion speak to him out loud (IDP Loc 4173)
- Al heard a voice speak to him in his head (IDP Loc 4710), then returned to yell at him during the exorcism (IDP Loc 4746)
- Jessica heard a statue talk to her (SH Loc 3086)

1. Name Called

II. Angry Words/Yelling (Unheard by Others)

- Jack's parents heard yelling/profanity from Jack and Janet's side of the duplex (TH Loc 431)

III. Car Approaching/Car Doors Slamming (Not Actual)

- Car heard slamming outside with no one there (SH Loc 2924, 3302)

- Car heard approaching (SH Loc 3007, 3075)

VI. Scratching Sounds (Not Actual)

- Jessica heard scratching sounds under the couch (SH Loc 3070)

V. Radios On (None There)

- A radio was heard that wasn't there (SH Loc 3080)

VI. Screaming (Heard by Select Few)

- Neighbors heard screams emitting from Smurl duplex (TH Loc 637)

M. Electrical/Appliance Problems (Heard)

I. Toilets Flushing

- Smurls heard toilets flushing by themselves several times (TH Loc 363)

II. Faucets Turning On and/or Off

- Mary heard the faucets turning on and off (TH Loc 2014)

III. Strange Ringing of Phone

- Phone in Jack's office started to ring strangely (TH Loc 2157)
- Fire alarm sound started going off when the phone rang (TH Loc 2157)

IV. Turning On and/or Of

1. Lights

- Carmen heard the lights flick off (IDP Loc 1443)

Class 3: Smell

This section covers the narratives of people who have experienced strange smells associated with demonic presences.

N. Bodily Fluids

I. Blood

- Smell of blood fills the kitchen as Carmen attempts to mop the floor (IDP Loc 1007, 2703)

II. Feces

- Smurls smell feces when they come home (TH Loc 3095)
- Investigators smell feces in the Theriault house (SH Loc 2631)

1. Duration/Source

a. Gone Quickly

- Snedekers smell feces in house (IDP Loc 3719)

2. Effect

a. Tears

- Feces smell made the Snedekers' eyes water (IDP Loc 3719)

O. Rancid/Decomposition Scents

I. Rotting Food

- Nancy smelled rotting food (SH Loc 1551, 1572)

1. Duration/Source

a. Gone Quickly

- The Snedekers smelled rotting meat (IDP Loc 3713)
- Al smelled rotting meat in the basement (IDP Loc 3746)

b. Elusive

- The rotting food smell wasn't able to be found when Nancy tried to find it (SH Loc 1551)

2. Effect

a. Tears

- The rotting meat smelled induced eye-watering (IDP Loc 3713)

b. Gagging

- Rotting meat smell in the basement made Al gag (IDP Loc 3746)

II. Rotting Garbage

- Jack and Janet smelled rotting garbage in their room (TH Loc 749)
- Janet smelled rotting garbage in the car (TH Loc 2014)

1. Duration/Source

a. Gone Quickly

- Carmen and Laura smell the room fill with a garbage smell (IDP Loc 3821)

2. Effect

a. Gagging

- Garbage smell in Jack/Janet's room made them gag (TH Loc 744)

b. Having to Leave a Room

- Garbage smell was so bad Jack and Janet had to leave the room (TH Loc 744)

III. Raw Sewage

- Mary smelled raw sewage on her side of the duplex (TH Loc 1938)

1. Duration/Source

a. Gone Quickly

- Al also smelled excrement in the basement (IDP Loc 3751)

2. Effect

- a. Tears
 - Al had tears in his eyes from the raw sewage smell (IDP Loc 3751)
- b. Gagging
 - Al gagged from the overpowering excrement smell (IDP Loc 3751)

IV. Rotting Flesh

- 1. Decomposition
 - Smelled rotting flesh from horde of flawed apparitions (IDP Loc 4780)
- 2. Duration/Source
 - a. Gone Quickly
 - Smell vanished quickly of rotting flesh/flawed apparitions (IDP Loc 4780)

P. Other (Miscellaneous)

I. Unidentified

- 1. Odd, Distinct Smells (Not Unpleasant)
 - Creature Janet saw had a smell that wasn't offensive (TH Loc 503)
- 2. Foul Smells (Unspecified)
 - Ed and Lorraine smelled several foul things in house (IDP Loc 4376)
 - John smelled something rotten (IDP Loc 4586)
 - Rotting smells permeated the Snedeker residence (IDP Loc 4635)
 - Foul smell in Smurl house (Th Loc
 - Horrible stench filled Ed's nose (TH Loc 1573)
 - Chris smelled something horrible (TH Loc 1813)
 - Mary's bedroom had a terrible smell (TH Loc 2014)
 - Jack smelled something fetid in the room (Th Loc 2799) then Janet did when she woke up a few minutes later (Th Loc 2832)
 - Foul smells in the camper (TH Loc 3068)
 - Shannon smelled something bad when she'd seen a flawed apparition (TH Loc 3185)
 - A reporter smelled a foul odor when in the Smurl house (TH Loc 3352)
 - Foul smells happened periodically in the Theriault house (SH Loc 1703)
 - Robert had a foul smell fill his car (SH Loc 2476)
- a. Duration/Source
 - i. Long-Lasting
 - Smell in Smurl house did not go away (TH Loc 368)

ii. Elusive

- Smurl's foul house smell was elusive, not identified where it came from (TH Loc 368)

b. Effect

i. Having to Leave a Room

- The smell drove Chris out of the room (TH Loc 1813)

II. Dank Cellar/Mildew

- Jack's office began to smell like an old cellar (Th Loc 2162)

1. Woodsmoke

- Jack smelled wood-burning (TH Loc 3290, 3295)

III. Grease or Grease-Like

1. Duration/Source

a. Long-Lasting

- Down in the funeral home prep rooms (basement) was a lingering greasy smell (IDP Loc 438)

Class 4: Feeling

This section encompasses the feelings associated with an inhuman encounter.

Q. Felt Movement (Usually Invisible Force)

I. Violent/Forcible in Nature

- Snedekers felt violent attacks on their bodies (IDP Loc 4635)

1. Shoving

- Carmen was shoved on the bed (IDP Loc 3831)
- Carmen was shoved to the ground on the porch (IDP Loc 4214)
- Al was shoved down (IDP Loc 4349)
- Ed was shoved down on the bed (TH Loc 1551)
- Maurice was shoved down (SH Loc 1790, 2682-2687, 2739)

a. Held Down/Against Wall

- Carmen was shoved then held against the shower wall (IDP Loc 3568)

2. Having a Body Part Moved/Yanked/Grabbed

- Tendrils of smoke grabbed Snedekers (IDP Loc 4774)

a. Arms Twisted Behind Person (Unseen Force)

- Dawn felt her arms grabbed, twisted behind her (TH Loc 1989)

b. Both Sides of Body

- Brady had his shoulders yanked one way then the other (TH Loc 1620)
3. Tugging on Clothing
- Laura felt something tug on her bra (IDP Loc 3388, 3799)
 - Laura felt something tugging on her shorts (IDP Loc 4512)
4. Objects Yanked Away
- Maurice had the ladder yanked from under him (SH Loc 1739, 1748)
- a. Blankets
- Janet felt her blanket tugged off her (TH Loc 2678)
- b. Steering Wheel/Car
- Maurice had the steering wheel yanked out of his hand (SH Loc 1523)
- c. Religious Objects
- Rosary yanked away from Laura (IDP Loc 3799)
 - Carmen had a rosary yanked from her (IDP Loc 3873)
 - Maurice had a rosary yanked from his hand (SH Loc 2288)
 - Knob of Door Wrenched from Hands (IDP Loc 3399)
5. Dragged from One Location to Another
- Janet was dragged out of bed and onto the floor (TH Loc 733)
6. Hurlled/Thrown into Wall or Across Room
- Smurl's dog was thrown into a Wall (TH Loc 789)
 - Shannon was thrown down the stairs (TH Loc 835)
 - Shannon was thrown out of bed and onto the floor (TH Loc 2130)
 - Maurice was suddenly thrown (SH Loc 217)
7. Shaking
- a. Feeling of Earthquake
- John and Mary felt their side of the duplex shake from an earthquake (TH Loc 3639)
8. Unseen Pressure Exerted on Body
- a. Neck Held/Choking
- Ed felt something choking him (TH Loc 1546)
 - The hand in the mattress grabbed Janet's neck (TH Loc 3106)
 - Nancy was choked by invisible force (SH Loc 3167)
- b. Pushing Down on Body (Not Shoving or Pushing)
- Carmen felt hands pressing her down on the bed (IDP Loc 3540)
9. Sexual-Related Attacks (While Awake)

- a. Touching (Painful)
 - i. Female
 - Laura felt her breasts pinched painfully (IDP Loc 3399, 3836)
 - Carmen felt her breasts pinched painfully (IDP Loc 3568)
 - ii. Male
 - Chris felt his penis squeezed by spirit (IDP Loc 4532)
 - b. Vaginal Rape
 - Carmen felt something enter her (IDP Loc 3540)
 - Carmen was raped in the bathroom by an invisible force (IDP Loc 3568)
 - Laura felt something thrusting itself between her legs (IDP Loc 3842)
 - Maurice's stepdaughter had been raped by Maurice's doppelganger several times (SH Loc 3476)
 - c. Rectal Rape
 - i. Female
 - Carmen was rectally raped by an unseen force (IDP Loc 3546)
 - ii. Male
 - Al was rectally raped (IDP Loc 4355)
10. Object Attacking Person (On its Own)
- A piece of wood hit Maurice (SH Loc 2603)
11. Feeling Punches (Through Objects, Not Direct)
- a. Repeatedly
 - Something kept punching the hotel mattress (TH Loc 2569)
12. Furniture Ripped from Moorings
- Smurls/Ed saw the mirror on the dresser being ripped from screws that held it down (TH Loc 1159)
13. Rapid, Unnatural Acceleration
- a. Car
 - The car began to accelerate on its own (SH Loc 1518)
- II. Other Types of Felt Movement (Non-Violent)
1. Feeling a Gravitational Pull/Being Drawn In
- a. Vortex (Felt)
 - Jack felt a vortex of forces around him and his wife (TH Loc 1259)
2. Twisting Around/Spun/Side to Side Movement
- Maurice felt the ladder he was on be twisted (SH Loc 1733)
- a. Levitation
 - Jack felt his bed levitated (Th Loc 3035)
 - i. Bumping into Wall/Bouncing Against Wall (Midair)

- Maurice felt himself bounce off the walls (SH Loc 2744)
 - ii. Twisted Around (Midair)
 - Maurice was twisted around in midair (SH Loc 2744)
 - Bed was levitated in camper then jerked around mid-air (Th Loc 3007)
 - b. Tilting of Entire Room
 - Everyone felt the room tilt (IDP Loc 4762)
3. Animal Running Across Bed
- Jack saw the hybrid run across the bed (Th Loc 2827)
4. Being Touched (Non-Sexual)
- a. Caressing (Non-Painful)
- Jack felt a caress on his shoulders (TH Loc 368)
- b. Tickling
- Jack felt the bottoms of his feet being tickled (TH Loc 1266)
- c. On Legs
- i. Small Hands
- Laura felt her legs touched by small hands (IDP Loc 4512)
5. Vibration/Shaking
- Snedeker family (and relatives) felt the house shake (IDP Loc 3178, 3184)
 - The family felt the house shake again and again, pounding from the insider (IDP Loc 3410)
 - Ed and Lorraine felt the floor vibrate (IDP Loc 4381)
 - Jack/Janet's mattress was shaken violently (TH Loc 2386, 2564)
- a. From Furniture
- Al felt the bed vibrating (IDP Loc 1653), felt it several more times (IDP Loc 1973, 2178, 2456,
 - Carmen felt the bed vibrating (IDP Loc 1887)
 - Both Carmen and Al felt the bed vibrating (IDP Loc 1989)
 - The Smurls felt their van vibrate (TH Loc 2087)
 - Maurice felt the ladder he was on shake violently (SH Loc 1733)
6. Outdoor Phenomena Happening Indoors (Felt)
- a. Swarm of Flies Near Face
- Flies swarmed near Al's face when in the basement (IDP Loc 3729)
7. Sexual Touching (Non-Painful)
- Laura feels something touching her legs a few times in one sitting (IDP Loc 3284)

- Laura feels fingers between her legs (no others present), enter her (IDP Loc 3289, 3805)
 - Laura felt something slide up her thigh while in the bathroom, trying to penetrate her (IDP Loc 3393)
 - Carmen felt a hand slide up her thighs, press upward (IDP Loc 3528, 3540)
 - Chris, a researcher felt like he was being groped in his crotch (IDP Loc 4527) then fondled (IDP Loc 4532)
 - Carmen feels her body being touched during Mass (IDP Loc 4706, 4741)
 - Janet was touched by something sexually (TH Loc 2386)
- a. Being Undressed
- A friend of a researcher had his pants unbuckled and his pants slide down by themselves (SH Loc 3065)

8. Someone/Something Brushing Past

- Carmen felt someone brush past her (IDP Loc 1438)
- Dawn felt something brush past her (TH Loc 1989)

a. Wet/Slimy

- Carmen felt something wet and slimy brush by her (IDP Loc 3831)

R. Feeling of Something Being Wrong with a Place/Of Evil/Intense Dislike

- Stephen (son) initially felt something wrong with the place (IDP Loc 103)
- Tanya felt something was wrong with the house (IDP Loc 2564)
- Laura didn't like the house after sleeping there, felt darkness (IDP Loc 2879/2895)
- Diane felt something was wrong with the place when she began to walk around (TH Loc 1043)

I. Dark Aura

- Father George felt the house had a dark aura (IDP Loc 4442, 4464)
- Jack had dark feelings associated with a camping trip (TH Loc 2042)

1. Aversion to Specific Places

- Stephen felt a bad, dark feeling in his room (IDP Loc 567)
- Carmen didn't like being in the basement (IDP Loc 1432)

S. Temperature Fluctuations (Extreme)

I. Boiling/Hot Phenomena

1. Feeling Hot Breath on Body

- John felt the reptilian beast's hot breath on his face (IDP Loc 4619)

II. Freezing

1. Rooms/Specific Areas

- The air in basement became cold for Carmen (IDP Loc 1438)
- The bathroom air felt suddenly cold to Laura (IDP Loc 3393)
- Small parts of Snedeker house became cold, multiple times (IDP Loc 3655)
- Carmen and Laura felt the room get cold (IDP Loc 3815)
- Lorraine felt a freezing cold in the basement (IDP Loc 4005)
- John felt the house become freezing (IDP Loc 4575)
- Father Nolan felt the house was much colder than it should have been at that time of year (IDP Loc 4683)
- The Smurl duplex was freezing when the temperature read 70 (TH Loc 431)
- Janet felt a chill in the room (TH Loc 492)
- Ricky felt the room freeze (TH Loc 1425)
- Ed felt the freezing cold air of a room he went into in the Smurl duplex (TH Loc 1540, 1568)
- Serious drop in temperature for Janet and Chris (TH Loc 1813)
- One of the reporters felt extreme cold in the house (TH Loc 3352)

2. People

a. Continual

- John always felt cold no matter what (TH Loc 2673)

b. Passing

- Ed felt a passing chill (TH Loc 1562)

c. Hypothermia

- John was shivering even with many blankets from the temperature in a room (TH Loc 2004)

d. Icy Grip

- Chris felt an icy hand grip his penis (IDP Loc 4527)

III. Fluctuating Intermittently Between Hot/Cold

- Theriault house fluctuated between hot and cold (SH Loc 2631)

T. Feeling a Presence Present

- Stephen feels a presence in the room with him (IDP Loc 567)
- Stephanie tells Stephen she feels a presence in the room with her (IDP Loc 1042)
- Laura feels a presence in the room with her (IDP Loc 2918)
- Carmen and Laura felt a presence in the room with them (IDP Loc 3815)
- Janet feels a presence with her (TH Loc 392, 2585)

- Dawn senses a presence with her in the bathroom (TH Loc 1989)
- Jack feels a presence with him (Th Loc 2799)

I. Change in a Room

1. Air Shift (Non-Electrical)

- Carmen felt an air shift while in the basement (IDP Loc 3692)
- a. Negative Energy
 - Father Nolan felt negative energy buildup (IDP Loc 4683)

2. Electrical Charge

a. Hair Raising (Electrical)

- Brady felt the electricity in the air make his hair stand on end (TH Loc 1620)

II. Feelings of Fear/Nervousness (Related to Presence)

- Father Malone felt nervous in the house (TH Loc 884)
- Diane felt afraid while walking through house (TH Loc 1043)
- The figure Anne saw made her feel fear (SH Loc 2677)

1. Goosebumps Raised Unrelated to Room Temperature

- Stephen basement raises goosebumps (IDP Loc 562)
- a. Hair Bristling on Neck
 - Carmen feels her hair bristling on her neck when checking the basement for Stephen/Jason (IDP Loc 1773)
 - Stephen felt his hair raise on back of neck (IDP Loc 567)

2. Involuntary Sweating

a. Palms

- Kent's hands were sweating heavily (SH Loc 3332)
- Stephen felt his palms get clammy (IDP Loc 567)

3. Throat Swelling/Dry in Fear

- Stephen felt his throat swelling/fear
- Carmen felt her throat swell in fear (IDP Loc 3815)
- Carmen and Laura felt their throats go dry (IDP Loc 4512)
- Lorraine felt her heart in her throat (TH Loc 1068)

4. Skin Crawling Feeling

- Jason and Stephen have Carmen check basement-she experiences skin crawling feeling (IDP 1773)

IV. Watched When No One is Present

- Stephen felt as if he is being watched when alone (IDP Loc 567)

- Laura felt she was being watched while she was trying to sleep (IDP Loc 2879)

1. In Bathroom (When Showering/Bathing)

- Laura felt she was being watched when she showered (IDP Loc 2918)
- Janet felt she was being watched in the bathtub (TH Loc 1357)

V. Claustrophobia

- Family friend Tanya feels claustrophobic in the house (IDP Loc 1956)

VI. Entity Swallowing One Whole

- Carmen felt an entity swallow her (IDP Loc 3692)

IX. Feeling Followed

- Laura felt as if she was being followed through the house (IDP Loc 2918)

U. Feeling Immobilized (Can't Move at All)

- Carmen felt immobilized when the entity swallowed her (IDP Loc 3692)
- Jack couldn't move at all (TH Loc 738, 1379, 1843)
- Ed felt himself unable to move (TH Loc 1573)
- Janet felt she couldn't move her arm when she saw a mist (TH Loc 2734)
- Janet didn't feel she could move (TH Loc 3113)
- Nancy couldn't move her arms or legs (SH Loc 1523)
- Nancy couldn't move at all in the presence of animal sound (SH Loc 2491)

I. Preventing One from Moving Forward (Force Field)

- Janet felt she was unable to cross the room by the feeling of rushing water (TH Loc 1820)

V. Mysterious Illness/Health Issues or Body Problem

I. Heart Issues

1. Involuntary Faster Heartbeat

- Stephen felt his heartbeat quicken (IDP Loc 567)
- Carmen and Laura felt their heart rates speed up (IDP Loc 4512)
- Janet felt her heart rate go up (TH Loc 386)

2. Chest Constriction

a. Heart Attack

- Ed felt chest constriction, like from a heart attack (IDP Loc 4716, 4762)

II. Nausea/Queasiness

- Stephen feels nausea (IDP Loc 567)
- Father George felt nausea as he approached the basement (IDP Loc 4468)
- Robert felt extreme nausea (SH Loc 2471)
- Anne felt nausea when she saw the figure (SH Loc 2677)
- Ed felt nauseous (SH Loc 3332)
- Lorraine feels nauseous as she walks through the house (IDP Loc 4010)

III. Migraines/Headaches

- Robert felt his head hurting (SH Loc 2471)

IV. Fever and/or Sweating

- Janet started to sweat on her brow (TH Loc 386)
- Lorraine began to sweat on her forehead (TH Loc 1068)
- Carin developed a mysterious fever (TH Loc 1948)
- Father Malone became very sweaty while talking in the house (TH Loc 884)
- Maurice started to sweat horrifically (SH Loc 3308)

V. Blurred Vision/Blindness

- Laura feels as if she has gone blind (IDP Loc 4548)
- Robert saw white (SH Loc 2476)

VI. Stomach Issues

1. Pain

- Robert also felt intense stomach pains (SH Loc 2471)

2. Vomiting

- Robert vomited all night (SH Loc 2476)

VII. Weight

1. Loss

- Carin lost a lot of weight from an unidentifiable illness (TH Loc 1948)

VIII. Body Pains

- Maurice felt body pains, every muscle (SH Loc 2631)
- Family members also felt body pain when visiting along with researchers (SH Loc 2631)
- Jessica felt her leg muscles hurt (SH Loc 3086)

1. Toothache

- Researchers felt toothaches (SH Loc 2631)

IX. Lung/Throat Issues

1. Lack of Air

- Carmen and Laura felt like they couldn't breathe in a room (IDP Loc 3815)
- Carmen's breath was suddenly taken from her (IDP Loc 3831)
- Lorraine had trouble breathing (IDP Loc 4032)

2. Hyperventilation

- Stephen breaths came quicker (IDP Loc 567)

X. Dizziness/Light-Headed Feeling/Senses Overcome

- Ed felt his senses overcome (TH Loc 1546)

1. In Specific Areas

- One corner of the room made Chris dizzy (SH Loc 3007)

XI. Convulsions/Strange Stiffening of Body

- Carmen experienced stiffening of body (IDP Loc 4219, 4332)
- Carmen experienced convulsions during second illusion experience (IDP Loc 4338)

W. Feeling of Injury (Actual)

I. Stinging

- Researchers felt as if they were stung (IDP Loc 4371)
- Snedekers felt like they were stung (IDP Loc 4635)

1. Bee Stings

- Peter felt as if he had been stung by bees (IDP Loc 3326)

II. Stabbing/Cutting/Slicing

- Al felt like he was stabbed (IDP Loc 3415-3421)
- Laura felt her flesh being sliced (IDP Loc 4548)

1. Claws

- Snedekers felt claws from smoke tendrils (IDP Loc 4774)

III. Strangling/Squeezing

- Dawn felt her arms being squeezed painfully (TH Loc 1994)
- Jack felt his arm gripped very tightly (Th Loc 2799)
- Maurice felt the Christmas lights strangling him (SH Loc 1748)

IV. Slapping

- Researchers were slapped (IDP Loc 4371)

- Janet was slapped (TH Loc 1259)

V. Pinching/Poking/Prodding

- Carmen feels pinches by an unseen force (IDP Loc 3528)
- Researchers were pinched (IDP Loc 4371)
- Carmen was poked all over her body (IDP Loc 4522)
- Everyone in house was prodded (IDP Loc 4641)
- Invisible fingers poked Laura in the eyes during Mass (IDP Loc 4706)
- Laura was poked all over her body (IDP Loc 4746)
- Megan was poked in the eye (TH Loc 3374)

VI. Punches/Hitting

- Jack and Janet felt punches from an invisible force (TH Loc 2386)

VIII. Kicking

- Jack felt he was kicked while driving (TH Loc 2558)

IX. Burning

1. Scalding Feeling on Body

- Jack felt his legs being scalded (TH Loc 2723)

X. Swelling

- Megan's eye swelled after being poked (TH Loc 3379)

x. Disposition Change (Other People's Notice)

I. Negative Personality Shift

- Stephen's mood getting increasingly darker (IDP Loc 1575)

1. Mood Disruption

a. Anger Issues (Newfound)/Unusually Short-Tempered

- Al's mood over the weekend was unusually angry (IDP Loc 1299), often short-tempered in general (IDP Loc 2081, 2514, 3242-3247, 3359)
- Stephen became increasingly angry/rude to his mother (IDP Loc 1901, 2051)
- Jack became short-tempered when once easy-going (TH Loc 571, 692)

b. Depression

- Mary became very depressed (TH Loc 2024)
- Jack showed signs of depression (TH Loc 3479)
- All the Smurfs were showing signs of depression (TH Loc 3644)

c. Crying Jags/Sobbing Uncontrollably

- Mary had crying jags during depression (TH Loc 2024)
 - d. Silent Periods/Withdrawal/Distant
 - Mary became silent and withdrawn during depression (TH Loc 2024)
 - Al seemed distant from Carmen (IDP Loc 1595)
 - Al became quieter in general (IDP Loc 2508)
 - e. Constant Nervousness/Anxiety (Newfound)
 - Jack became an anxious person out of nowhere (TH Loc 3479)
 - All the Smurls became anxious once again (TH Loc 3644)
 - i. Speech Changes
 - *Slow/anxious
 - Father George noted Carmen and Laura's new speech patterns (IDP Loc 4464)
- II. Other Symptoms/Behaviors
1. Exhaustion/Lack of Energy
 - a. Constant
 - Jack is constantly exhausted (TH Loc 1120)
 2. Insomnia
 - Jack developed insomnia (TH Loc 1120)
 - Carmen had trouble sleeping (IDP Loc 1572)
 - Al had trouble sleeping (IDP Loc 1595)
 3. Increased Alcohol Use
 - Al began to use alcohol to deal with spirit activity (IDP Loc 1983, 2461, 2508, 2649, 3178, 3757, 3778)
 4. Deviancy
 - a. Molestation of Family Members
 - Stephen molests his cousins, Laura and Mary (IDP Loc 2956-2962, 2974)
 5. Newly Anxious (Unrelated to Sensing a Presence)
 - Laura never felt she could relax in the house (IDP Loc 2912)
 - The Smurls felt anxiety upon their return to the house (TH Loc 3308)