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PENSEZ A VOS ENFANTS!



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THE NEWSLETTER OF THE INTERNATIONAL SOCIETY FOR CONTEMPORARY LEGEND RESEARCH

MONGOLIAN CONTEMPORARY LEGENDS:

Field Research Report, Part Two
Political Rumors and Sensations*

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This group of tales is targeted mainly against Russians and Chinese. Russians are under attack from both the communists still in power and from the growing opposition movement. These two forces threaten to sever all economic ties with Russia, which in the absence of other economic partners can bring about even greater economic disorganization of Mongolia.

The nation's trauma resulting from the long history of Russian hegemony manifests itself in anti-Soviet attitudes. In Ulan Bator, we saw houses inhabited by Russian experts and military officers in which windows were broken up to the third floor. On our way back from the capital of Mongolia, the train we boarded had windows smashed in several cars. Our guides cautioned us strongly against using the Russian language in the streets lest we were taken for Russians. In the city of Ulan Bator we feared aggression at every step we made, though in the country matters are quite different.

These anti-Soviet sentiments appear in numerous rumors and sensations, of which the first group comprises tales about rape and murder committed by Russian soldiers:

Once, Russian soldiers were riding in a car and they passed a girl. They jumped out, pulled her into the car, raped her and ran away. It was a gang-bang. Nobody was caught. (Reported by B.)

Another narrator, a driver from Ulan Bator, who had heard about several instances of rape, told the following:

A mother and a daughter were returning to their village. An army jeep with Russian soldiers caught up with them. They (Russians) started chasing them in the steppe. They got the daughter, pulled her down from the horse, but her mother escaped. She went to the nearest yurta for help. The nomads rode their horses to help, but when they got there, the other

guys (Russians) were gone: they had left the girl half-naked in the steppes. (Reported by U.)

I recorded several times tales about attacks on Mongolian nomads, whom Russians reportedly murdered with no apparent cause:

Russians drove up to a yurta. They must have been drunk because they shot everybody with a machine-gun. Only one girl was alive but she was badly shot. They could not treat her here so Russians took her to Leningrad. She was hospitalized for a long time but there was no improvement in her condition. A Mongolian woman-doctor went to see her and she saw that the girl was lying there thin as a needle, and wasn't cared for so Mongolians took her. She was then in the hospital in Ulan Bator for some time, when some woman showed up and said she would take care of the girl but that she had to be given an apartment. The state gave her a three-room apartment. Now, when she brings the girl to the hospital for examinations, she dresses the girl up in nice clothes, but when the doctors visit the girl in the apartment, she is wearing old clothes and lives in dirt. And that's how this woman acts. Everybody is angry at her. (Reported by B.)

Rumors also target Russian experts employed by Mongolian factories:

Our (Beauty Pageant) Vice-Miss, you know, silver medal, has a sister. This sister is also a very beautiful girl. Three years ago she was hit by a car driven by a Russian expert. When he hit her, she lost her leg. Well, of course he went to see her parents (and said): "Well, I did not mean to do this, I am your friend, Soviets are in friendship with Mongolian people, I will help you, I will have a prosthesis made for her."

And so it was. Three years ago he had a prosthesis made for her and then left right away. And he disappeared. Now, the girl has grown, the prosthesis is too small. So, she came and asked for another, larger one. And there are no prostheses here. We have only Russian parts but now not even that. So what happens? She asks about that expert. So, he's gone.

No address. Nothing. And that's how this beautiful girl was cheated. And she would have been also our Miss. She is a good student and has no money to buy a prosthesis. I heard that in our hospital. (Reported by B.)

The Russian army is a focus of many tales in Mongolia that are to attest to many national and ethnic conflicts that afflict the army. Russians are pictured as particularly cruel towards other nationalities, especially to Kalmuks and Buriats, who are related to Mongolians:

There was the following case here in Mongolia: new recruits came to a Soviet garrison. Among them was one Buriat. The Russkies* harassed him very badly. He could not bear it in the end, they were so mean. They must have been some degenerates. They even threw shit into his food. He grabbed a gun, shot three Russkies, and ran. Now, Buriats and Mongolians are brothers, and we hid him for a long time. The army was after him all over Mongolia, but if you have help from the shepherds, you'll come to no harm. (Reported by M.)

[* *Translator's note:* This story was told in Mongolian and translated into Russian for Dr. Czubala. The normal word for "Russian [person]" in Russian is *Ruskij*. But the Polish word *Ruski* (used here in the original) is derogatory, just as "Russkie" carries negative connotations in English. What was Dr. Czubala hearing? Since the context suggests strong anti-Russian sentiment, I have decided to use the likewise colored word in English. This is just an example of some of the linguistic issues in a quadrilingually tinted text.--JP]

A common opinion among Mongolians is that the Russian army is highly demoralized and that soldiers are often deserting from it. The army then goes hunting after a deserter. An average Mongolian sympathizes with the deserter.

A recruit ran from the Soviet army. He had no friends and he could not communicate with anyone. And he hid in the forests. Helicopters were out looking for him. They figured out from (aerial) photographs that he was hiding in the bushes on the Tola River. It is close to this here culture park we have. The army soldiers with their pistols drawn surrounded him and were closing in on him.

Seeing they were close, the soldier took his shoes off and shouted to the other soldiers: 'I'm throwing grenades!'. And he threw those shoes at them. The soldiers lay down, and so he broke through them and escaped. (Reported by M.)

Many tales are related to the hasty retreat of Russian families from Mongolia. It is said in Ulan Bator that Russians conducted themselves immorally. As they moved in, they founded new families and now, when it is

time for them to leave, they desert their seasonal partners and return to their legal wives and husbands in Russia. It is also said that Russian women are abandoning their children. A few Mongolians claimed the practice was very common. In this vein is the following tale:

When Russkies started to move out of Mongolia, The began to abandon their own children. There was a family—right nearby—they had two children. They left the children with Mongolians temporarily but they never claimed them back. At first our folks thought they would claim them but nobody showed up.

I heard there were many more cases like that. People could not believe it. How can you leave one of your own blood? Finally, a newspaper said that the mother and the father had their other own families in the Soviet Union.

They have their wives, husbands and children there, and here they just had a second family. So they don't need these. (Reported by T.)

Another source told the following:

Russians were leaving, and one Russkie came to his Mongolian neighbor. He brought him his child and said, take it. Here (in Mongolia) nobody would give up his child. How is the child to be blamed? So, the Mongolian took the child and has taken care of it. They say the child can already speak Mongolian. (Reported by E.)

And here is a famous tale of the Russian child that continues to fascinate Mongolians to this day:

Two years ago, when Russkies were still powerful, the following happened. It was spring. Our authorities had forbidden anybody to leave the city. The drought was terrible and everybody feared fires. No one from Ulan Bator was permitted into the steppes. But Russians went to our top chiefs and got a permit. The whole busload of Russians took off, and with them was a family with a boy.

Then Russkies stopped to rest awhile, out in the open space though forest was not that far away.

It was time for them to continue the journey, but the boy was gone. They started searching. They looked for the boy for a long time but never found him. Some said there were wolves there and they ate him, others said the bear dragged the boy to his lair. But I am a hunter and I don't believe any of it. Some trace of the boy should remain: neither the wolves nor the bear would eat the head. It was there [*he is pointing towards the southern side as the window faces that direction*].

To this day it has not been solved. They wrote and talked a lot about it and nothing: the boy's gone. (Reported by M.)

Another narrator, when questioned about the story,

confirmed he knew it and even volunteered some more details. He stated that the child's parents returned to the Soviet Union, but—as he learned from his friends—there was another appeal on the radio recently for help in finding the child:

The mother of this boy returned to Russia but she can't give up on the child. She visited Wanga [a famous fortune teller and clairvoyant] and asked about what happened with her child. Wanga told her that the boy is alive and lives with a yellow man. The mother wrote about it in the letter and the Mongolian radio read this letter. She is asking whether any Mongolians have seen a light-haired ten years old boy at the side of a Mongolian. Soon afterwards I heard that people sighted a Soviet soldier with such a boy. They say it's a bum that ran away from the garrison seven years ago. He took the boy to keep him company. (Reported by C.)

I conducted my research in Mongolia before the Moscow putsch took place and at that time the Communist regime with its Communist Party and KGB were still in business. Rumors and sensations were targeted against the existing culprit. Even though Mongolia witnessed immense changes within itself, the recent elections were won by the Mongolian Communist Party, which continued to hold its power. However, the social pressure on the communists coupled with aggressive opposition was so great that to save their own outlook the communists were eager to blame everything on the bolsheviks. Prominent historical figures of Mongolian communists are surrounded today by a blooming aura of mythology.

Let us take a look at Suche-Bator, a national hero, one of the founding fathers of modern Mongolia who in the 1920s joined forces with Russian bolsheviks against Chinese supremacy. The communist state later erected a mausoleum in his memory at the central square of Ulan-Bator, the nation's capital. Will he be able to keep his place in the national pantheon?

The street lore sees him as a clean-handed hero representing the interests of Mongolia. First, with bolsheviks' help he wanted to get rid of the Chinese, and when he succeeded in this, he wanted the bolsheviks out. Instead, he was mysteriously murdered himself. Some examples:

When Mongolia was liberating itself from the hands of Manchurians, it was with bolsheviks' help. Then, in the liberated country, our leaders demanded that Russkies withdraw, we had a new government, a new leadership. But KGB murdered the entire elite, in Stalin-like fashion. They left only the dumbest ones whom they easily manipulated. That's when they murdered Suche-Bator. (Reported by M.)

Suche-Bator is not in the mausoleum. It's a mystification. Russkies poisoned him. And to keep it secret, they took his body and replaced it with some other corpse. They poisoned him because he would not

yield to them. (Reported by N.)

Russians poisoned Suche-Bator. Five people were present during his post mortem, including three doctors: one Chinese, one Russkie, and one Mongolian. The Russkies took out the stomach, allegedly for better analysis and final opinion and they took it to Chita. And so the body was left without the inner parts and today it would not be possible to confirm (that he had been poisoned). Our authorities recently requested Russians for the documentation of this case. A special delegation went to Chita to obtain the stomach and the reports from those times. But the Russkies did not give them anything because they are afraid the truth would come out. (Reported by M.)

Other tales of killed leaders follow:

They killed Suche-Bator. He was a military officer. But the wisest Mongolian in the new leadership was Bogdo, an educated ideologue. He was the actual leader of the new government. He disagreed with the bolsheviks. They knew about it. They killed him without a jury. As simple as that: they shot him and killed him. And they passed the power into the hands of the youngest and the most stupid drunkard. It was Choybalsan. Using him, they murdered others. (Reported by E.)

When Stalin had all our politicians and military shot, he left only his spies. He also left this stupid drunkard, and Russkies' spy, Choybalsan. He did what they told him to do. (Reported by C.)

The feverish reinterpretation of official history that is currently taking place contains claims that are often inconsistent and even contradictory with one another. This is not unusual in the ephemeral tale.

The sensation that has emerged in the recent months, presents Choybalsan in a totally different way:

We owe it only to Choybalsan that we are not just another Soviet republic. Because Cedenbal, he had already written to Stalin saying that the Mongolian nation desired to be a part of the USSR. See, he studied in Russia. He was stupid and he had a Russian wife so she could control him. (Reported by C.)

Choybalsan had this black notebook in which he had written: "As long as I live I will not sell Mongolia." His chauffeur took the book to his secretary and read it. Then he told someone in his family. This spread in Ulan Bator right away. Russkies got wind of it, too. So the Russkies disposed of him right away. (Reported by B.)

Choybalsan's death was the motif of these tales:

Stalin wanted to annex Mongolia into the Soviets,

just as he did with the land of Kalmuks. They used to be a free nation, too. Well, they were told to write (a request) saying that the Kalmuk nation desires to become a Soviet republic. Stalin accepted the request and the free country disappeared. Why, they're not even a separate republic. I can't remember the name of that leader of Kalmuks, but he came to visit Choybalsan right after the fact. As soon as he got out, Choybalsan punched him in his belly and said: "You're overfed, but you don't have your homeland". The Kalmuk leader took offence and returned. He reported the fact to Stalin, and they did away with Choybalsan for that. (Reported by D.)

Choybalsan was in Moscow right when pressures were building on him to turn Mongolia into Soviets. He had been invited there to celebrations of the anniversary of the (Bolshevik) Revolution so he had to go there. So, when he drank some shots at the party, he came up to Stalin and said: "Let's drink to the health of my free country". Stalin did not clink his glass with him. It was clear this meant a verdict had been made on him. (Reported by G.)

Quite possibly, some of the recorded political stories had been in circulation for a long time and they only were revitalized recently. This can be true also in the case of the motif I recorded frequently in Mongolia, namely the motif of the famous meeting of Choybalsan with Stalin at the Kremlin that sealed the Mongolian's fate. I recorded many variations of the motif:

When the Russkies were about to dispose of Choybalsan, Stalin invited him to the celebrations of the October Revolution anniversary in Moscow. During the party, Choybalsan came up to Stalin and raised the toast: "To the great Russian nation!" Stalin did not clink his glass with him. So, he (Choybalsan) thought to himself: "so I am treated like his enemy", and he said to Stalin: "You have a white face but your soul is black." Everybody there witnessed that. And that was the end of Choybalsan. (Reported by M.)

They invited Choybalsan to May Day parade to Moscow. But he did not go. He felt sick then and a Russkie doctor, a KGB collaborator, advised him to go to the Kremlin hospital in Russia. "He has to undergo treatment there" — is what that doctor wrote. But Choybalsan replied: "I want to die in my country". One day though, he was drunk and Cedenbal took advantage of that and wrote: "We want Choybalsan to be treated in the Soviet Union." There was no way out, he was sent there forcibly. On the New Year day they announced he was dead. (Reported by K.)

Choybalsan died in a Kremlin clinic. That's where they poisoned him. They telephoned to Mongolia: "Your man is dead." So, then our delegation went to get his body. It turned out that this here part of his leg was taken away (the source shows a patch of skin on

his heel). They say around here, that if a man had been poisoned, this part of the leg always turns black. And there were no signs of any surgery or anything else. That's a fact. They brought him here and buried him. (Reported by M.)

Politicians in Mongolia, as anywhere else, are subject of common interest and of many stories, whether they are figures of the past or current holders of political offices. During my stay in Ulan Bator rumors abounded about a leading opposition politician. "He's an alcoholic", I was told, "and recently he got so drunk that he was peeing down from the gallery at a parliament session." According to another source, the said politician was urinating from the balcony of the Mongolian Hural (Parliament) building down on the passers-by in the street.

Among political rumors, anti-Chinese motifs seem to prevail. This is due to historic grudges; powerful China arouse fear in this nation of barely three million population. What seems to be characteristic is that the anti-Chinese motifs are completely different from anti-Russian ones. Relations between Mongolia and Russia during the 1970s and on through the 1980s were anything but good and began to improve only some three or four years ago. In my opinion, rumors about the Chinese emerged during those "bad" years and my interviewees dug them out from their memory under the nagging questions I kept asking them.

One of the motifs in contemporary Mongolian tales is kidnapping of children for "spare parts". As Turks, Arabs and Germans in Polish tales or Western Europeans in Russian tales are the notorious kidnappers, so in Mongolian tales this role is reserved solely for the Chinese.

Last year, our radio announced that a Mongolian child was missing. Parents and, naturally, police were looking for the child. For a long time there were no traces. Then, some people found the child on a cemetery. Police investigated and found the Chinese did it. They cut out different parts from the child and took them to. (Reported by U.2)

Another source reported:

A young child disappeared from the street. Rumor struck among people that the child was taken for blood. Old and rich Chinese make themselves younger in that way. Many children in Mongolia have disappeared. People say their kidneys were snatched for exchange for those Chinese. They're poor in China, but there are also some very rich people. And those rich and old need spare parts. And they get it from our children. I hear young blood helps old get younger. I've been hearing about it for three years now. It is not one single fact, I've heard about it many times. (Reported by E.)

Familiarity with this motif was confirmed by several

of my interviewees. Two women, Tuya and Urna emphasized, however, that kidnapping for blood took place only during the 1970s and though they were numerous cases, they now—in the opinion of the women—stopped completely as of recently.

In Ulan-Bator, there live a lot of deer. Unmolested, they roam the streets of the capital, the central park and along the Tola River. Street sellers selling cabbage feed them by the leaf. The deer are treated as mascots and are likewise enjoyed by everybody. An example of this attitude is that I was kept informed where on a given day they were seen. The deer have also become a motif of many tales. It is suspected, that the Chinese cut their antlers to concoct a medicine enhancing male potency.

The Chinese cut their antlers. They did it in such a terrible way that blood was pouring out from the antlers. It was virtually dripping over their heads. It was a shocking sight. (Reported by E.)

Another source told me:

The Chinese caught our deer and cut their antlers off. They use them as a precious drug. Everybody in town was angry. (Reported by W.)

These rumors reportedly erupt every year. Quite possibly, this is related to the natural biological cycle, little known to average townsfolds, that occurs to deer. Male deer shed antlers every year in March and in August they rub off the velvet against the bushes. The bloodied velvet tissue hanging on the bush and blood oozing down the new antlers may be a shocking sight to some people.

The Chinese are also accused of poisoning people and herds of cattle.

Over by the Chinese border, there live animals slightly smaller than deer but of the same kind. I don't know what they're called in Russian. Now, these animals easily cross the border from the Mongolian to the Chinese side and then back again. The Chinese catch them and infect them. These animals live in huge herds. Once they infect a herd, they run them over to the Mongolian side. That's when our cattle falls by the thousands. This was confirmed by official sources. You see, our relations with the Chinese were pretty sour from the mid-sixties to mid-eighties, or even till 1988. And there were lots of those stories around about the Chinese. Now there are fewer, but they didn't stop quite completely yet. (Reported by E.)

The Chinese are alleged to poison goods sold to Mongolians:

I heard about the following case: this happened in Ulan Bator, near where my father lives. One Mongolian went to Peking (Beijing) to trade. He brought goods

with him and took them all the way to Ulan Ude (former USSR) and sold them there. He kept a calendar for himself though, because his wife liked it. In a month their child died, and they were themselves very sick. They asked a lama. He told them that they had a foreign thing in their home and it makes harm. The wife worked in the hospital, she took the calendar for an analysis and it turned out the calendar was poisoned. (Reported by B.2)

I have recorded several variants of the sensation about the Chinese poisoning silk designated for Mongolians.

The famous Chinese natural silk is used to make excellent clothing. We get it from China. All of a sudden there is news that this Chinese silk is specially poisoned to poison our people. (Reported by E.)

A friend of ours came from Moron and bought a bulk of Chinese silk at the bazaar. Nowadays you can't buy anything anywhere but at the bazaar. I remember people were saying the silk was poisoned. My cousin joked about it: "Remember, don't get yourself poisoned!" He laughed at the joke himself and went to bed as he was leaving the following day. The silk was lying by his head. In the morning, everybody wakes up and (sees) he's unconscious and the doctors barely managed to rescue him. Everyone's saying it's because of this Chinese silk. (Reported by K.)

Personal travel exchange between China and Mongolia develops quite freely. Mongolians go to China to sell furs and leather, and bring back goods that are in demand in Russia. They take the goods to Ulan Ude, to Irkutsk or even to Moscow, where they trade them for cheap Russian household goods. This area of small business is surrounded by many stories about various dangers threatening Mongolians dealing in trade in the two countries. Chinese vodka is regarded as a health hazard, and I was warned against it myself:

Chinese vodka is very harmful. I am warning you, don't buy it or even accept a drink of it. There are a billion of them (Chinese people) so they make it to poison out the people. There will be fewer (people in the world)—they say.

Two highly educated Mongolians went to Peking. One was an engineer and the other I can't remember (who he was). They drank a bottle of Chinese vodka. What is half a liter of vodka anyway? And they both got poisoned really bad. One of them died, and the other lost his mind. That's true. Everybody says that. The one that lost his mind lives now in Ulan Bator. (Reported by M.)

At a dinner table, my hosts offer me Mongolian milk vodka. I decline, explaining that it may be as dangerous for me as Chinese vodka is for Mongolians. My

friend understands the little joke and protests against my lightheartedness about the Chinese threat:

But it's true, about Chinese vodka, it's true! This happened once here in Ulan Bator. A youngster drank some Chinese vodka. He went unconscious for two days. They brought him into the hospital and he was rescued there. If it hadn't been for hospital treatment he would have died. This is true. That's what happened here. (Reported by M.)

It is believed that Chinese can be an environmental threat to Mongolian nature:

Several thousands of Chinese came to Ulan Bator to build houses. They lived in barracks under military discipline. They were, naturally, building very nice apartments. But we had to tell them good-bye. They eat anything that moves. So they took off into our steppes and forests and caught whatever they managed to. Anything that lives, they caught and ate. Soon, several species were almost doomed to extinction. Many birds and insects were already extinct in some regions. And so we had to throw them (the Chinese) out. The whole city was against them. Fights started and they left. Russian construction workers moved in their place right away. (Reported by M.2)

In Ulan Bator, Chinese are said to catch dogs as well as cats and to eat the meat of the animals:

To us, dog meat is utterly disgusting. Mongolians don't eat just any meat from any animal, like Chinese do. Here, when the animal is sick or dies, nobody touches the meat. When the Chinese came, they cooked tasty foods. People liked it. They bought it and ate it. But a rumor started about dogs disappearing and that the Chinese were catching them to make those tasty dishes. So folks stopped buying from Chinese and nobody would let himself be invited to their meal.

Then there was another story, about Chinese catching cats. There are few cats in our city but there are. Now, they say there isn't a single cat anymore, because the Chinese catch them and make cutlets out of them. That could well be, because they eat anything that lives. The Chinese, when they were in Mongolia, had a good life here because there is an abundance of food for them here. What we throw away is gourmet food for them. (Reported by E.)

A professor's wife, she had nine cats. This woman just adored cats. Her animals were well cared for and elegant. Chinese spotted them, though, and bribed her neighbor. He was a young boy and he caught all those cats of hers. They turned into gourmet food for the Chinese. She looked for the cats everywhere, but she was told they had been all eaten up. (Reported by S.)

It is also said the Chinese desecrate Mongolian

cemeteries:

Here, hardly anybody will dare tamper with a grave or walk around a graveyard at night. It happened though that a man was forced to do that. Our friend was returning into town, well into the night. Suddenly two men jumped up to him with knives and forced him to come with them. They led him to a graveyard and ordered him to unearth a grave. They knew earlier that a wealthy man had been buried there with a lot of jewelry. So, he had to tear the corpse of the wealth. They then told him to wrap it all in something that they gave him. And they went away, leaving him at the graveyard. When things like that happened here it was said the Chinese were doing it. For a year now, since the Chinese are gone I haven't heard about such things. Those were terrible stories. Not only don't they dig out the graves themselves but force others to do it. (Reported by E.)

It is a common belief that the Chinese penetrate Mongolia continuously and have their spies everywhere.

There was this great talent of a singer here. She made a swift career. All of a sudden, a rumor started she was a spy for "the Rabbits" [*Trans.*: Russian slang for Chinese people, referring to their reported propensity for reproducing—JP]. And her whole career went down as quickly as it had risen. And nobody knows today whatever has become of her. (Reported by E.)

I have recorded several rumors about Poles, or rather about smart police and customs officers who stopped them from smuggling precious souvenirs of national historic value in the form of old statuettes of Buddha. These rumors have ceased recently as very few Poles have gone to Mongolia in the past two years.

American tourists are also a subject of rumors. While visiting a monastery turned into a museum in Ulan Bator, called "Choygin-wamyn-sume", I stopped in front of some precious painting. A Mongolian friend told me then:

Recently, two American tourists stole a painting like this one from the museum and took it with them. At the airport, the customs officers found out about it and took the painting from them. And so, by sheer chance, the painting returned to the museum. And what if they hadn't checked? It would be gone forever. (Reported by N.)

At another exhibit, he added:

See that mask? Some American tourist snatched one like that from here. And, imagine this, he broke it in two because it wouldn't fit into his bag and threw the mask into the garbage. Just like that—dumped it! (Reported by N.)

While touring an excellent paleontology museum, I heard the following:

Some Americans were touring the museum. When they left a dinosaurs' egg was missing. The police went after them. When the Americans saw the police was following them, one American threw the egg into the litter bin in the hallway. The egg returned to the museum. That's what American tourists are like. (Reported by M.)

In recent weeks, Ulan Bator was flooded by rumors about American tourists being robbed by Mongolian thieves. Their biggest trophy was supposedly ten thousand US dollars. Rumors and sensations abound also about Japanese and Vietnamese, the latter being reported as throwing some nastily tricky fountain pens all over Mongolia:

And whoever found one and took it in his hand, his eyes popped out. When he took the pen in his hand and wanted to take the cap off, something got to him and his eyes popped right out of the sockets. (Reported by T.1)

The Vietnamese were also a subject of rumors in connection with reconstruction work on a Buddhist monastery: they were accused of having eaten three sacred snakes that guarded the ruins of Amurbaya-schuwantu Hiin Monastery.

The Japanese appear as a motif in relation with a joint Mongolian and Japanese scientific expedition organized to locate the grave of Jengis-khan, a national hero of great social esteem and political importance. Until recently his name was a taboo in Mongolia, but today old legends about the venerated national hero have sprung back to life: he is written about in newspapers and books, his image appears on numerous souvenirs and memorabilia in street kiosks. Reports about the work of the joint expedition impact the public opinion creating an ideal atmosphere for generating rumors.

Some say that the grave can never be found; others claim that the scientific penetration will soon result in the discovery of the grave and the treasures hidden there that will save Mongolia from the crisis. A growing procession of clairvoyants make predictions about the location of the grave and the position of Jengis-khan in the grave. Then, there are also rumors saying that the expedition is pursuing quite different goals: the Japanese, equipped with earth probing devices, want to establish the location of mineral resources in Mongolia to use them for their own purposes.

Mongolian political sensations correlate highly with the motifs I recorded in Poland. Ecological sins committed by the Soviet troops, rapes on Polish women, illicit sales of arms by the Russians, murder of Polish men are motifs as common in Poland as in Mongolia. It appears that societies encountering similar political fate and entering today the period of shedding the totalitarian corset of tough, half century old Soviet

hegemony, are nowadays entering the stage of almost identical existential situations that yield almost identical political sensations.

Translated from Polish by Janusz Petrykowski, Penn State University, University Park, PA. This translation was funded by a Research Development Grant from the College of Liberal Arts, Penn State.

JUST IN!

EYE ON SATANISM

HORSE MUTILATIONS. Both Sweden and England were recently hit by panics caused by perceived patterns of assaults on livestock, predominantly horses. Beginning in summer 1989, farmers reported that their horses had been attacked by something or someone who left long, deep wounds in or beside the animals' sexual organs. The slashes seemed to have been made "with a sharp, scalpel-like instrument," and one veterinarian commented that the culprit had a good knowledge of anatomy, as some wounds were "very professionally cut." Moreover, there was usually no sign that the animals had resisted, and watchdogs failed to react, suggesting that the assailant had "an astonishing knowledge of animals." Other farmers stressed the mysterious ability of the ripper to commit acts almost under their noses, then vanish without trace "like a phantom or a supernatural being."

In August 1991, after several mutilations were reported in Dalsland, local farmers formed an armed "home guard" to patrol roads at night. Police noted that most of the assaults had occurred near main roads, and suggested that a mentally ill person or cultist was using a car to get to the pastures affected, then beat a quick escape. Tord Haraldsson, part of a police task force, told press that previous mutilations in Denmark and the US had turned out to be cult rituals, in which participants drank horse's blood "to gain strength." Many of these claims were aired on 25 Feb 92 by telejournalist Siewert Öholm's TV program *Svar direkt*. [*Fortean Times* 64 (Aug/Sept 92):18.]

Beginning in March '92, a series of horse mutilations took place in Hampshire, England, and local veterinarians claimed that "hundreds" of cases had been filed. In addition to slashes, farmers believed that horses' sexual organs had been attacked with hammers and other blunt objects, and many residents formed "Horse-watch" patrols. Hampshire noted that many of the attacks occurred at or near a full moon, suggesting that a satanic cult was at work. Near Dublin, Ireland, a donkey was said to have been killed at the Lunar Sabbath, its body mutilated and "satanic symbols carved on the head."

Such claims recalled a July 1990 rumor that crop circle watchers had found a dead horse, mutilated and bloodless, at White Horse Hill in Wiltshire. Authorities allegedly allowed no one near the side, and when researcher Clive Potter sought details on the incident, he was told that local police had no record of the case.

Potter feels the case is genuine, the work of "The Friends of Hecate," an international satanic cult also blamed for mischief at Clapham Woods, Sussex. [*Fortean Times* 66 (Dec 92/Jan 93):12.]

The British panic intensified in January 1993 after a series of rippings were reported in Hampshire and Buckinghamshire. Police and owners were mystified at the way the assailant was able to slash horses on their rears without being kicked. On 22 Jan. Mounbatten, an Irish hunter mare, was assaulted with a blunt object and slashed to death at Four Marks, Hampshire. The owner, a technical editor with the Royal Institute of British Architects, suggested that the assailant had drugged it, or else he "knows animals very well, which makes it even more chilling," adding, "What worries me is that the attacker doesn't leave any evidence behind."

Hampshire police admitted at least 21 other cases, and a source said, "The attacker disappears without a trace each time he strikes. There doesn't seem to be any pattern of time or place, no consistency of victims." Richard Post, a California cult "expert," said that most mutilations occur at full moon, but when such dates pass without incident, it may only show that the cult has moved, or has found an alternative victim: "When the animals are not being attacked you sometimes get reports of people going missing." A spokesperson for the Royal Society for the Prevention of Cruelty to Animals (RSPCA) noted that "the majority of the attacks have been of a sexual nature" and expressed concern that "the frequency of the attacks seems to have increased." A reward of £18,000 was offered for information.

Tony Black, formerly chief psychologist at Broadmoor, recalled Peter Shaffer's *Equus*, based on a true story in which a mentally disturbed stable boy gouged out the eyes of horses he tended. He suggested that the culprit was probably a person who worked in the racing world to use horses "as a vehicle for his insane preoccupation." Probably he believed that horses were animals of the devil, emanating evil. Detectives rejected suggestions that "witches" were responsible, but Black said that the slasher's evident pleasure in his act made him like "those who delight in child pornography or get involved in covens and do bizarre sexual things in the night."

By February, horse owners were mounting round-the-clock vigils to protect animals and phoning leads to "Operation Mounbatten," the Hampshire police's task force. Coordinators were forced to warn parents to keep children under lock and key if necessary, after hearing that girls as young as 7 were found sneaking out of the house at night to check on their ponies. "Others say their teenage daughters are sleeping in barns to be near the horses," a source said, "and taking along their boyfriends with flick knives in case they meet an intruder. It is really getting out of proportion. Parents must keep their children at home." By 23 February, Hampshire police had apprehended only one person, who was released without being charged. No arrests have been made in the Swedish mutilations.

[John McGhie and Jim Schnabel, "Worldwide curse of the horse 'rippers': Police baffled by latest

mutilations in Hampshire, *Observer* (10 Jan.93):5, rpt. *Dear Mr Thoms* 29 (Jan.93):25-27; Nicholas Watt, "Mare killed as RSPCA steps up hunt" and "Attacker who sees evil in horses," *Times* (25 Jan 93):3; Lin Jenkins, "Police seek two men after spate of bloody attacks on horses," *Times* (29 Jan 93):5; *Idem*, "Vigil in the mist: Home Counties horse owners mount a 24-hour guard against attacks: Children given 'stay in' warning," and "Inside the mind of an animal sadist," *Times* (6 Feb 93):1,3; Fiammetta Rocco, "What Is Happening in Lacey Green?" *Independent on Sunday* (7 Feb.93): Sunday Review section pp. 6-7; Reuters (24 Feb 93). C: Jacqueline Simpson, Alan E. Mays. See J.R. Stewart, "Cattle Mutilations: An Episode of Collective Delusion," *The Zetetic* 1 (1977): 55-66 for an earlier panic helped along by "experts" psychological profiles of the alleged ripper.] [BE]

CALL FOR RENEWED ORKNEY INQUIRY. On 15 Feb. *The Times* summarized newly uncovered documents that showed that Orkney social workers had secretly met to ignore children's panel recommendations and statutory child care procedures. According to letters and handwritten minutes taken at case conferences, officials of the Royal Scottish Society for the Prevention of Cruelty to Children concluded that ritual abuse was being practiced on South Ronaldsay a year and a half before the dawn raids that removed 9 children into custody on 27 Feb.91. As early as 17 July 1989, RSSPCC social workers, who met with Orkney officials to discuss the "W" Family case. The father had been jailed for a verified incident of child abuse, and one of the W children had claimed that she had been further abused by her brother. But failing to find evidence to support this charge, an Orkney children's panel had ruled on 13 July that some of the children could return home.

Norman Dunning, the RSSPCC divisional manager, advised social workers to "procrastinate and not to carry out the [children's panel's] decision," believing that to do so would prevent them from revealing details about ritual abuse. The RSSPCC workers had been studying theories generated by psychologist Roland Summit, and while no evidence of ongoing abuse had emerged, the social workers felt parents would use secret signs and symbols to keep children from revealing what they knew. Following the Summit theory, the workers felt that their only hope would be to keep the children separated from their relatives, for years if necessary, and constantly question them, even if they initially denied being abused.

Part of the "procrastination" involved getting rid of Katherine Kemp, the local Reporter or official appointed by the Scottish Secretary of State to handle the legal side of child abuse cases. Kemp had asked the social workers to produce the children at hearings, a move that officials resisted for fear of having the mother contact the children. A back-door campaign to discredit Kemp led to her being suspended on 27 Mar.90; a week later she warned the Scottish secretary that the child care system in the Orkneys had collapsed. She remained suspended for a year until reinstated shortly after the case's public collapse. "Mrs. Kemp was just about the only sane person

left in the case," an investigating pediatrician said later. "The worst child abuse scandal in Britain would never have happened if she had remained in her job."

Meanwhile, the W children were repeatedly questioned about other families' involvement in the alleged abuse. Dr. Bill Thompson said the transcripts showed "The questions were not only leading, but they induced certain answers. They had convinced themselves that there was something to find and they went out to prove it." When social workers from Strathclyde were brought in before the Feb.91 raids, they expressed skepticism but were excluded from meetings and information.

Following the disclosures, members of the Orkney Island Council called again for the resignation of Paul Lee, social work director, and other officials involved. An investigation of the social workers is underway, but Mrs. Kemp felt that, given the limited scope of Lord Clyde's report, a new inquiry [sigh!!—Ed.] was required to clear the air. [Ray Clancy, "Social workers accused of cover-up in Orkney case," *The Times* (15 Feb.93):1; *Idem.*, "Fresh evidence on Orkney home raids reopens old wounds," *Times* (15 Feb.93):5. C: Alan E. Mays] [BE]

A booklet collating and extending *FN*'s previous checklists of British newspaper reports on the Orkney affair through Dec.92 is finished and now available for \$2.50 (£1.50) ppd. from Bill Ellis, PSU-Hazleton, Hazleton, PA 18201-1291 USA. Make checks out to "ISCLR."

MORE ON DR HAMMOND AND DR. GREEN. Thanks to Dr. Bernard J. Sussman of Washington DC, we have some background context for Dr. Corydon Hammond's scenario linking Hasidim, the Kabbalah, Nazism, the CIA and SRA through a mysterious Dr. Green or Greenbaum, who masterminds satanic child abuse throughout the US. [See *FN* 27:6.] Dr. Hammond gained experience as a sex-and-marriage therapist at the University of Utah Medical Center, Salt Lake City and has two published articles on women with "inhibited sexual desire." One of his cases was mentally disturbed Navy veteran Robert J. Fife. For years Fife had responded to his wife's sneakers with panic, claiming that he had been shot down over Vietnam in 1966 and tortured by his captors. The Viet Cong would wear sneakers, he told her, "when they came to his cage to beat him and urinate on him." [Oddly, this detail is common among SRA survivors: see Pamela S. Hudson, "Ritual Child Abuse: A Survey of Symptoms and Allegations," *In the Shadow of Satan*, special issue of *Journal of Child and Youth Care* (1990): 30.]

Dr. Hammond began counseling Fife in 1986, diagnosing his mental troubles as post-traumatic stress syndrome. In summer 1989, Fife committed suicide, and Dr. Hammond composed a letter describing what Fife had recalled of his torture and escape, concluding that he was "very much a casualty of the Vietnam War." Using this letter, Fife's wife tried to have his name added to a Utah monument honoring Vietnam casualties. But a journalist researching his war record found that Fife had in fact had never served in Vietnam but was discharged shortly after boot camp as medically unfit for service. ["Dead 'War Hero' Unmasked: A Life of Lies to Hide Failures," *New York Times* (10 Oct.89):A26.]

After screening the tape, Dr. Sussman commented on the Dr. Green scenario's factual errors about the Hasidim. Even assuming that an intelligent Hasid would collaborate with Nazis, he notes that if Greenbaum was brought over *as a teenager* by the CIA, he had to have gained his "profound knowledge" of the Kabbalah by age 12 or so. The literature of and about Kabbalah is extensive and difficult, and most Jews are forbidden to study it before age 25. As for Dr. Hammond, his knowledge of the Kabbalah appears to come through popular non-Jewish sources such as Golden Dawn occultist Dion Fortune (Violet Mary Firth [1881-1946]). His use of *Greek* rather than Hebrew letters to identify brainwashing programs is a typical gaffe. Dr. Sussman suggests that Hammond's scenario is like 16th-century witchcraft accusations spurred by Christians' discovery of and fascination with Kabbalistic concepts; see Joshua Trachtenberg, *The Devil and the Jews* (New Haven: Yale Univ. Pr., 1943): esp. 76-87.

"The Annual Eastern Regional Conference on Abuse & Multiple Personality" could not at first be identified through NIMH or the standard medical/psychological databases. Eventually Dr. Sussman traced its sponsor, "The Psychiatric Institute of Washington," a clinic specializing in "addiction and other crisis treatment that group health is willing to pay for, tailored for the 28-day period during which insurance companies will pick up the tab. It is just a clinic. The conferences appear to be open to anyone whose check clears."

Dr. Hammond continues to appear. On 20-21 Feb.93 he was in Richmond, Virginia headlining The First Annual Conference on Ritual Abuse/Mind Control, sponsored by Networking, Inc., a local Richmond concern. His theories and particularly his system of identifying "programs" by Greek letter and number have provoked considerable discussion lately on the sexual abuse support group offered by IBM's interactive personal service PRODIGY, where the link has recently been made between "the Green World Order" and the "G" in the middle of the Masonic symbol. The scenario was given brief national notice recently in Alexander Cockburn's comments on the SRA-hunter's links to the Clinton White House ["Beat the Devil," *The Nation* (8 Mar.93):296-97. C: Robert Hicks, Debbie Nathan, Jeff Victor, Moira Smith.] [BE]

BILL CLINTON AS ANTICHRIST. Bill Clinton, named "Man of the Year" for 1992 by *Time*, appeared on the cover of the magazine's 4 January 1993 issue. With Clinton's photograph positioned in front of *Time*'s logo, the tops of the "M" in "TIME" made it appear as if Clinton had sprouted horns on his head. Readers quickly noted the devilish implications and began phoning and faxing the magazine. "No, Bill Clinton is not the anti-Christ," responded Robert Pondiscio, a spokesman for *Time*. "It's not unusual for people to see strange things on the cover," he said. "It's amusing as long as people don't take it seriously" [Shawn Sell, "Bill Clinton's Points in 'Time,'" *USA Today* (31 Dec.92):2D]. Some readers, however, looked elsewhere for further evidence of Clinton's satanic affiliation. "One caller observed that Clinton is the 66th Man of the Year, and it took

six rolls of film for the photo session (get it?—666, the sign of the Devil)" ["For Clinton, Devil of a Time," *Washington Post* (2 Jan.93):D3, C: William Woodworth]. Others were more pragmatic about the situation. As one Time reader put it, "I hope this doesn't indicate that Clinton is going to have a devil of a time reducing unemployment, cutting the budget deficit, and increasing U.S. productivity!" [A. Russell Friberg, Letter to the Editor, *Time* (25 Jan. 1993):5]. [AM]

ALSO HEARD

TAINTED JACK-IN-THE-BOX BURGERS. More than 200 persons in the Western US fell seriously ill in December and January after eating hamburgers at Jack in the Box, a regional fast-food chain. The illness included intense abdominal pain and bloody diarrhea, which in severe cases led to intestinal and kidney damage or bleeding in the brain. Two children died. By Jan.17 the cases had been diagnosed as hemolytic uremic syndrome, caused by a virulent strain of the bacteria *E. coli*, found in human feces. The bacteria were traced to cases of pre-formed burgers prepared by one of the chain's suppliers in Arcadia, California, and distributed throughout the West. ["Hamburger food poisoning breaking out in Nevada," *Philadelphia Inquirer* (24 Jan.93); James L. Eng, AP (28 Jan.93).]

The firm replaced its supplier and promised to adjust grills to a higher temperature, killing any bacteria in the meat, prompting the quip that its slogan would now be "We cook the shit out of our burgers." Other topical jokes held that Jack in the Box's new spokesman was Dr. Kavorkian (a Michigan physician known for assisting terminally ill patients commit suicide), that customers would be greeted with "Welcome to Jack in the Box; may I take your will?" and that managers in the chain would now be trained in "Hamburger École" (a variation on McDonald's "Hamburger University"). [rec.humor.]

Jack in the Box is only the 5th largest fast food chain in the US, and hamburgers are not their favored offering. But the scandal brought to the surface other legend-like incidents often attached to other chains. In one, Gary Underhill, a Phoenix, Arizona, police officer, drove to a Jack in the Box take-out window on 10 Dec.90 to order hamburgers. The cook on duty, George Juan Kuehme, allegedly blew his nose into one of the burgers, commenting to a co-worker, "That's what the cop gets." Underhill drove off and had taken three bites of the burger when he noticed "nasal mucus" on his hands and face. Kuehme was fired, arrested, handcuffed, and taken off to be tested for AIDS. (He tested negative and was eventually fined for a misdemeanor.) Jack in the Box announced 3 days later that it was suspending all radio and TV advertising, citing "jokes being made on various radio stations." "We just feel that until this incident is far behind us, we should stay low-key," a corporate spokesperson told press. [Abraham Kwok, "Burger chain halts TV, radio ads," [Phoenix] *Arizona Republic* (13 Dec.90):B1. C: Greg Franklin, alt.folklore. urban.]

When the tainted burgers were discovered, computer

networks recalled the Phoenix case; then, in March, newspapers publicized another case dating from Fall 1990: Steve and Kate Anania said they had ordered 6 tacos and 2 steak fajitas at a take-out window at a Bonsall, California, Jack in the Box on 5 Nov.90. Steve was too hungry to wait until they got home and "ate one on the way, inside the darkened car." When they got home, Kate got out another taco, took a bite, then screamed when she found congealed blood on the food. "It was sickening," Steve said. "There was blood all over the food, on the wrappers.... [She] made herself throw up."

They returned to find a cook on duty "with a hand wrapped in blood-soaked toweling." Later, they alleged, the employee was diagnosed positive for hepatitis, a disease communicated, like AIDS, through contact with blood. Neither of the Ananias contacted the disease. Their suit, set for trial this spring, asks damages for emotional distress, and medical expenses. A Jack in the Box spokesperson declined comment except to say that the firm would mount "a vigorous defense." [Brigitte Greenberg, AP (3 Mar.93)] [BE]

STOP ME IF YOU'VE HEARD . . .

ANKLE SLASHERS AT THE MALL. The rumor that criminals lurk under cars at suburban shopping malls and slash the ankles of women as they return to their cars after shopping continues to circulate in the United States [see *FN* 24:11, 25:11-12]. *Glamour* magazine warned its female readers to beware of "the minivan mugger" during the Christmas shopping season: "In some mall parking lots, muggers hide under cars, particularly high-riding cars or minivans. They've been known to grab a woman by the ankles to pull her down and attack as she approaches her car, or they might slash a woman's Achilles tendon so she can't run away" ("Holiday Scam Season," *Glamour* (Dec. 1992):97, C: Amy Mays).

A recent article about crime in American suburbs also featured the rumor: "The same man whose Mercedes was stolen in Connecticut [the victim of a carjacking mentioned earlier in the article] has since told his wife not to patronize the local mall. Why? Because he has heard—no, he *knows*—that a man is hiding under the parked cars there, waiting to reach out with a razor and slash women's legs. (Local variations of the rumor are circulating in Iowa, North Carolina, and other states. The Carolina version has the man, disguised as an old lady, asking shoppers for a lift. Once he is in the car, he brandishes a hatchet [cf. "The Hairy-Armed Hitchhiker" in Brunvand, *Choking Doberman*:52-55, *Mexican Pet*:157-59].)" [Alan Farnham, "U.S. Suburbs Are under Siege," *Fortune* (28 Dec.92):43.] [AM]

Sean Smith at Carnegie Mellon Univ., Pittsburgh, PA, reports: I'm half-watching the WPXI-TV 11 PM news on 17 Nov.92, and someone mentions something about "rumors of gang activity in the parking lots of area shopping malls." My ears perk up a bit—gangs are emerging in the City of Three Rivers, with drive-by shootings and fun things like that.

But then Margaret, the second-string anchorperson,

gives her report, and it's a *new* variation on the ankle-slashing rapist UL. Apparently, middle-class high-school students throughout the city fully believe that gang members, as part of their initiation, had to go to a shopping mall (usually the Ross Park Mall) and hide under a car. When the shopper returned, said gang person slashed the shopper's ankles. The shopper would reach down and grab their ankles, at which point the dastardly gang scoundrel would cut off the shopper's fingers. Allegedly, this was going on all the time, and newly-fingerless people were flooding the area hospitals.

We saw interviews with concerned students, and with a local police official who said that he was being flooded with calls about this UL, but it's not true. Our intrepid reporter Margaret concluded by pointing out that she's checked with local hospitals, police, and shopping malls, and there is no indication that any such incident has occurred. She then pointed out how cramped it is beneath a car, and how unlikely it is to actually happen. For once, the media act responsibly! *

MUPPET DEATH RUMOR CONTINUES. The release of a new Muppet movie, *The Muppet Christmas Carol*, and the rebroadcast of Muppet Christmas specials during the 1992 holiday season have brought renewed attention to the rumor that Ernie, one of the puppet characters who appears in the American children's television show *Sesame Street*, will be killed off and removed from the show [FN 26:9; see also Erik Battenberg, "Ernie We Hardly Knew Ye," *The Other Paper* (Columbus, OH) (21-27 Nov.91), C: Larry Doyle]. The rumor has circulated since the sudden, unexpected death in 1990 of Muppet creator Jim Henson, who was the voice of Ernie. The rumor typically suggests that Ernie (and sometimes his Muppet friend Bert) will be done away with in a car accident or through the introduction of a terminal illness into the story line of the show.

Recent reports, though, indicate that the real reason for getting rid of Ernie is due to the perception that Ernie and Bert are gay. A college newspaper columnist related a friend's account: "They're killing him because a special interest group fears that kids would think that two men [Ernie and Bert] living together are gay. They're going to give him pneumonia" [Roger McMinn, "Scandal on Sesame Street: Is Ernie Going to Die?," *Daily Collegian* (University Park, PA) (25 Nov. 92):8]. *Sassy*, a magazine for young teens, quashed the rumor of Ernie's death by leukemia, but noted that he "was once rumored to be a vehicle for the acceptance of homosexuality in America because he shared a bed with his buddy Bert" ["Unsubstantiated Disease of the Month," *Sassy* (Dec.92):42; see also Jon Lender, "'Sesame Street' Rumor Denied," [Harrisburg, PA] *Patriot* (25 Nov.92):C8, C: Henry Koretzky, and "Another Ernie Rumor," *Reading (PA) Eagle-Times* (17 Nov.92), C: Nancy Newmoyer].

"Sesame's Treat," a controversial painting by a student at Colorado State University, picked up the theme by showing Ernie and Bert engaged in sex while Big Bird watched ["Artist Pulls Painting of Bert and Ernie," *Chronicle of Higher Education* (16 Dec. 92):A4, C: Joe Goodwin]. Nothing in *Sesame Street* explicitly suggests

that Ernie and Bert are gay, however, since the two Muppets only shared a bedroom and had separate beds.

Children's Television Workshop, the producer of the show, confirms that it has no intention of killing off Ernie, and the Muppet continues to live on in reruns. There are no specific plans to find an actor to supply Ernie's voice, but the reappearance of Kermit, also formerly played by Jim Henson, in the Christmas movie, bodes well for the eventual return of Ernie [See Jay Boyar, "How the Muppets Survived Jim Henson's Death," *Philadelphia Inquirer* (10 Dec.92):D2]. [AM]

STUCK AFRICAN LOVERS. In December 1992, *The Times of Swaziland* reported an incident in which a Simunye woman and her adulterous lover were locked together for nearly three days. The "dog-knotting" was apparently caused by a "ulunyoka" spell, cast by a husband who suspected his wife of infidelity. The ritual involves opening a pocket knife, which if not closed with the proper charms locks the two lovers together until they die.

According to the report, the lovers made love in the woman's house after the husband left town for the weekend. After the initial ecstasy, they found they could not get separated. "Exhausted from the struggle," the *Times* reported, "they fell asleep in each others' arms only to awaken and try again, and again and again, twisting and turning in all directions, but nothing helped undo the knot. When the horror of the situation struck them a day or two later, the woman fainted and her companion started screaming for help at the top of his voice." On the fourth day, a neighbor stopped by to visit and was "shocked to her shoes" by the sight. Security guards were called, "who had a good giggle" before moving the couple toward the police station on a stretcher. The husband met the group on the road and eventually agreed to perform the releasing ritual. Swaziland Police confirmed the incident and said their investigation continues. A few days later, the *Times* acknowledged that the article had drawn "outraged reaction from readers," but justified the story "on the grounds of sexual responsibility in the light of AIDS."

The incident recalled a 1992 case in Lagos, Nigeria, in which an adulterous couple was found locked together and dead on the floor of the husband's battery-charging shop. Police believed that during lovemaking the wife had accidentally touched a live wire, and the shock electrocuted her and her lover. But rumor held that blood and a worm were found oozing from the lover's mouth, the sign of a "magum" spell that fatally locks unfaithful lovers together. ["Spell locks lovers together," *New African* 306 (Mar.93):27; David Beresford, "African Love-Lock Saga Raises Passions and Prurience," *The Guardian* (9 Dec.92), rpt. *Dear Mr Thoms* 29 (Jan.93): 29-30; "Beware of the Magum," *New African* 301 (Oct.92): 23. C: AEM. This item suggests both "The Stuck Couple" (Brunvand, *Choking Doberman*:142-146) and some versions of "The Superglue Revenge" (e.g., FN 18:10).] [BE]

HAVE YOU HEARD?

HYPNOTISM MISHAPS. Michael Goss writes: I have some

interesting stuff c/o Véronique Campion-Vincent on hypnotic robberies: the perpetrator merely fixes shop assistant or bank-teller with a strangely-compelling stare and walks off with the loot, leaving his or her subject amnesia-bound for several crucial minutes. I hope to build up this file along with one about stage hypnosis; I once began to list all the misadventures that had arisen from these shows, ranging from women taking off clothes when they weren't supposed to through people running amok and destroying parts of the theatre. The famous cautionary tale of the volunteer programmed to fall asleep when a certain tune is played—and who then proceeds to do so when it comes on the radio as he is *driving home* always struck me as a possible legend, so if you ever come across *this* one, please let me know!

Write: 57 Belmont Road, Grays, Essex RM17 5YJ ENGLAND.

CIRCUS TRAIN WRECKS. Loren Coleman, in his research on mystery cats in the US and Finland, has come across what he suspects is a legend intended to explain away hard evidence for their existence. In both these cases, and also in Karl P. N. Shuker's otherwise excellent *Mystery Cats of the World*, he finds anomalous panthers, tigers, and lions accounted for by a "circus train wreck" or "overturned circus truck" that allegedly took place in the region. He finds no evidence for any wrecks and suggests that the story "is pretty close to making a case for *deus ex machina à la felidae*." How many other readers have encountered this explanation? Write: Muskie Institute, University of Southern Maine, 96 Falmouth St., Portland, ME 04103 USA.

THE CUTTING EDGE

BOOKS AND MONOGRAPHS

NEW EUROPEAN COLLECTIONS: **Véronique Campion-Vincent and Jean-Bruno Renard.** *Légendes Urbaines: Rumeurs d'aujourd'hui.* Paris: éditions Payot, 1992. 350 pp., bibliographical references, illustrations, index. 185,00 FF. ISBN 2-228-88604-1. This book is important for French versions of CLs and also for its eclectic summaries of research. Work by French scholars is noted and integrated with that of the emerging generation of popular and scholarly legend-hunters in Europe and the US. After a brief theoretical introduction, the book is organized alphabetically around legend topics, including Alligators, Animals swallowed alive, Auto-stoppers, Baby-sitters, Cannibalism, Craig Shergold, Dobermans, Elephants, Félines-mystères, stolen Grandmothers, the Hook-man, LSD tattoos, Microwaves, Rat bones, department store Snakes, Stolen kidneys, Superglue, White slavery, and ending with "Le voyou à la chaîne" (The Fingers in the Chain). Address: 106, bd Saint-Germain, Paris VI^e FRANCE.

Certifié Légendaire par Jean-Louis Brodu is a 44-page booklet on contemporary legends, rumors, unknown pre-SF novels, wonderful people, and strange human talents. It contains sections on **Rumorology** [weird data via BBS, a spoon in champagne keeps it from going flat, department store snakes and terrorists injecting citrus fruit with poison, Bigfoot, a Soviet TV that works after being

submerged 7 years]; **Contemporary legends in cartoons**, **Anticipations anciennes** [French futuristic novels with themes similar to modern legends], and **Human strangeness** [CSICOP and Qi Gong, computer programmers' debugging dreams, muggings by hypnosis]. Price: EEC countries: 20 FF + 10,80 FF; other countries: 20 FF + 12,10 FF. Send only IMO or check drawn in French francs made out to Jean-Louis Brodu at BP 195, 75665 Paris Cedex 14 FRANCE. Tel & fax: (33 1) 45 39 42 48.

Peter Burger, *De Wraak van de Kangoeroe: Sagen uit Het Moderne Leven.* Amsterdam: Prometheus, 1992. 173 pp., bibliographical references, bibliography. Dfl 17,90 ISBN: 90-5333-117-4. Eighty-five 85 legend texts with sources and summaries of the stories' histories in Europe and the US. The volume is organized around topics like **Gevaren van de Autoweg** [Dangers on the highway: Hook-man, Boyfriend's Death, hitchhiking angels]; **Wraak** [Revenge: Old and Young compete for a parking place; long-distance call to time-and-temperature]; **Een Ongeluk Komt Zelden Alleen** [Misfortunes Seldom Come Alone: Exploding Toilet, "Ding-Dong"]; **Welkom bij de AIDSclub**; **Huisdieren** [Pets: microwaved dogs, stolen cat's body]; and **Ongedierte** [Wild animals: Spider in the Yucca, Alligators in Sewers]. Address: Singel 118, 1015 AE Amsterdam NETHERLANDS.

Cesare Bermani. *Il Bambino è Servito: Leggende Metropolitane in Italia.* Bari: Edizione Dedalo, 1991. 408 pp., 31 illustrations, 40,000 liras, ISBN: 88-2204-531-9. An introduction summarizing Italian research and focusing on psychoanalytical approach. Sections present legends on **Ghosts** (Vanishing Hitchhiker), **Threats to Family** (Hippie babysitter), **Castration and Mutilation** (The Fingers in the Chain), **Animals** (Mexican Pet, Spider in Yucca, Bosom Serpent, Viper Release, Mystery Cats), **Dangerous Strangers** (Stolen Kidney, Hypnotism), **Xerox-lore** (LSD Tattoos), **AIDS legends**.

AND IN THE UNITED STATES: **Gary Alan Fine, *Manufacturing Tales: Sex and Money in Contemporary Legends.*** Knoxville: U of Tennessee Pr., 1992. 212 pp., references, index. \$38.95 cloth, \$14.95 paper, ISBN: 0-87049-754-5 (cloth), 0-87049-755-3 (paper). Eleven articles on legends and legend-interpretation are headed by a new, important theoretical introduction, "Toward a Framework for Contemporary Legends," which cites and discusses recent sociological and folkloristic approaches. Contains by **Sexual Fantasies** [Freudian approach, The Promiscuous Cheerleader, AIDS]; **Dangerous Products** [Mice in Coca-Cola, Pop Rocks, Kentucky Fried Rat]; **Dangerous Capitalism** [Goliath Effect, dangerous imports, "satanic" corporations]; and **Corporate Redemption** [redemption rumors and ostension].

Jan Harold Brunvand, *The Baby Train and Other Lusty Urban Legends.* NY: Norton, 1993. 367 pp., some ill., type index of ULs. US\$20.95, Can.\$26.99 ISBN: 0-393-03438-0. This has just been announced as printed, bound, and on its way to bookstores as we go to press: we cannot recommend it too highly.

JOURNALS AND NEWSLETTERS

Children's Healthcare Is a Legal Duty, Inc., Newsletter. Documented cases of child abuse associated

with religious sects in the US. **1992 No.3** updates two cases in which Christian Scientists let their children die untreated (one conviction was upheld, another was overturned). A California couple was charged with torture after their hospitalized 10-year-old told police he was being repeatedly beaten "following a discipline set forth in the Bible" and forced to eat his own vomit. Presidential candidate Bill Clinton says his support for an Arkansas bill allowing a religious defense in capital child murder cases does not give parents the right to abuse or neglect their children. Reviews, accounts of relevant publications and conferences. Ed. Rita and Doug Swan, P.O. Box 2604, Sioux City, IA 51106 USA; 4/yr; membership in CHLD, Inc. by application; dues \$25/yr.

Dear Mr Thoms... A "folklore miscellany" focusing on contemporary folklore. In **No. 29 (Jan.93)** Paul Screeton summarizes alleged cases of voice transmissions picked up by accident (e.g. electronic organs in churches picking up profane language from citizen's band radio); Sandra Cowan looks at guidebook explanations of "green men" carvings. More photocopied homilies about old age, parodies of Psalm 23, the latest photocopy lore, horse mutilations, Mary Seal's announcement of the world's end in Wembley, Swaziland stuck couple. Entertaining, well-edited, and useful. Ed. Gillian Bennett and Sandy Hobbs; irreg., ca. 6 issues/yr. £7.50/yr; address: 28, Brownsville Road, Stockport SK44PF.

Free Inquiry, a journal devoted to espousing anti-religious and secular humanistic views, devotes a section of **Vol.13, No.1 (Winter 1992/93)** to "The Satanic Cult Scare." Jeffrey S. Victor describes "Threats to Civil Liberties"; he is answered by Cynthia S. Kisser of the Cult Awareness Network, who describes "Satanism as a Social Movement"; her approach then is critiqued by Robert Hicks in "The Myth of Satanism." Ed. Paul Kurtz; 4/yr.; \$25/yr; single issue \$6.25; Address: Box 664, Buffalo, NY 14226-0664.

Fortean Times. International news accounts and reports of anomalous phenomena, often with photographs. **No. 67 (Feb-Mar. 1993)** focuses on cryptozoology, with a color section on "living dinosaurs," an interview with *mokele-mkembe* hunter Bill Gibbons, and a survey of yeti/alma reports from Asia. Other items include a biography of the real Dr. Faustus, continuing mystery submarine flaps in Sweden, the Calais (France) blonde-haired child murder panic, and an account of another British TV spoof documentary, this one a fictitious poltergeist report for Halloween. Miniskirts cause drought in Niger, bad feng shui affects Hong Kong legislative chamber, exploding toilets in Holland, mystery blobs on Venezuelan highways, 4 Algerian children die after their mother brought home vegetables containing a poison snake, which then slithers into a soup pot and discharges its venom. Extensive reviews, letters. Ed. Bob Rickard and Paul Sieveking; 6/yr.; 6 issues £12.00; £15.00 or \$30.00 overseas; address: FT, 20 Paul Street, Frome, Somerset BA11 1DX UK.

The Gate. Reports and news items on paranormal or pseudoscientific investigations. **Vol. 8:4 (April 1993)** includes articles on gnostic religion in science fiction

and abduction experiences and a biographical sketch of UFO contactee George Hunt Williamson, on whom data is so difficult to find that the author suspects "a deliberate cover-up." Stan Gordon reports UFO sightings from western PA, including several sightings of delta-shaped mystery aircraft; Dale Kaczmarek surveys pet ghosts. News items include a report debunking the hedgehog origin of crop circles, Hitler's "double" killed to mislead Russian authorities, Grover Krantz on Bigfoot, Patagonian animals going blind due to the ozone hole. Reviews. Ed. Beth Robbins; 4/yr.; \$8/yr (\$10 foreign); Address: P.O. Box 43516, Richmond Heights, OH 44143.

International UFO Reporter. The journal of CUFOS, devoted to scientific investigation of UFO sightings. **17:6 (Nov./Dec. 1992)** headlines "The Flatwoods Monster," a misnomer since the piece is a survey of the recently opened Gray Barker manuscript collection. The most interesting material concerns the "Bender Mystery," in which "men in black" warned 1950s UFOlogists to get out of the field. Michael D. Swords finds suggestions that the MIBs were US Navy officials upset over Barker's investigation of a misdirected Naval Ordinance weapon. Ole Jonny Broenne shows that an alleged 1952 saucer crash in Spitsbergen was a hoax; Richard Haines summarizes a 1984 CE2 in Russia. Ed. Jerome Clark; 6/yr.; \$25/yr.; address: J. Allen Hynek Center for UFO Studies, 2457 West Peterson Ave., Chicago, IL 60659.

Millennium News. The newsletter of the Millenium Watch Institute, tracking ephemera produced by prophets of various sects, including Christians, New Agers, Jews, UFO cults, hollow-earthers, and so on. **Vol.1:8 (Feb.93)** contains much from Gyeorgos Ceres Hatonn, a 9½ foot tall reptilian from the Pleiades, channelled by "Dharma" or Doris Ekker, a disciple of "Marian Keech" of the sociological classic *When Prophecy Fails*. Cover-up of 1600 people killed by swine flu shots, much on the "Jewish bankers" plot to control the world, supernatural demon beasts and raping crazies to come, Rabbi Menachem Mendel Schneerson is the the Messiah. Ed. Ted Daniels (author of *Millennialism: An International Bibliography* [NY: Garland, 1992]); 10/yr.; \$30/yr; address: PO Box 34021, Philadelphia, PA 19101-4021.

News of the Weird. Bizarre news summaries. **No. 19 (1 Jan.93)**: A Connecticut man robs a convenience store by saying that he is HIV-positive and threatening to bite the guard. A couple making love in a subway station are run over by the train (not seriously injured, happily). A Memphis church-sponsored Halloween exhibit shows "tools of the devil" and Hell; another in San Diego includes simulated aborted fetuses. A flier collected in Washington DC suggests that the 50,000 missing children are turned into pet food by Jewish-owned corporations. Ed. Chuck Shepherd; irreg., 7/\$10, \$11 Canada, \$15 foreign; Address: P.O. Box 8306, St. Petersburg, FL 33738.

Strange Magazine. Fortean research reports with an emphasis on cryptozoology. **No. 10 (Fall-Winter 1992)** includes a "Special Humanoid Feature" with articles by John A. Keel, Jerome Clark, Nigel Watson, and Ulrich Magin, discussing the historical patterns in they types

of UFO occupants most commonly reported. The "Grays," frequently reported in UFO abductions, appear to be a recent phenomenon, with no clear-cut case predating 1959. A feature discusses a "werewolf" encountered by motorists in SE Wisconsin and connected with animal mutilations and signs of "satanic" activity (graffiti, black candle drips). Hoofed mystery animals, Bigfoot, Loch Ness, ghost stories from Sable Island (Nova Scotia). Extensive news reports include apes freed by Hurricane Andrew, mystery cats in Finland and Germany, Marian apparitions, smoking and eating chocolate or garlic keep ETs away, a survey that shows that British Columbia accounted for half of Canadian UFOs in 1990. The "First Person" section (memorates) includes adolescent zombie- and monster-hunting in Maryland and an evil entity accompanied by a levitating Ouija board. Book and Audio reviews. Ed. Mark Chorvinsky; 2/yr.; 4/\$17.95, UK £13.50, other countries \$22.95, single copy \$5.95 (£3.75). Address: PO Box 2246, Rockville, MD 20847 USA.

These Last Days News. A publication based on the Marian apparitions and messages to Veronica Lueken of Bayside, NY. **1 Jan.93** reports that Our Lady's workshop on Long Island, where Directives from Heaven and other messages are printed, was badly damaged by flooding in the December Northeaster. The Virgin Mary responds personally to a teenage girl who is afraid rock music is putting her in a spell that makes her want to drop out of school (MTV is revealed as satanically controlled). "Kathy" describes witchcraft covens in the Grand Rapids, Michigan area who sacrifice animals for blood-drinking and abduct children from malls for Halloween sacrifices. Testimonials for medical miracles attributed to blessed rose petals and medals distributed by the group, rosaries that turn to gold, miraculous photographs, arguments for maintaining the Latin Mass.

1 Feb.93 describes the Beast of the Apocalypse as a giant computer already set up in Brussels, Belgium, which will eventually set up a credit card number for everyone in the world made up of three entries of 6 digits each (the prophesied 666). Madalyn Murray O'Hair petition, abortionists who dispose of fetuses by putting them through meat grinders, more testimonials.

All issues contain notices of Pro-Life rosaries and Bayside supporter meetings, and promote religious books, cassettes, videos, holy cards, and other peripernalia. "Heaven's Home Protection Packet" will protect believers and their houses from demons and danger. Readers are cautioned to have food, water, blessed candles, and blankets ready for the endtime. Costs of most items are \$5 and under, and the editor urges: "All the money will soon be worthless. Put it to work for Our Lady now! Don't let satan use it in the future to pull you into hell." Ed. Gary Wohlscheid; irreg., free with an inquiry; Address: PO Box 40, Lowell, MI 49331. Phone: 1-616-698-6448 or 1-800-444-MARY. Fax: 616-698-2260.

Tutte Storie. The newsletter of the Italian center for collecting rumors and contemporary legends. **No. 5 (Nov.93)** documents "The phantom TIR," a truck that brings in and releases certain species (pigeons, deer,

wild boars) that have been specially bred or abducted from other areas. A young working woman told to show up for an interview at a bar meets no one, but is ogled by an importunate male; it turns out that he is the employer and this was a test of her intelligence. Coupons and barcodes collected to exchange for wheelchairs, celebrities rumored to have AIDS, black panthers. A query asks whether the Italian 1980s series *Piccoli Fans* really did include an interview with a child in which the mother was exposed as an adulterer. Ed. Paolo Toselli; address: Centro per la Raccolta delle Voci e Leggende Contemporanee (CERAVOLC), Casella Postale 53, 15100 Alessandria ITALY.

View from the Ledge. Ridiculous news items and headlines, many in facsimile. **No. 42 (1 Jan.93)** has Manure Field Day, Spike Lee on AIDS, 25 most absurd people of 1992. Police called to a car wreck run over and kill the survivor; a man complains that his neighbor shoots insects into his house with an air gun; a 4-year-old calls 911 to say his brothers took his crackers. Ed. Chuck Shepherd; irreg.; free with every second copy of *News of the Weird*; Address: P.O. Box 8306, St. Petersburg, FL 33738.

RECENT PUBLICATIONS OF INTEREST

We are interested in publications on any topic relevant to contemporary legends, especially those in journals or from publishing houses not usually read by academics in the US and the UK. Forward references or offprints (if convenient) to Alan E. Mays, Heindel Library, Penn State Harrisburg, 777 W. Harrisburg Avenue, Middletown, PA 17057-4898, USA. For work in foreign languages, English abstracts would be appreciated.

Items starred (*) are housed in a file in one of the editors' office and can be made available to qualified scholars for reference. Books and articles from major publishers or standard journals are not normally starred.

* Baskin, Anita. "Redemption of the Ouija." *Omni* (Dec. 1992):101. [Brief note about Bill Ellis's research on Ouija-board use by teenagers.]

* Belitz, Jerald, and Anita Schacht. "Satanism as a Response to Abuse: The Dynamics and Treatment of Satanic Involvement in Male Youths." *Adolescence* 27(1992):855-72.

* Bynum, Joyce. "Kidnapped by an Alien: Tales of UFO Abductions." *ETC.* 50 (1993):86-95. [General introduction to the folkloric study of UFO abduction accounts based primarily on Thomas Bullard's research.]

* Campion-Vincent, Véronique. "Appearances of Beasts and Mystery-Cats in France." *Folklore* 103 (1992):160-183.

* Carroll, Michael P. "Allomotifs and the Psychoanalytic Study of Folk Narratives: Another Look at 'The Roommate's Death.'" *Folklore* 103 (1992):225-34.

* "Child Sexual Abuse." Special issue of *CQ Researcher* 3 (15 Jan. 1993):25-48. [Examines the issues surrounding the child abuse scare, including SRA.]

* Davis, Erik. "My Favorite Martians: A UFO Way of Knowledge." *Voice Literary Supplement* 112 (Feb. 1993):25-27. [Reviews recent books on UFO abductions,

- government conspiracies, and New Age channeling.]
- DeCamp, John W. *The Franklin Cover-Up: Child Abuse, Satanism, and Murder in Nebraska*. Lincoln, NE: AWT, 1992.
- * Dobie, Kathy. "Lord of the Trees." *Village Voice* (29 Dec. 1992):33-37. [Image of Jesus appears on a tree in New Haven, Conn.]
- Dundes, Alan. "The Apple-Shot: Interpreting the Legend of William Tell." *Western Folklore* 50 (1991):327-60.
- Fine, Gary Alan. "Rumors of Apartheid: The Ecotypification of Contemporary Legends in the New South Africa." *Journal of Folklore Research* 29 (1992):53-71. [Examines political, organizational, government, and mercantile legends within the South African sociopolitical context.]
- * Franklin, H. Bruce. "The Myth of the Missing." *The Progressive* 57 (Jan. 1993):22-25. [POW/MIAs.]
- * Gallagher, Winifred. "Sacred Places." *Psychology Today* 26 (Jan.-Feb. 1993):62-66, 68, 70. [An excerpt from the author's forthcoming book *The Power of Place* discusses ghost lights, UFO encounters, religious apparitions, and other topics.]
- Goss, Michael. "Alien Big Cat Sightings in Britain: A Possible Rumour Legend?" *Folklore* 103 (1992):184-202.
- Haut, Judith. "I Know a Story about That: One Young Child's Use and Understanding of Narrating." *Children's Folklore Review* 15 (Fall 1992):33-45. [Child's version of "The Spider in the Yucca."]
- * Hawkings, David. "Tall Tales: Military Pension Myth Won't Die." *Lebanon [PA] Daily News* (16 Dec. 1992). ["The Veterans' Insurance Dividend"]
- Hohman, John George. *Pow-Wows; or, Long Lost Friend*. 1819. Reprint, with new introduction by William Keisling. State College, Pa. (P.O. Box 10214, 16805): Yardbird Books, 1992. ["Powwowing Today: A Renewed Appreciation," Keisling's introduction to this Pennsylvania German manual of powwowing charms, discusses Kenneth Thigpen's and David Hufford's work in documenting this folk healing tradition.]
- James, Ronald M. "Knockers, Knackers, and Ghosts: Immigrant Folklore in the Western Mines." *Western Folklore* 51 (1992):153-77. [Tommyknocker (mine spirit) legends and beliefs among Cornish immigrants.]
- * Jenkins, Philip. "A Murder 'Wave': Trends in American Serial Homicide, 1940-1990." *Criminal Justice Review* 17 (Spring 1992):1-19.
- * Keever, Wythe. "No Student Database, the State Insists." *Sunday [Harrisburg, PA] Patriot-News* (20 Dec. 1992):B10. [Critics of school reform in Pennsylvania allege that the state government has created a huge computer database with information on individual schoolchildren that will be used by corporations for future hiring decisions.]
- * Krepcho, Martin, Michael Smerick, Jr., Anne Freeman, and Alban Alfaro. "Harnessing the Energy of the Mass Media: HIV Awareness in Dallas." *American Journal of Public Health* 83 (1993):283-85. [Measures the public health impact of publicity surrounding the "C.J." AIDS hoax (see *FN* 25:11).]
- * Lanham, Tom. "The Case of the Haunted Distillery." *San Francisco Focus* (Jan.93):19. [A medium is called in when a Moss Beach restaurant is plagued by ghosts and a computer virus that redated all files to Prohibition times, when it served as a speakeasy.]
- LaQuey, Tracy, with Jeanne C. Ryer. *The Internet Companion: A Beginner's Guide to Global Networking*. Reading, Mass.: Addison-Wesley, 1992. ["Legends on the Internet," pp. 110-13, discusses the FCC modem tax scare, Craig Shergold card appeals, the \$250 cookie legend, and chain letters.]
- Matthews, Holly F. "The Directive Force of Morality Tales in a Mexican Community." In *Human Motives and Cultural Models*, ed. Roy G. D'Andrade and Claudia Strauss, pp. 127-62. Publications of the Society for Psychological Anthropology. Cambridge: Cambridge University Press, 1992. [La Llorona in a rural community in the state of Oaxaca, Mexico.]
- McNeil, W. K., and William M. Clements, eds. *An Arkansas Folklore Sourcebook*. Fayetteville: U of Arkansas Pr., 1992. [See George Lankford, "Talking Truth in Arkansas" (legends and other narratives), pp. 87-105, and Byrd Gibbon, "Customs and Beliefs," pp. 155-71.]
- * Monaghan, Peter. "Cryptozoologists Defy Other Scientists' Skepticism to Stalk Beasts Found in Legend, Art, and History." *Chronicle of Higher Education* (10 Feb. 1993):A7-A9. [The search for sasquatches, Loch Ness monsters, and other creatures.]
- Monger, George. "Dragons and Big Cats." *Folklore* 103 (1992):203-6. [Compares Goss's analysis (see above) of big cat sightings with early accounts of dragons and serpents.]
- * Morrison, Patt. "The Mything Link." *Los Angeles Times Magazine* (13 Sept. 1992):12. [Laments the lack of "good urban stories" in L.A. but presents several examples.]
- * Niebuhr, Gustav. "Foretelling Apocalypse." *Washington Post* (4 March 1993):A1, A11. [Apocalyptic prophecy.]
- * Olshe, Richard, and Ethan Watters. "Making Monsters." *Society* 30 (March-April 1993):4-16. [The false memory phenomenon and SRA.]
- * Patton, Judith. "Fliers Are Giving Bad Information." [Harrisburg, PA] *Patriot* (30 Jan.93):Religion section, 1,6. [Petition to ban religious broadcasts (*FN* 28:8).]
- Philips, David E. *Legendary Connecticut: Traditional Tales from the Nutmeg State*. 2d ed. Willimantic, Conn.: Curbstone Press, 1992.
- * Rocco, Fiammetta. "The Antichrist of the Berlaymont." *The Spectator* (19 Sept. 1992):15, 18. [Some American fundamentalist Christians believe that approval of the Maastricht Treaty signals the rise of the Antichrist.]
- * Rose, Elizabeth S. "Surviving the Unbelievable: A First-Person Account of Cult Ritual Abuse." *Ms.* (Jan.-Feb. 1993):40-45.
- * Salzberg, Allen. "Chain-Letter Black Hole." *Omni* (Dec. 1992):100. [Celebrity chain letters.]
- * Sexton, Rocky. "Don't Let the Rain Fall on My Face: French Louisiana Gravehouses in an Antropo-Geographical Context." *Material Culture* 23 (Fall 1991):31-46. [Includes narratives explaining the origin of structures built over graves in Louisiana, pp. 31, 41.]
- * Shea, Christopher. "Insidious Recruiting or Innocent

Seminar?: Colleges Police Meetings of So-Called Cult." *Chronicle of Higher Education* (2 Dec. 1992):A38-A40. [The Cult Awareness Network and other groups accuse Zen Master Rama (Frederick P. Lenz, III) of recruiting American college students.]

Sheehy, Colleen Josephine. "The Flamingo in the Garden: Artifice, Aesthetics, and Popular Taste in American Yard Art." Ph.D. diss., University of Minnesota, 1991. [Discusses the legend of "Jocko," the black lawn jockey statue, and thefts of plastic flamingo ornaments (cf. the "Roaming Gnomes" legend).]

* Siano, Brian. "All the Babies You Can Eat." *The Humanist* 53 (March-April 1993):40-41. [Critique of Rose's article above.]

* Steck, Gary M., Stephen A. Anderson, and William M. Boylin. "Satanism among Adolescents: Empirical and Clinical Considerations." *Adolescence* 27 (1992):901-14.

Stern, Jane, and Michael Stern. *Jane and Michael Stern's Encyclopedia of Pop Culture*. New York: HarperCollins, 1992. [See entries for Ed Gein, Pop Rocks, microwave ovens, yellow ribbons]

* Swatos, William H., Jr. "Adolescent Satanism: A Research Note on Exploratory Survey Data." *Review of Religious Research* 34 (1992):161-69. [Alleged teenage Satanism reflects antisocial behavior rather than an organized movement.]

* Wilson, Craig. "Angels among Us." *USA Today* (27 Oct. 1992):1D, 2D. [Notes recent trend of exhibits, seminars, publications, and merchandise related to the belief in angels.]

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