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THE NEWSLETTER OF THE INTERNATIONAL SOCIETY FOR CONTEMPORARY LEGEND RESEARCH

MONGOLIAN CONTEMPORARY LEGENDS:

*Field Research Report, Part One**

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Introduction: My interest in contemporary Mongolian legends began in Fall 1990 when a Mongolian professor of philosophy, Dr. Monhjargal of the Ulan Bator Pedagogical University, came for a research study to the University of Katowice in Poland, where he stayed until April 1991. During his stay, he often visited me in my home and also participated in the sessions of a group of folklore researchers of which I am the head. In turn, I visited Professor Monhjargal in his hotel room where I met some of his Mongolian colleagues and interviewed them on several occasions.

I communicated with Professor Monhjargal mostly in Russian even though he also speaks Polish and it was up to him which language we would use. With the other Mongolian guests I used only the Russian language which is the linguistic medium for most of the educated intelligentsia in Mongolia. A high percentage of the Mongolian educated elite graduated from universities in the former Soviet Union and they speak Russian best.

I was able to record several contemporary legends by interviewing the Mongolian visitors in Poland and the total yield, including variations, came to 25 texts. My interest was stimulated to the point that, with kind assistance of Professor Monhjargal, I contacted the Ulan Bator Pedagogical University and as a result went on a one month long research trip to Mongolia in August of 1991. Quite serendipitously, I was also able to use the few days in Moscow and the long journey on Trans-Siberian Rail across the Soviet Union en route to Mongolia to collect contemporary Russian urban legends. Originally, I intended to record contemporary legends in Mongolia but eventually I found myself recording other stories, whenever and wherever opportunities presented themselves.

My work was not easy: I arrived in Mongolia in the midst of an economic crisis and political turmoil. Food shortages were rampant, prices of goods were growing on daily basis as was unemployment, which--topped with emergence of opposition parties--contributed to the

atmosphere that, on the one hand stimulates folkloric activity, but on the other, makes a foreign folklorist's job a formidable task. Another source of difficulty for me was the culture barrier. People in Mongolia do not open up easily to strangers; they are by nature suspicious and distrustful. Unlike for instance Poles or Russians, Mongolians take a longer time to break through internal psychic barriers. Quite likely, a native Mongolian would encounter less difficulty in this kind of research but I did not have the opportunity to verify this hypothesis as most of the Mongolian folklorists in Ulan Bator were away on vacation or on field trips at the time of my visit there.

When I found that my attempts to interview people I met in the streets were going to result in a fiasco, I accepted the generous offer of hospitality to stay in Dr. Monhjargal's house and subsequently set out to interview members of his immediate family as well as relatives and neighbors of my host. In addition to working in the capital of Mongolia, I made several overnight trips within the central aimak, or district, and the aimak of Moron. In all these field trips I enjoyed the invaluable company of Dr. Monhjargal who helped me communicate with Mongolian shepherds in their yurtas since they did not speak any Russian at all. Here, I would like to express my sincere appreciation for all his friendly and invaluable assistance. Even though my students from Poland participated in the interviews I conducted in Ulan Bator, their own attempts at collecting materials failed to produce any results. Therefore I can only present the report as my own since all the material was recorded and collected by myself. I interviewed 50 people and registered several tens of motifs, some of which recurred in many variations. Over a half of those I recorded on audiotape and the remaining portion in my notebook.

It would be premature to attempt any analysis of the stories I collected in Mongolia since this requires a deeper understanding of the cultural context they were set in and the limited time and territorial range did not permit such an insight. However, I can share some impressions at this point: firstly, the motifs and subject-matter of the Mongolian contemporary legends are quite different from their European counterparts, and, secondly, they comprise more religious and magic elements than e.g. Polish or Russian stories.

I classified the Mongolian legends into five groups: 1) legends involving automobiles, 2) political legends, 3) legends about Almas or man-like creatures, 4) legends about UFOs, and 5) miscellaneous. These will appear in *FOAFtale News* following the same order.

Last but not least, I am deeply grateful to Mr Jan Czubala, a businessman from Gdansk, Poland, for having sponsored my journey to Mongolia.

I: Vanishing Hitchhikers and Other Automobile Legends

The motif of "the vanishing hitchhiker" is very common in Mongolia. I have recorded sixteen variants of the motif from professional drivers and people quoting them. The Mongolian motif is not identical with the American, English or Polish analog: it bears a unique stigma of the vast Mongolian steppes.

Mongolian drivers traverse across vast distances over the worst roads imaginable. These roads have little if anything in common with the European notion of a road: more accurately, they are trails winding through the steppes, deserts and mountains, whose pavement consists mainly of potholes, bumps, loose boulders and a rich assortment of similar entrapments. Since the vehicles there are generally in a matching state of disrepair, people who drive them are not only excellent drivers but also skilled mechanics because in case of a mechanical failure, they can only rely on themselves in those uninhabited expanses of space.

One of the elements of professional skills of the drivers includes the knowledge of the landmarks and sections of roads that are believed to have magic powers. Most often, drivers simply avoid such places or at least try not to get near them at night. Both drivers and passengers alleviate their fear of those places by depositing offerings on special roadside mounds, rocks and trees.

There are several types of hitchhikers in the stories given by Mongolians. One is a man with half of the hair shaved off his head, who appears by the vehicles parked in the steppes while their drivers are making repairs or taking a rest.

The driver was sleeping under the car. He had stopped there to take a rest during the heat and fell asleep. He was woken up by a young Mongolian man with bare head. Half of his hair was shaven off and the other half was long. He asked the driver if he would give him a ride. The driver said he would. He got up, walked around the car, looked to see if he hadn't forgotten something, and was just about to drive off. He looked again and the shaven man was gone. (Reported by Chimed)

On other sections of roads, drivers encounter the "fast-runner" or "black runner."

He simply runs so fast he catches up with the car. This runner is very dark-skinned, sun-tanned like a Negro. He frightens the drivers terribly. (Reported

by Enhe)

Another, more elaborate story depicts the runner as monstrously ugly:

Once, a driver was driving his car and the engine stalled in the steppe. He started working on the engine and got himself so busy the whole day that he fixed it. When he was getting in the car, some man with a terrible face looked through the cabin window.

The driver got so scared he stepped on the gas to get away. So the other man was chasing the car, and he was running so fast that he kept looking into the cabin. I know this place, it's called Mugumat. The driver was so scared that when he saw light he drove up there right away. He was almost unconscious from the fear when he got off the car. And the folks there tell him: 'Calm down, there's nothing to fear, he's always chasing cars around here.'

There lives this fast man. And he did that to many a driver. He'd run up to the car, show his face in the window and keep running along the car. (Reported by Sumia)

According to some interviewees, an encounter with the fast runner can be very dangerous:

In my aimak they said that a driver met someone very ugly on the road. And so it happened that the driver got into town, stopped by the river and started to dance. He simply lost his mind because of that encounter. And then they took him to the hospital. (Reported by Urna)

At other times, drivers encounter a naked girl in the steppes. Typically, she stands by the road or runs along and jumps on the sideboard, then rides like that for some time and finally disappears:

One driver was telling me he had met a girl stripped naked. He was driving slowly across the steppe and suddenly noticed that a naked girl was running parallel to his car. She ran like that for some time, and then grabbed the door handle. The driver thought she wanted to get into the car and stopped. So he got out to ask her where she wanted to go. But the girl was gone. Drivers report many such events. It was not just a single case. They meet all kinds of people in the steppes. (Reported by Sumia)

On other occasions, it is "a girl in the red dress":

Once, this driver was driving his car and saw a girl ahead of him. She was walking from the opposite direction. She waved the car to stop. Now, in the steppes, when you wave your hand like that (he shows how), the driver will stop because someone might just need help. He stopped and she tells him to give her a lift. So he tells her: 'but you're walking in the opposite direction?' And he drove away. Suddenly he

felt very bad and got out of the car but she was gone. She was wearing a red dress and he was wearing a red shirt. So when he stopped he felt bad. He felt so bad that when he got into town they took him to the hospital. Then they took him to his aimak and I don't know what happened to him after that. (Reported by Urna)

Places where "the girl in red dress" appears are considered dangerous and drivers avoid them:

Two machines ["mashina" in Russian means "automobile" --*trans.*] were going through the steppe. They were trucks. By nightfall, they got to the Selenga River. Ferry boat was nearby. They decided to rest for the night. When they stood there, a three-months old infant that one woman took with her was crying terribly. Now the mother, now the father try to quiet the baby down but to no effect. They got into the car for the night. And that's when a girl in a red dress stepped onto the sideboard of the machine. She just stood there and stared at them through the window, wouldn't say a word. They were dumbstruck with fear.

Now, people are scared of this place. The ferry was moved from there, too. It's so scary there nobody ever goes there or drives through there anymore. (Reported by Ehcot)

There are also stories about encounters with giants, usually standing somewhere in the distance, and with dwarfs who are in turn quite agile and busy:

A driver was driving through the steppe and stopped there. He was standing there for no more than six minutes when all of a sudden a kid appeared in front of him, a small boy. It was in the evening. The little boy walked around the car and sat down. The driver got a better look and sees it's not a boy but a dog. The driver jumped in his car and started to drive away. He told the first person he saw what had happened. Since then people have known about the place. And now it happened again. (Reported by Ehcot)

And about another driver:

A driver was driving once and a strange thing happened to him on the road. A man came up to him and subsequently the man changed into a dog. When the story spread around, nobody ever wants to drive through that place. Some say even today: "Because of some coward we have to waste an extra quart of gas."

You know, the drivers changed the route and nobody goes through there. The place is about 200 kilometers from Ulan Bator. I know where it is. (Reported by Ehcot)

Drivers in Mongolia are said to have seen blue fires on the road, in addition to human-like and animal phantoms, that often race with their cars. I have not

heard the fires to be reported as dangerous to people. However, in the opinion of my narrators, sorcerers, can be a real threat to drivers. They can cause the car to halt abruptly on the spot. Darhats, inhabitants of Hubsugul aimak, and especially their shamans, are held under suspicion for such deeds:

A driver went to Darhats to deliver something. I don't know what he did to them, but anyway they decided to deal him harm. When he was driving back, he suddenly saw a man in the steppe. The man made a sign with his hand and the car stopped. The man disappeared. The driver was all alone and he couldn't start the car. He knew all about engines. He looked and checked. Everything was in order but the engine wouldn't start. He lost all hope of driving away from that place. Then he remembered he'd had an argument with the Darhats. He got out of the car, returned to the Darhats on foot, apologized to them and then he was able to start the car and drive away undisturbed.

They are capable of doing that to the driver. They can even cause a catastrophe. With them it is like that - if you apologize to them, they can take the evil (spell) off you. But then there are some who once they have cast their spell they cannot take it back and no apologies will help. (Reported by Baien)

Another interviewee told me this:

Once a driver was driving through the steppe. He saw an old woman by the road but he did not stop because he had a young woman passenger in his car already. When they got to the village, he got this pain in his stomach. The pain kept growing. They called the medicine man. He looked the driver over and said that that had happened only that day and that the driver alone should know the cause. The driver figured out immediately what had happened. He asked to be taken to the same place where he had seen the old woman. He walked up to her, and asked for her forgiveness. When she forgave him he felt better right away and his stomach turned normal again. (Reported by Chuka)

It is said that the American or European hitchhiker usually stops the car, strikes up a friendly conversation with the driver and then gets into the car. He does not harm the driver or cause the car to break down. Sometimes he stops the driver only to protect him from danger. After some time, usually when the driver returns some item left behind by the hitchhiker in the car (evidence of his presence), it turns out that the passenger had been a dead person.

Mongolian hitchhikers rarely stop the driver on the road. More likely, they establish an eye contact while the driver is driving (fastrunner, naked girl) or resting (dwarf, girl in a red skirt). They never get into the car, only show such an intent (man with half-shaven head, old woman, girl).

They are dangerous to the driver or the car. They arouse a mystic fear (girl in a red dress, man with

half-shaven head, giant, dwarf, old woman, and above all the fast runner with the terrible face). The driver may lose his mind from fear or--as the result of a spell--become very ill. The car can be halted and immobilized. Demons, semi-demons and other non-personified and dangerous forces that are poised to strike the Mongolian driver are a clear reflection of magic thinking, which seems to be still a strong cultural trait in Mongolia.

Despite my attempts, I have not been able to record any European-style legends featuring a dead person as a hitchhiker. Any efforts on my part to raise the subject evoked negative reaction. Mongolians are fearful, bordering on panic, of graveyards, cemeteries and other burial sites. They display genuine fear of even talking about the dead. My impression is that this is a taboo in their culture.

The Buddhist doctrine in lamaism is tightly interwoven with local beliefs and magic. An example of the symbiosis are little mounds strewn about in the steppe, called "obo" by Mongolians: travelers deposit their offerings on the obos to please the spirits inhabiting the local area. Such offerings may include personal effects, food items, pieces of clothing, traveller's own hair, or when even those are unavailable --a small pebble. While driving around the steppes--always in a company of several natives--I have observed such behavior frequently and personally.

During one of such field trips, we drove up to an unusual offering site: it was Mother Rock, a two meter figure carved out of stone several centuries ago, towering above a small crowd of a few people. Both this and our group laid down our offerings. I saw Mongolians lay down bundles of money. They also left a bottle of foreign-made vodka. Scattered around the statue were hundreds of bottles and boxes, thousands of bricks of pressed Chinese green tea, and a stockpile of screwdrivers, screws, nuts, bolts and an assortment of automobile parts. The statue itself was dressed with pieces of Chinese silk.

On this occasion, our driver told us a story about another driver who had not paid his respect to this sacred place:

One driver from Ulan Bator was driving past the Mother Rock. A half liter bottle of vodka stood there. He is not a believer so he took the vodka. At home, he got very sick. Doctors examined him but could not find anything. He was getting weaker, lost a lot of weight and could barely move. Seeing that, his mother went to the lama. The lama told her: "He took something from someone and that's why he's sick. If he does not return it he will die!"

Mother returned home and told him what she was told by the lama. Then he remembered what he'd done. His mother bought half liter of vodka. He could not get up from his bed. His friends picked him up and took him to the statue. He returned the vodka. He felt much better immediately and soon recovered completely. It was not so long ago, maybe half a year ago. Everybody was talking about it around here.

(Reported by a driver from Ulan Bator)

My inquiries about strange adventures of drivers prompted the narrators' imagination to spin stories of "magic points" on the roads in the steppes, woods, or in the mountains. According to one of my interlocutors, those points are where human remains had been buried.

I have recorded numerous stories of places where cars stop without any apparent reason. This motif, more clearly than others, seems to fit a certain tradition as a continuation of earlier stories of cults.

Many of my interlocutors informed me of places where some force appears to be capable of "freezing" animals and people. Reportedly, this force immobilized wild animals like deer, as well as domestic animals, whether single or entire herds of sheep, camels or cows, though most often horses, even mounted by riders. People are supposed to hear human, animal and other unnatural voices and then go through several hours of coma or amnesia. Some get out of the condition with the sunrise, others require outside help to escape from the operating zone of the mysterious force and others yet simply die. This belief is so common that wherever I went I was shown such places and told stories like these:

There are places in Mongolia where horses stop. If a man is riding a horse, the horse will get to such place and then freeze. The man must then get off the horse and lead it out of there because the horse would not be able to go on its own. Only then can the rider mount the horse and carry on. There are many such places in Mongolia. (Reported by Tuia)

In the home of a family in Moron, where I was invited to dinner, I was told:

There are places where a horse will stop. When it gets there it stops and won't move the whole day. You have to go get the horse yourself. Mongolians know this and they will come up to the horse make a sign with his whip, like a magic sign, and then the horse can start walking. (Reported by Baien)

In Ulan Bator I recorded a related story:

South of the city, there is this hill. Horses stop there and refuse to go on. It is a well known place. And people are afraid of going there. There was this daredevil once who said: "I'll go!" And so he went. He got there. He saw a horse standing. It was like frozen. He came closer to the horse and he froze himself. He stood there like that the whole night. He said he'd heard some screams.

When the sun got up he was able to return. See, in daytime you can walk there but at night something stops you. (Reported by Monho)

The mysterious force affects cars, too:

In the land of Darhats, there is this place where horses and cars are stopped. My friend was going nearby recently and he saw three horses standing still. On his way back, they were still there. People don't go there because they are afraid to, but there is salt there and animals like to go there to lick some salt. (Reported by Dorzh)

There are those strange places out in the steppes where animals get stopped and cannot go further. In our Moron aimak, there are three such places. The nearest one is ten kilometers from here (c. 7.5 miles), the second one is further up and the third is in the village inhabited by Darhats. They have a shaman in the village. Nomads know of such places and stay away from them but when horses go loose they get stopped and can stand still for a week. They have to be fetched and led out of there. As of recently, it's the drivers that that it happens to.

If a driver does not know about the place, his car will stop and he can't drive out of there by himself.

I was once driving nearby and I can see this driver's car got stuck there. So, he got out. Now, (I knew) whatever he'd try, he would not get the car started! So I helped him push the car out of that pile and he was able to start it. After that he knew to avoid the place. That's true. (Reported by a driver from Moron.)

This motif shows the process of contemporizing or adapting the old folklore to new life situations. This evolution proceeds slowly towards replacing the magic thinking by causal thinking, though apparently this process is slower in Mongolia than in Europe.

* 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.

Editor's note: The motif of the "fastrunner" makes an interesting parallel to "skinwalker" beliefs widespread among adolescents in the US Southwest. Among Navahos, the *Yee Naaldlooshii* are believed to have the power to put on the skin of a wolf and travel long distances in an incredibly short time. According to Peggy E. Alford (History, Northern Arizona U., Flagstaff, Az 86011), this motif has been adopted by Anglo-American adolescents, who say that "skinwalkers" will run alongside speeding vehicles, pacing their speed and often knocking on the car windows, laughing demonically, or trying to drive the auto off the road. Alford's paper (given at the 1990 ISCLR Seminar) has not yet been published, but a typical text was published by Loren Coleman in *Strange Magazine* 7 (Apr.91):41. A possible allusion to this motif is a scene in the US movie *Superman*, in which the adolescent superhero prankishly tests his powers by running alongside a speeding passenger train and waving to its occupants --BE.

MORE SUICIDAL AND HOMICIDAL ARCHITECTS

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Sandy Hobbs's piece about suicidal architects in *FN* 27: 2-4 rings bells for me. Here in Worthing we have a church (St. Andrews, Tarring) with a slightly twisted spire: it's said the architect despairingly jumped off the spire, or alternatively off the cliffs at Beachy Head, 15 miles away--a notorious place for suicides. As far as I know, no touristic publicity is involved, this church not being of any particular importance. But in Copenhagen there's a famous church (Church of Our Saviour, Christianshavn) with a dramatic external staircase coiling up the spire; the architect threw himself off the top in despair because the staircase turns anticlockwise. And a friend who holidayed in Germany this year tells me that at Rothenburg the church has two unequal spires, one built by the master mason and the other by his apprentice. When the master mason saw that the apprentice's was the better one, he jumped from the top. And let us not forget the plot of Ibsen's *The Master Builder*.

Alongside the suicide stories, there is also a set of murder stories: the master builder or sculptor or bell founder murders his apprentice out of jealousy that the latter's work surpasses his own. This story is told about a bell at Gällaryd in Sweden, and a carved pillar in a chapel at Roslin in Scotland, known as "The Prentice Pillar." Or again, the architect may be murdered by his patron: Plaish Hall, Cardington, Shropshire, is a fine house with spectacular twisty chimneys. It's said the 17th century owner was a judge, William Leighton, who promised to spare the life of a master builder on trial before him if he would build him finer chimneys than anyone had ever seen. When the work was finished, Judge Leighton double-crossed the builder by hanging him after all (some say, from the chimneys) to make sure nothing so fine was ever built again. This story is in Charlotte Burne's *Shropshire Folk-lore* (1883-86):99-100 and other local books (motif W.181.2.1: *Architect kills pupil who has surpassed him in skill*).

So though I agree with Sandy's diagnosis that the architect's pride is involved, and would add that suicide would carry profound shocked disapproval to those who believed the tale, I think we must see the "suicide" tales as part of a wider set of "wicked violent death" tales. They seem to me to imply a pessimistic doctrine that exceptional beauty must be paid for in blood. But nowadays, of course, they have become frivolous material for tourist guides, and I doubt if anyone takes them seriously--though I remember that the vicar of the Worthing church I mentioned earlier gave me the distinct impression, about fifteen years ago, that he was annoyed and embarrassed by the story, and eager to explain that it was quite untrue.

Editor's note: Robin Smith gives yet another "suicidal architect" legend in her study of the

Chesterfield crooked spire in the current *Dear Mr Thoms...* (28:7). The Grimms' *German Legends* include an etiological legend about the unfinished Cathedral of Cologne, in which the master builder is said to have wagered his soul against the devil that he could finish before the aqueduct from Trier could be built. He lost and leaped from the tower, the devil close behind him, and both their impressions can be seen at the tower's base (No. 205).

The Grimms also collect a brief item involving a young roofer scheduled to make a speech from the pinnacle of his masterpiece; suddenly he begins to babble and soon after falls to his death. For this reason, the item goes on, if a father and son are roofing together and the son begins to "blabber incoherently, the father has the right to grab the son and hurl him to earth so that he himself will not be pulled down by the son when he falls" (No. 178; trans. Donald Ward, who found no such law in trade manuals of the period). Compare also Tale Type 2412E (O'Suilbeahain and Christiansen, *Types of the Irish Folk-tale*): the last surviving possessor of some secret craft is captured and tortured to reveal his knowledge. He promises to do so if his son is killed first; after this is done, he double-crosses his captors by committing suicide or dying without giving the secret.--BE.

BULLETIN BOARD

1993 ISCLR CONFERENCE. ISCLR will host the 11th Annual International Conference on Perspectives on Contemporary Legend at the Indiana Memorial Union, Bloomington, Indiana, USA, on 11-15 May 1993. The meeting is to be organized as a series of seminars at which the majority of attendees will present papers and/or contribute to discussion sessions. If you wish to participate, forward a title, a 400-word abstract, and a conference fee of US\$60 to: Mark Glazer, College of Arts and Sciences, University of Texas - Pan American, 1201 West University Drive, Edinburg, TX 78539 USA. Tel: 512-381-3551; Fax: 512-381-2177; E-mail: MG6BE8@PANAM.BITNET or MG6BE8@PANAM.EDU (Internet)

Call for papers: Bill Ellis would like to host a special session on "Beating the Bounds: or Why ---- Is *Not* a Contemporary Legend." Expanding on Paul Smith's challenge of "The Vanishing Hitchhiker" as a "classic" CL, Ellis intends to present reasons why "The Hook" has even less right to be considered part of this genre. Participants are invited to raise objections to their own *bêtes noires*: are "mystery beast" reports really legends? or photocopy-lore like the Villejuif or Blue Star Acid flyers? or UFO claims like the abduction experience? or narratives with many of the characteristics of jokes like "The Fart in the Dark"? Write: Penn State - Hazleton, Hazleton, PA 18201-1291 USA. Tel: 717-450-3026 or 717-788-2021; Fax: 717-450-3128; E-mail: WCE2@PSUVM.BITNET.

TALKING CONTEMPORARY LEGENDS. The Folklore Society is sponsoring a series of experimental meetings, titled "Talking Folklore," held in the Jeremy Bentham pub at 31

University Street (between Gower St. and Tottenham Court Rd.) The meetings are informal and loosely structured, and the two meetings this fall have been well attended and successful. A meeting is announced on Contemporary Legends and Other Narratives, to be held on Wednesday, 21 April, at "6:30pm for 7pm." Contact: Steve Roud, The Folklore Society, University College London, Gower St., London WC1E 6BT ENGLAND (Tel: 071 387 5894).

JUST IN!

EYE ON SATANISM

ORKNEY REPORT ISSUED. On 28 October, Lord Clyde released the final report on the ritual abuse claims made by social workers at South Ronaldsay in the Orkney Islands. After rumors circulated early in 1991 that Church of Scotland minister Morris McKenzie and other adults had held bizarre ceremonies at a local quarry, police and social workers became convinced that a satanic cult was operating on the island. On 27 February, nine children were taken into custody in a dawn raid and kept isolated from their parents, for fear that secret symbols or signs would keep them from telling what they knew. After a preliminary hearing, Sheriff David Kelbie threw out the charges and ordered the children's immediate return, a move that a higher court ruled was premature. Feeling that their case was strong, social workers pressed for an official inquiry, which began on 26 August 1991 and lasted until 12 May 1992 at a cost of £6 million.

Some observers suspected a whitewash, as Rev. McKenzie and parents were barred from testifying. McKenzie's wife was allowed to give testimony: she noted that the children had been involved in many church- and Parent Teacher Association functions that involved costuming, music, dancing, and other festive activities. In one party game, a "white witch" pulled people from a bench in turn. "These could all have provided, and still provide, perfectly innocent explanations for what the children said," she argued. "They ought to have been the subject of inquiries before the agencies involved proceeded to the drastic step of searching homes and removing children."

The report, however, was sharply critical of all involved. Social workers, Lord Clyde said, acted on the basis of "speculation" and "failed to consider whether any more appropriate action than immediate removal of the children existed." Police were poorly trained to carry out such an investigation and "failed to provide supervision beyond the level of reporting." Particularly condemned were the interviewing techniques used by a social worker from the Royal Scottish Society for Prevention of Cruelty to Children. These might have been suitable in cases where medical evidence of abuse existed, or where a perpetrator had admitted guilt, but their use in this case "at least gave the impression of minds already made up." Lord Clyde stressed that "To take [an abuse] allegation seriously does not mean that it is necessarily to be believed."

As expected, the report criticized Sheriff Kelbie's premature dismissal as "most unfortunate," but did not see it as crucial to the case. And while media attention had

disadvantaged local authorities, "despite the intrusive presence of reporters...the work of the [social work] department and the day-to-day management was continued without being materially affected." As for the ultimate question of the parents' guilt, Lord Clyde concluded, "I should be sorry if the presumption of innocence [until proven guilty] was not sufficient to settle the question."

The report suggested reforms in how child sexual abuse should be investigated, particularly stressing that "Those involved in investigating such allegations must keep an open mind and not fall into the trap of confusing the taking of what a child says seriously with believing what the child has said." Conceding that guidelines should allow the possibility of hitherto unidentified forms of child abuse, Lord Clyde said that "Consideration should be given to making inquiries of adults rather than children." Further, he said, the terms "satanic" and "demonic" abuse, as used in the inquiry, did not have "any relevance to the present case" except to add "further colour or detail to the concept of ritual abuse."

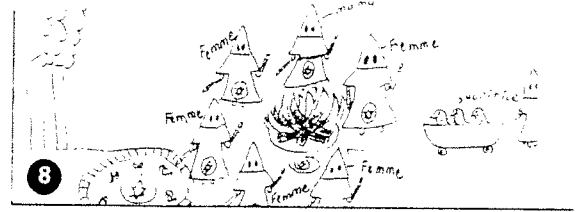
The concept of "satanic" or "ritual" abuse may be useful in some applications. But, citing Dr.D.P.H. Jones's work ("Ritualism and Child Sexual Abuse, *Child Abuse & Neglect* 15 [1991]:163-170), Lord Clyde said that information was still so uncertain "that the use of [this term] is not only unwarranted at present but may affect the objectivity of practitioners and parents." Belief that SRA differs from other kinds of child abuse "may inspire the idea that some greater specialist knowledge or expertise is required than may be the case so far as the social worker is concerned." Thus, the inquiry concluded, "cases of alleged multiple sexual abuse should be dealt with in the same ways as any other case of alleged sexual abuse. Moreover the danger of using labels such as ... 'ritual' may be that they may divert the attention of social workers from looking for assistance from the established guidelines and principles" (15.10-11).

Thanks to Sandy Hobbs, Bill Nicolaisen, and Bill Thompson, our file of clippings about this affair has been updated through November. ISCLR will prepare a booklet collating and extending *FN's* previous checklists (see 22:1-3, 24:1-4). Please contact me [BE] if interested.

PARISIAN SATANIC DRAWINGS. Sherrill Mulhern reports: Last August police picked up a young woman who had been rambling around Paris looking confused with two stuffed toys and 75 francs in her backpack. She had no identification and, though she exhibited no physiological anomalies, she appeared to be a deaf-mute. Consequently, they took her to a psychiatric hospital.

Soon after, the girl, who called herself Danielle, began to draw satanic rituals performed by female cultists dressed in robes resembling those of the Ku Klux Klan, except that each robe was adorned with the Seal of Solomon (the Star of David in a circle). Her doctor promptly called in Jacques Pradel, who hosts a popular monthly TV call-in program, *Perdu de vue* [Lost from sight], which specializes in on-the-air manhunts. The latter broadcast Danielle's art work, which purported to describe an animal-sacrificing satanic cult operating out of a manor house in the wine growing region around Lyon. These

drawings showed up in several popular newspapers (e.g., *Le Parisien* [9 Nov.92]:8-9, *Detective* [12 Nov.92:6-7]).



The manhunt inspired by the first broadcast was a dismal failure, so Danielle's story was aired a second time in early November. This time Pradel briefly reviewed the case and then, hoping to inspire the troops, brought on a representative of the A.D.F.I (the French Cult Awareness Network). This lady solemnly announced that because of the well-known 5-10 year cultural lag between the US and Europe, the American fad of incestuous satanic cannibalism had only just arrived in France (the terre natale of Madame de Montespan and Gille de Rais, whose case is, BTW, currently being reexamined by the French High Court: it seems that some historians are convinced that his legendary blood-drinking and child-ripping was part of a frame-up by land-hungry clergy).

The A.D.F.I. source added that her organization was increasingly getting calls from worried Gaelic parents who are convinced that their children have fallen under the spell of Yankee satanic proselytizers, and she had even heard that human sacrifices were being performed. As the cameras focused on Danielle's satanic drawings, Pradel implored his manhunting viewers near Lyon not to do anything too rash as they checked up on the religious idiosyncrasies of their local affluent viticulturalists.

Actually, the entire program was a sham. Before it aired, the show's producers were fully aware that the "survivor" was not French but probably British, and had already called in scandalmongers from across the Channel. Sure enough, the British dailies picked up on the story, and in less than a month the French newspapers that had hyped the case were printing back-page codicils, admitting that Danielle was Karen Elizabeth Ponsford, "fille d'une riche famille d'Exeter," who had pulled this stunt before in Stockholm and Dublin (*Libération* [2 Dec.92]).

Everyone thought that the story was over, until *Perdu de vue* announced that they were going to reveal the whole truth about the case. On 7 Dec. they triumphally announced that Danielle/Karen is actually a brilliant young woman who suffers from the "extremely rare" (!) psychiatric disorder, multiple personality disorder. Danielle, Karen's diabolical "alter," had once again absconded with "the body" [MPD-speak for the psychophysiological condominium that alter personalities time-share], bought a ticket to Paris, destroyed the identification papers that she had used to get through airport security, and set about tantalizing the French with her sketches.

Pradel, the treating French psychiatrist, and an invited expert in altered states of consciousness took great pains to underscore the seriousness of Karen's condition. Danielle had been created during Karen's early childhood when the latter had experienced some extreme

trauma, such as incest, the exact details of which might one day be uncovered through hypnosis. Meantime, Pradel and his team continue their efforts to uncover why the roaming multiple drew such horrible pictures.

FLYERS STILL FLYING. An FCC source said it received petitions "every single day" generated by a photocopy flyer warning that Madalyn Murray O'Hair was lobbying to ban all religious broadcasts. No such petition exists, although one was filed in 1974 (not by O'Hair) asking for a probe of non-commercial religious broadcast stations. The FCC declined to act, citing such channels' First Amendment rights, but letters in response to the O'Hair flyer began arriving soon after. The FCC estimates that it has received 21 million pieces of mail on the topic since then, and it now has a special extension on its automated telephone answering machines to deal with such inquiries. [Bill Simmons, "Die-Hard Rumor Has FCC Hopping," AP (12 Dec.92). C: Ed Mickolus.]

A backlash to this flyer and a related one linking Procter & Gamble to the Church of Satan is appearing in church newsletters, once a primary link in these flyers' transmission. The November *Bethany Beacon*, from Bethany Methodist Church, Berwick, PA, gave a standard version of the P&G legend, adding: "We hear the story over and over again from reliable sources. We share the story with someone else. Soon we are spending inordinate amounts of time writing, talking, and preparing boycott lists. Meetings are held. Sermons are preached...."

"Thousands, maybe even hundreds of thousands of people have spent hours and hours of time deciding what to do about the Procter & Gamble Company...and while well-meaning Christians decided not to buy a tube of Crest toothpaste, more people became hungry, we became more materialistic, more secularistic, and the world sped up its pace towards moral and spiritual ruin...What makes it even more unforgivable is when we discover that everything we've heard from reliable sources about the Procter & Gamble Company is UNRELIABLE. IT SIMPLY WAS NOT TRUE! NOT ANY OF IT!

"...If the church had spent as much time worrying about how to stop the world hunger holocaust as it recently spent on getting all worked up over the Procter & Gamble Co. (or Madalyn Murray O'Hara [sic] trying to get religious music, etc. off radio waves {which is also false}), I believe that some lives would have been saved...and that those who helped would have had their lives changed...and that those who watched would have begun to take the Gospel seriously...."

"Maybe it is easier to give up our toothpaste than it is to give up our filet mignons and our trips to Disneyland. Maybe it is easier to spend our money on issues that are non-threatening than spending ourselves on issues that threaten everything we have." [Nov.92:1.C:Joan McCoy.][BE]

ALSO HEARD

RAPTURE. October 28 was the scene of activity among Pentecostals around the world after a prediction circulated that the Rapture, or physical assumption of true Christians into heaven, would occur on this day.

According to a widely distributed message, over 1000 people had received prophecies giving this date. The Great Tribulation, marked by the seven plagues of Revelation and the Antichrist, would occur in 1993-1999, with Jesus' second coming in 2000. "You can verify this prophetic message from God by praying yourself," the message comments, "that is, if you doubt it." The parable of the fig tree (Matt 24:32) prophesied the refounding of Israel, it says: thus "the generation of people living at the time of the rebirth of the Jewish nation would see...Christ's return to earth." The Rapture will occur seven years before the Second Coming, so it must now be imminent.

Paul's letters associate the Second Coming with the blowing of trumpets (1 Cor.15:52; 1 Thess.4:15-17), possibly an allusion to a Jewish custom at Rosh Hashanah. In 1992, Rosh Hashanah fell on Sept.28, but this year God would delay the Feast of Trumpets by one month "in order to deliver more souls." The message concludes, "This prophetic message did not come from men nor by any other wrong vision. Many testimonies and signs prove that it is really the revelation of the Holy Spirit." [Daniel Oldham, Case Western Reserve University, alt.paranormal.]

The impetus for this prediction came from the Tami Mission, or Mission for the Coming Days, based in Seoul, South Korea. Its leader, Lee Jan-rim (or Jang Lim), had translated American evangelist Percy Collett's *I Walked in Heaven with Jesus for Five and a Half Days*, which became a 1986 best-seller in Korea. He followed this success with a 1988 book of his own, based on his visions and revelations from various Korean children. His apocalyptic vision included familiar beliefs: the European Economic Community as Antichrist's kingdom; computer bar-codes containing the number 666 [FN 18:9, 27:8]. His movement did not become popular until about a year ago, but it grew to an estimated 20,000 followers by October. The organization sponsored ads and leaflets in foreign countries, including the US, giving 28 Oct. as the prophesied date [FN 27:7].

Korean officials became nervous about an increase in military deserters and requests for early discharge, and anti-cult organizations, fearful that youngsters were being prepared to commit ritual suicide, pressed the government to act. Four suicides were officially blamed on the mission, and one woman allegedly aborted a 7-month fetus to be light enough to be lifted by Jesus. Youths were allegedly being taught kickboxing "to fight the Antichrist" and told to hide out in the mountains to prepare for a 7-year war. A parent made public a list of "martyrs"--including her son--who were to die and rise again in three days. One church was said to ask believers to prove their devotion by eating live eels and disrobing in front of the congregation. Church officials dismissed these stories as malicious libels and publicly told believers to await the Rapture in calm expectation.

By late September, Korean officials had begun arresting street evangelists who were passing out Rapture tracts and announced that Lee had been charged with misappropriating church funds. In particular, they announced, he had used funds solicited from his followers to purchase bank certificates maturing in May 1993, or long after he expected to be in Heaven. After Lee's arrest, a second

prophet, 18-year-old Ha Bank-ik, recalculated the Rapture for 10 Oct., an event that led Koreans as far afield as Philadelphia to gather in groups and pray. A group of 200 riot police waited outside Ha's mission on the night of the tenth, which was uneventful on all sides.

However a near riot occurred outside Lee's church on the night of Oct.28, as 1500 riot police, numerous ambulances and emergency vehicles, 200 plain-clothed detectives, and over 100 journalists mingled with a mob of curiosity-seekers. The praying congregation was virtually sealed off, with stairs and windows blocked supposedly to prevent suicide leaps. Scoffers jeered and taunted mission members, and one climbed onto a bus to undress, mocking the belief that enraptured believers would leave their clothes behind. When midnight passed without incident, police had to clear a corridor for the members, and in other areas ministers were allegedly roughed up by disillusioned members or parents. "We admit that we made a mistake in predicting the day," Lee announced from prison. "But Jesus will come soon without fail."

[Teresa Wantanabe, "Apocalyptic Movement Causing Stress in S. Korea," *Philadelphia Inquirer* (1 Oct.92): A1,A14; Kelly Smith Tunney, "Korean Church Believes Doomsday Is at Hand," AP (6 Oct.92); Damon Darlin, "In the U.S., Many Are Convinced the Dreaded Day Will Be Nov. 3," *Wall Street Journal* (6 Oct.92):B1; Ralph Cipriano, "Group's Plans for Rapture Today Have Its Neighbors Hopping Mad," *Phila.Inquirer* (10 Oct.92): A1,A8; Cipriano, "For Tiny Religious Sect, Heaven Will Have to Wait," *Phila.Inquirer* (12 Oct.92):B1,B2; Reuters, "Preacher Who Predicted End of the World Is Charged," (14 Oct.92); AP (26 Oct.92, 28 Oct.92, 29 Oct.92); Paul Shin, "Korean Preachers Endure Day of Reckoning as Doomsday Fizzles," AP (29 Oct.92); Watanabe, "S.Korea's Day of False Prophecy," *Phila.Inquirer* (29 Oct.92):A1,A16; "Apocalypse Postponed," *Asiaweek* (13 Nov.92):39; *Fortean Times* 65:7, 66:7. C: Alan E. Mays, Henry Koretzky.] [BE]

RAPE VANS IN NEW YORK CITY. Gail Dines, professor of sociology at Wheelock College, Boston MA, has recently toured a feminist anti-pornography lecture that features explicit slides of women allegedly being tortured and brutalized in real life. Some of this material is produced like this, she told an audience recently at Harvard: "Rape vans" patrol the streets of New York City, looking for women with their guards down. They are grabbed and pulled into the vans, where video camera record them being brutally raped. The videos are then sold in NYC porn shops and the women have no legal recourse.

William Daly, director of New York's Office of Midtown Enforcement (in charge of keeping the city's sex-related businesses within the law) claimed never to have heard any complaints about rape vans, though he conceded that in the heart of Times Square "almost anything is possible." And Nan Hunter, professor of law at Brooklyn Law School, added that women did indeed have legal recourse if rape videos were sold: they could seek an injunction against distribution and ask damages. (One wonders, though, if a woman so treated would be likely to discover that her video was being sold.) [Wendy Kaminer, "Feminists Against the First Amendment," *Atlantic Monthly* 270 (Nov.92):116.

C: Joel Best. [BE]

MORE NUMEROLOGY. In response to FN 27's numerological calculation of the Apocalypse by adding together dates of recent wars (7), Roger Sandell sends the following postcard from his collection:

10 per cent. from the Sale of these Cards will be devoted to the Red Cross and Belgian Refugee Funds.

The END of the GERMAN EMPIRE!!



Curious
and
Authentic
LEGEND
of
1849.



In the year 1849, William 1st, with his mother, Queen Louise of Prussia, was flying from the Insurrection, brought on by the Revolution of 1848, in order to take refuge in England. On his way, he met an old gipsy, whom he asked to predict his destiny. In response to this request, she told him to add the four figures making 1849, to date itself.

1849
1
8
4
9

The King did so, and found this number :

1871

"In that year," she told him, "you will make War, and you will be proclaimed Emperor." "And after?" said William. "Add these figures in the same way," replied the gipsy, "and you will have the date of your death!"

1
8
7
1

1888

Trembling, William enquired again, "And then?" "Add yet the figures you now have," answered the old woman, "and you will find the last complete year of your Empire, which will founder the following year." 1914!!!

1
8
8
8

1913

This Legend has always been very much discussed at the Berlin Court.

NEW SPAIN, 1914, L.M.

The item also recalls an item collected by Stanley H. Brandes in Spain during the last illness of former dictator Generalissimo Francisco Franco. On 18 Nov.75, an informant wrote out the following dates for him:

18 7 36 [18 July 1936]
1 4 39 [1 April 1939]
19 11 75 [19 November 1975]

The first two dates were immediately recognizable to Spaniards: on 18 July Franco began the civil war against the former Republic, and 1 April marked his final victory. The sum of the two, according to Brandes's informant, would be the date of Franco's death. In fact, Brandes notes, Franco died on 20 November 1975, "but the prognosis was amazingly close" ["Peaceful Protest: Spanish Political Humor in a Time of Crisis," *Western Folklore* 36 (1977):341]. In fact, using the logic of the postcard above, we could say it was right on the money. Does everyone have their 2 years of canned goods ready? [BE]

THAD'S LETTER TO SANTA. Early in December, postal workers in Port Angeles, Washington [state], opened an

unstamped letter addressed to Santa Claus and found a pathetic appeal inside:

Dear Santa Clas

Please help my mom and dad this Christmas. My dad is not working anymore. We don't get many food now. My mom gives us the food she would eat. Please help my mom an dad.

I want to go to Heven too be with the angels. Can you bring me to Heven? My mom an dad woud not have too by things for me no more. That would make them happy. Please bring my dad a job an some food.

I live in my house like last year. We got candils. A city man took the lights a way. It looks like we don't live heer no more. We do. I will wate for you too come in my room.

I will not slep. Wen you give my dad a job and some food too my mom I will go with you and the rain deer.

Merry Christmas too you Mrs Clas too the elfs too.

Thad

Postal officials delivered the letter to state social workers, who called in police to try to trace the letter. Educators guessed that the writer was a child between third and fifth grade (8-10 years old), and a police source said there was no reason to suspect a hoax. But a search of power shut-offs and of school records for likely "Thads" proved in vain. And handwriting experts noted that the letter's script, a mixture of capital and lower-case letters in several styles, suggested an adult imitating a child. And residents felt the reference to "a city man" cutting off power was an obvious mistake, since Seattle does not supply electricity to the town's area.

Still, police were inundated with calls from people who thought they could identify the family, as well as numerous offers of money, food, and Christmas gifts. The county sheriff commented, "We'd sure like to find him....I think this is the time of year that everyone goes out to make Christmas happy. We'd sure like to make this kid's Christmas happy." After calls interfered with regular police work, though, a source asked people to stop sending donations and "Look out your window and help some people in your own neighborhood!" Another local authority noted that the region had been hard hit by a lumber depression and said, "I hesitate to call it a hoax because there certainly are families in need at Christmas in this area." A fund for Thad has been created, and if he isn't found by 15 Jan., the gifts will be turned over to a local charity to help real cases. [AP, 15 Dec.92, 17 Dec.92 C; Rick Lindsley; local TV and radio coverage C; Sarah Skovronsky, Dorothy Neville, Kristan Geissel, U of Washington.]

Mark Twain readers recall that a similarly misspelled pathetic appeal emerged in St. Louis in 1872. Widely circulated as a sermon illustration, it proved to be a hoax by a Harvard-educated con-man: see *Life on the Mississippi*, Chap. 52. Children's naive letters to Jesus, Santa Claus and other figures form a minor subgenre of American country music: as early as 1944 Wally Fowler was performing "The Little Boy's Letter to Santa Claus" on Nashville radio stations, asking for an end to World War

II. "A Baby's Message to Heaven," a 1937 song by Vernon Dalhart, shows a little boy writing a letter to his mother in heaven, then delivering it personally when he is run over by a truck on the way to the Post Office. Connie Leinen (alt.urban.folklore) also recalls that the US Marines' charity Toys for Tots has heard this same basic story virtually every Christmas for several decades. [BE]

STOP ME IF YOU'VE HEARD . . .

SNAKES AND BANANAS. After the Spider in the Yucca was reprinted in *Plant-Lore Notes & News* No. 25 [see FN 27:10] Jean Tsushima wrote to say that a similar story was common in the UK during the 1930s: "small black snakes" would breed in bunches of bananas, which would be picked green to ripen during transport. When the fruit warmed up as they were transferred to vans, "the small black snakes became active and would bite the hand of an unsuspecting man handling the fruit." Tsushima notes that accounts appeared in newspapers, "therefore they must be true," but the story seems to have died out during the 1950s. I [BE] vaguely recall reading that Dr. Ditmars, Curator of Snakes at the Bronx Zoo during the 1930s, would meet banana boats at New York City to see if any nice specimens had come in with the fruit.

Linda Dêgh forwards the following literal translation from the 8 Aug.92 issue of *Népszabadság*, the leading daily newspaper of the Hungarian Social Democratic party:

A woman from Pécs ate a snake-bitten banana. She became so ill that she needed a lengthy hospitalization. The lady called the Pécs radio station after her recovery in order to share her accident with the audience on a live broadcast. The woman said that later she found traces of the snake's fang on the banana. Then she mentioned that she had heard about a little girl who recently died of a snake-bitten banana. The interview ended with her saying that since her accident someone had seen little green snakes among bananas in an ABC [food] store.

The story seemed rather unbelievable because snakes have little chance to travel that far in banana containers, and it is even more peculiar for snakes to bite bananas. Although we don't praise snakes for their brains, as a rule they don't bite bananas--unless the fruit threatens their safety. First I called the store that now had this bad reputation. I learned that they had not carried banana for the last three months. Then I called the subject of the interview. But she did not want to identify the friend who saw the snakes in the ABC store; she did not recall who told her about the tragedy of the little girl either.

Coming to her own experience, the lady's first answer made me doubt my hearing capacity. She expressed surprise: how could the radio have learned about her illness when she had told it only to her best friend? She did not call the radio--the radio had called her. Her next answer was also surprising: she insisted that he hadn't seen any snake bite on the banana.

"Where were you treated?" I asked finally.

"Who. me?"--she asked back. "Nowhere. I drank a glass

of milk, put my finger down my throat, and threw up everything."

"But I heard your own statement over the radio, as recorded on magnetic tape--" I wanted to insist. But then I changed my mind and bid her farewell. This woman wants to mislead the world, I thought, or her visions have been misleading her.

No matter which--she did not have to waste her money on travelling to a banana- and snake-breeding exotic country. She obtained (and transmitted to others) a traumatic experience, and on top of that, she survived the dangerous adventure.

So did we.

[signed] U.T.

LIZ CLAIBORNE RUMORS. Clothing designer and manufacturer Liz Claiborne is still plagued by rumors linking her to satanism, cults and, more recently, to racism [see *FN* 18:9, 19:7]. Last year, Walter Scott's Personality Parade column published a letter from Susan Michels of Annandale, NJ: "A friend told me...Liz Claiborne admitted on 'The Oprah Winfrey Show' that she gives a large percentage of her profits to the Church of Satan...Can you substantiate this or, hopefully, prove it wrong?" Scott responded: "Your friend is wrong. Liz Claiborne, 62, has never appeared on 'The Oprah Winfrey Show' and has no connection whatsoever with any Satanic cult. It was talent and hard work--not a pact with the devil--that made the designer an enormous success in the clothing business" [*Parade Magazine* (13 Oct.91):2, C: Fay Ann Youngmark].

Earlier this year, the American Family Association, a conservative religious action group that boycotts TV shows and businesses it believes promote pornography, similarly warned readers of its magazine about the rumors: "Like P&G [Procter & Gamble], the Liz Claiborne women's apparel company has been wrongly connected to Elizabeth Clare Prophet, a self-styled religious cult leader who has appeared on the Oprah Winfrey Show. There is no relationship between the cultist and the legitimate Liz Claiborne products" ["O'Hair, Claiborne, P&G Rumors Abound," *AFA Journal* 16 (May 92):12, C: Ruth Runion-Slear]. Elizabeth Clare Prophet, spiritual leader of the Church Universal and Triumphant, and her followers have constructed a network of fallout shelters on a ranch near Yellowstone National Park in Montana to prepare for a coming nuclear apocalypse [Bill Shaw and Maria Wilhelm, "The Cloud over Paradise Valley," *People Weekly* (4 Jun.90):48-53].

This fall, another rumor received media attention when black film director Spike Lee, whose most recent movie is *Malcolm X*, discussed it. "Last week," he told an interviewer, "Oprah Winfrey had Liz Claiborne on the show. I guess she wears Liz Claiborne's clothes all the time. Claiborne got on and said she didn't make clothes for black people. Oprah stopped the show and told her to get her ass off the set. How you gonna get on Oprah's show and say you don't make clothes for black women? It definitely happened. Get the tape. Every black woman in America needs to go to her closet, throw that shit out, and never buy another stitch of clothes from Liz Claiborne" [Barbara Grizzuti Harrison, "Spike Lee Hates Your Cracker Ass,"

Esquire (Oct.92):137]. The rumor that Liz Claiborne offended black women by saying her dresses don't fit them "because their hips are too big" has circulated for at least a year, and the Oprah show receives fifteen calls a week about it: employees confirm that Liz Claiborne has never been a guest on this talk show [Ned Zeman and Lucy Howard, "Spike This Story," *Newsweek* (5 Oct.92):10].

Spike Lee, incidentally, also made controversial statements that appeared in an advertisement for the United Colors of Benetton, a European clothing manufacturer. He said in the ad that AIDS is the result of a government plot aimed at eradicating gays, blacks, and Hispanics. "I'm convinced AIDS is a government-engineered disease," Lee wrote. "They got one thing wrong, they never realized it couldn't be contained to the groups it was intended to wipe out. So now it's become a national priority. Exactly like drugs became when they escaped the urban centers into white suburbia." [*Rolling Stone* 643 (12 Nov.92):6; David O'Reilly, "Spike Lee: AIDS Epidemic Is a Government Plot Gone Awry," *Philadelphia Inquirer* (4 Nov.92):E2, C: Fay Ann Youngmark; see also *FN* 27:8-9, "The AIDS 'Plot' against Blacks," *New York Times* (12 May 92):A22, and Jason DeParle, "Talk Grows of Government Being Out to Get Blacks," *New York Times* (29 Oct.90):B6.] [AM]

RESURRECTED PETS. Brandy, a dog belonging to Patricia Corcoran of Botwood, a central Newfoundland community, apparently died in August, and she reverently buried her in a two-foot-deep grave. Eleven days later she saw a message on a local cable TV bulletin board saying that a similar dog had been found. "This may sound crazy, but I just had the feeling it was Brandy," she later said. Returning to the grave site, she found a small hole on one side of the grave and reasoned that the dog had not been dead when buried; it had revived and dug its way out. Corcoran said she was not "spooked" by the event, but added "a lot of people who've heard about it have been." [*Toronto Sun* (29 Sept.92) via *The Gate* 8:3 (Jan.93):10.]

Fortean Times (64:19) recently compiled three other versions of self-resurrecting animals (two hamsters and a terrier from "Maryland USA.") the earliest from November 1990. "The Hare Drier," a possible analog, was a very popular legend in 1988: a dog carries in the corpse of a neighbor's rabbit, and the owner cleans up the body and places it back in its hutch, hoping to avoid blame. The neighbors become hysterical, as they had buried the rabbit after it had died naturally (Brunvand, *Curses! Broiled Again!*: 151-161). Stephen King's *Pet Semetary* (NY: Doubleday, 1983) is based on a similar motif: cats, dogs, and, finally humans buried in a magical spot revive, dig themselves up, and return as an evil resurrection.

In the 19th century the British Society for Psychical Research investigated the case of Smokey, a dead and buried Persian cat who later appeared limping about the garden and "looking very ill." In this case, however, the cat could not be captured, and the family dug up the grave to prove that their pet *was* dead: at last they concluded that they had seen its ghost [cited in D. Scott Rogo, *An Experience of Phantoms* (NY: Taplinger, 1974):149]. This legend type may be linked to yet older narratives in which humans are prematurely buried, dug up, and revived by

grave robbers (AT Type 990; Motif K.426). [BE]

THOSE NAUGHTY GREEN ONES (THINGS?). Candy manufacturer Mars Inc., maker of M&Ms, has filed suit against Cool Chocolate Inc., the company responsible for "The Green Ones," which resemble oversized green M&Ms and are jokingly marketed as an aphrodisiac [see FN 26:10]. As Wendy S. Jaffee, owner of Cool Chocolate, explains, "There's a legend that probably started in the early '70s that green candy-coated chocolates have an aphrodisiac effect." [cf. Brunvand, *Mexican Pet.*:111-13]. Jaffee, 31, heard the story in college and recalls collecting green M&Ms to give to boyfriends. Her Green Ones come in containers decorated with red-lipstick kisses and fake warnings: "IN CASE OF OVERINDULGENCE take a cold shower or hit yourself over the head with a frying pan."

Mars, however, is not laughing. Its federal lawsuit charges Jaffee's company with infringing on M&Ms' territory. "[Cool Chocolate] is marketing the product as 'the only candy with a reputation,'" the suit argues, "when in fact it is only Mars' product which has a reputation of special powers in the public's mind." Interestingly, Mars itself has shied away from publicity about the reputed effects of its candy. In a brochure it sends to customers who inquire about green M&Ms, Mars hedges: "Although many consumers ask us about the special qualities of green M&M's chocolate candies, we cannot explain any extraordinary 'powers' attributed to this color, either scientifically or medically."

For her part, Wendy Jaffee says she hopes to reach an agreement with Mars but values all the free publicity the lawsuit has generated. [Suein L. Hwang, "It Does Sound Like Some B Movie: Men from Mars vs. the Green Ones," *Wall Street Journal* (23 Oct.92):B1; Kevin Maney, "Mars Sees Red over Green Ones," *USA Today* (5 Nov.92):2B, C; Henry Koretzky, "Maybe Candy Is Quicker," *People Weekly* (23 Nov.92):73; Thom Weidlich, "Red with Anger, Not Green with Envy," *National Law Journal* (14 Dec.92):55.]

Latest word from the Cool Chocolate hotline (800-444-4535) is that the Green Ones have been renamed the Green Things. Whatever the name, you can still purchase a 69-ounce container of the alleged aphrodisiac for US\$20 + \$4 shipping from Cool Chocolate, 3435 Ocean Park Blvd., Suite 206, Santa Monica, CA, 90405. [AM]

MORE CORP RUMORS. According to the British *Daily Mirror*, one Eric Schneider "from Long Island" went to a McDonalds restaurant [where??] and ordered its new McRib sandwich (a barbecued simulated pork rib with no bones). Finding that it had an unusual taste, he opened the sandwich and found the two back legs of a half-eaten mouse. Schneider allegedly vomited and then had to wrench the rest of the meal away from restaurant workers, who were trying to confiscate the evidence. He is said to be suing McDonalds because of mental problems caused by the experience. [10 Apr.92 via *Fortean Times* 65:14.]

Moira Smith of Indiana University reports that the following appeared recently on a folklore bulletin board:

Some one recently told me that Snapple contributes to Operation Rescue. Does anyone out there know if that's true or not? I drink A LOT of their iced tea and would

really like to know.

Snapple is a flavored iced-tea drink that has recently become quite popular among college students, who are also likely to detest Operation Rescue, a Pro-Life group that pickets abortion clinics and uses civil disobedience and harassment tactics to get them shut down. This would appear to be the inverse of the usual CL formula, where a brand appealing to conservative consumers (such as Coors beer) is said to be encouraging radical or at least far-left causes (satanism, gun control). [BE]

HAVE YOU HEARD?

LEGENDS AND THINGS. Mike Preston wants legends on the designs of common objects like consumer products or currency. Examples: the "JS" [for Josef Stalin] at the base of the bust of Roosevelt on the US 10¢ piece; the 4-digit numeral in the shrubbery to the left of the Lincoln Memorial on the \$5 bill; the "Indian woman" on Land o'Lakes butter cartons, which if folded correctly appears to have bared breasts, etc. Contact: English, Hellems 101, Campus Box 226, Boulder, CO 80309-0226 USA.

THE CUTTING EDGE

BOOKS AND MONOGRAPHS

Véronique Campion-Vincent, ed. *Des Fauves dans nos Campagnes: Légendes, rumeurs et apparitions.* Paris: Éditions Imago, 1992. 158 pp., notes, maps. ISBN 2-902702-73-6. This volume collects six essays on "mystery animals" in folklore and related fields:

Véronique Campion-Vincent, "Apparitions de fauves et de félins-mystères en France" [Sightings of mystery animals and cats in France]

Michael Goss, "Observations de félins d'ailleurs en Grande-Bretagne" [Sightings of mystery cats also in Great Britain]

Michel Pastoureau, "Apparitions de félins dans l'Occident médiéval: essai de typologie" [Sightings of mystery cats in medieval Europe: a proposed typology]

Phillippe Goergen, "Enragés et lycanthropes: les animalités contagieuses" [Madmen and werewolves: contagious shape-changing]

Alice Joisten and Robert Chanaud, "Le Loup-garou dans les Alpes françaises ou les degrés du fantastique" [The werewolf in the French Alps: levels of the fantastic]

Jean-Bruno Renard, "Loups et félins dans le cinéma fantastique" [Wolves and cats in fantasy films]

Price: 110 F; write: 25, rue Beaurepaire, 75010 Paris.

Don Canaan. *Horror in Hocking County.* Cincinnati: Electronic World Communications, 1992. 100 pp., index, illustrations. This book on the 1982 "satanic" murder of Annette Cooper and her fiancé, Todd Schultz in Logan, Ohio, is now available on an IBM-format computer diskette. The book details the rumors and theories surrounding the murders, with considerable testimony

from satan-hunting experts Dale Griffis and Jeff Hilson. (See also my folkloric study of the same case, "Death by Folklore," *Western Folklore* 48 [1989]:201-220.) The diskette comes with software allowing IBM computers to display the graphics contained in the original book (including portraits of the principal figures and Eliphas Lévi's "Baphomet"). Price: \$9.95 postpaid. Canaan also received a local "best documentary" award for his telejournalism study of the case. *Reasonable Doubt* (video also available for \$19.95 ppd.). Write: EWC, Inc., 8916 Reading Road, #4, Cincinnati, OH 45215 USA. E-mail: usr0432a@tso.uc.edu.

Kevin McClure. *Visions of Bowmen and Angels: Mons 1914*. 32 pp., bibliography, illustrations. This booklet reprints a wealth on contemporary accounts of "The Angels of Mons," a wartime legend in which supernatural powers retarded an advance by Germans and allowed outnumbered Britains to retreat in safety. Most recent commentators (e.g., Paul Fussell) have assumed that this legend derived from a fictional story published by fantasy writer Arthur Machen; McClure collects data that suggests the reverse--the writer apparently adapted a legend actively being told among soldiers as much as a month earlier and possibly based on a genuine phenomenon. Price: £2 (£2.50 or US\$5 outside UK); write: Kevin McClure, 42, Victoria Road, Mount Charles, St. Austell, Cornwall PL25 4QD ENGLAND.

JOURNALS AND NEWSLETTERS

Dear Mr Thoms... A "folklore miscellany" focusing on contemporary folklore. In **No. 28 (November 1992)** Robin Smith documents legends attached to the twisted spire of St. Mary and All Saints, Chesterfield, including "real" reasons and "made made" or jocular reasons (the devil did it; a virgin was married there once; the architect blundered and committed suicide). Brian McConnell reprints several photocopy-lore poems about age and aging. News items include a 1991 satanism scare in Melbourne and several debunking responses to the *Observer's* "satanic video" exposé. Stolen kidneys in Portsmouth, Paris sewers. Reviews. Entertaining, well-edited, and useful. Ed. Gillian Bennett; irregular; ca. 6 issues £5; address: 28, Brownsville Road, Stockport SK44PF.

FLS News: The Newsletter of the Folklore Society. Notes and queries plus announcements. **No. 16 (November 1992)** includes Alan W. Smith's further account of the Feb.64 Witchcraft meeting of the Folklore Society. Steve Roud reports that the "Chelsea Smiler" (the practice of slashing one's face into a permanent smile) has spread to New York City, where the scars are called "crack smiles." Religious sects that hold orgies, running around the "vampire's tomb" in Devon, 19th-C news items illustrating folk magic, other beliefs and legends. Ed. Steve Roud and Cindy Sughrue; 2/yr.; free to members of the Folklore Society, non-members: 2 issues £3.00; address: The Folklore Society, University College London, Gower Street, London WC1E 6BT.

Fortean Times. International news accounts and reports of anomalous phenomena, often with photographs. **No. 65 (October/November 1992)** reports on a mystery lion

flap in Finland (with Bengt af Klintberg in the picture) and a summary by Paul Sieveking on recent reports of kidney-snatchers and related rumors. Michael Goss comments on "X-is-not-dead" stories in the *Weekly World News*. Chairs that help women get pregnant; crop rings. Loch Ness, mummified lizards in processed food, mystery hums. 28 Oct. Rapture, mystery hair-cutters in Brazil.

No. 66 (December 1992/January 1993) presents cult panics in South America and more UK bogus social workers who try to abduct children. Bob Rickard describes a 1948 "giant three-toed penguin" flap in Florida that hoaxers recently admitted starting. Alternative 3, brothel customers get their wives, New Jersey Marian apparitions, UK horse mutilations, shoes and tires that appear to have the Arabic script "Allah" in the design. 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. 8:3 (January 1993)** contains brief articles on cryptozoology and the Man in the Iron Mask. Stan Gordon notes UFO reports provoked by an apparent holide and a new saucer-shaped blimp promoting Glidden Paint. Lucius Farish summarizes a 1968 Brazilian case in which a mysterious 8" cylinder glowed, hummed, and gave off heat, then disappeared up through the ceiling. A follow-up on US anti-tank shells used in Desert Storm: they *do* use uranium-238 which (they say) does not pose a radiation threat to Iraqis. Manitoba horseshoe-shaped crop rings, Essex straw falls, mystery booms. Reviews. Ed. Beth Robbins; 4/yr.; \$8/yr (\$10 foreign); Address: P.O. Box 43516, Richmond Heights, OH 44143.

Journal of Psychology & Theology. An evangelical forum devoted to articles "bearing on the nature of humankind from a biblical perspective." **Vol.20:3 (Fall 1992)** is a special issue edited by Martha L. Rogers on "Satanic Ritual Abuse: The Current State of Knowledge." Rogers, who was involved on the defense side of the "Ellen Roe" civil SRA suit (*FN* 22:8) has taken a cautiously skeptical stand on the reality of satanic cults, and has put together a wide range of perspectives reevaluating fundamentalist claims. The issue is divided into four sections: 1. *Psychotherapy in SRA/MPD Patients* (contributors include Ruth E. Shaffer, Louis J. Cozolino and George K. Ganaway); 2. *Epidemiological and Training Variables Related to Therapists' Identification of SRA Cases* (Sherrill A. Mulhern); 3. *Social Science Perspectives on SRA Phenomena* (Phillips Stevens, Jr., Jeffrey S. Victor, Bill Ellis and a debate between Benjamin Rossen and the Jonkers on the Oude Pekela SRA case); and 4. *Christian Perspectives on SRA Phenomena* (Ralph Underwager, Hollida Wakefield, Clinton E. Arnold, Bob and Gretchen Passantino). The volume also has an extensive annotated bibliography and featured reviews on recent SRA publications, including *The Satanism Scare* and Robert Hicks's *In Pursuit of Satan*. Single copies US\$10 postpaid (foreign \$12 or \$14 air); address: 13800 Biola Avenue, La Mirada CA 90639-0001 USA.

Magonia. Britain's premiere journal for skeptical investigation of UFOs and claims of the paranormal. **No. 44 (October 1992)** highlights abductions and critiques of

American ufology. Martin Kottmeyer begins a series on UFO concerns as "identical in form to fantasies found in a certain phase of paranoid psychosis"; this segment discusses the "hypochondriacal" aspects of 1950s ufology. Thomas E. Bullard responds to critiques of his research by suggesting ways in which folkloristics can help evaluate abduction accounts. Dennis Stacy compares images of ETs to the human fetus and suggests that abductions may reflect abortion anxieties. Reviews, letters. Ed. John Rimmer; 4/yr.; 4 issues £4.00, US \$10. Europe £5.00, other countries £5.50; address: John Dee Cottage, 5 James Terrace, Mortlake Churchyard, London SW14 8HB UK.

News of the Weird. Bizarre news item summaries. **No. 18 (30 Oct.92):** A jury viewing a videotape of a husband tying up and sexually assaulting his wife was part of consensual sex games; Texas fisheries are breeding stupid bass; the Wing Wah Chinese restaurant in S. Dennis, MA is closed by health directors after draining cabbage by bagging and driving over it with a van; the husband and wife gymnastics coaching team at U of MN are fired after the team was given a training video with 5 min. of the two having sex accidentally spliced onto the end; a State College woman was charged with provoking a riot by undressing (with a male companion) in front of a window on Beaver St.[this one is true--BE]. Ed. Chuck Shepherd; irreg.; 7/\$10, \$11 Canada, \$16 foreign; Address: P.O. Box 8306, St. Petersburg, FL 33738.

The Wild Places: The Journal of Strange and Dangerous Beliefs. Skeptical views of the paranormal, with emphasis on fringe Christianity. **No. 5** has skeptic Susan Blackmore's "Heaven and the Dying Brain," a critique of near-death experience research in which she finds that some "classic" cases in fact cannot be confirmed to have happened. Joyce Cooper collects legends of "The Haunted Mountain." Ben Macdhuil in the Scottish Highlands, home of the "Big Grey Man." Nigel Watson applies Proustian concepts of time and memory to UFO abductions. Extremely valuable summary of current fringe journals, including Fortean, folkloristic, satanic, and New Age. Ed. Kevin McClure; 4/yr.; 4 issues £6.00, Europe £7.50, US \$20, elsewhere \$20 or £10; address: 20 Trembear Road, St. Austell, Cornwall PL25 5NY UK.

View from the Ledge. Ridiculous news items and headlines, many in facsimile. **No. 41 (30 Oct.92):** A Las Vegas truck driver claimed that he had been roughed up when hijackers learned that his Vegas Chips truck carried *potato* chips, not gambling chips; he later admitted the story was a hoax. Also reprinted: qualifications for part-time road pavers: "must have hair short enough to see and hear; must know address or make and model of car you are living in...." 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.

* Allen, Barbara. "Story in Oral History: Clues to Historical Consciousness." *Journal of American History* 79 (1992):606-11. [How oral narratives reflect regional experience in the American West.]

Anderson, Joan Webster. *Where Angels Walk: True Stories of Heavenly Visitors*. Sea Cliff, N.Y.: Barton and Brett, 1992.

* Astier, Henri. "Americans and Conspiracy Theories." *Contemporary Review* 261 (Oct. 1992):169-78. [Past and present conspiracy scenarios.]

* Barnette, Mark. "From the Other Side of the Tracts: Jack T. Chick's Pyramid Plan." *Comics Journal* 145 (Oct.91):89-94. [Anti-satanism and conspiracy themes in Jack Chick's religious tracts.]

* Blaustein, Richard. "The Manabee and the Hainted Gun: An Inconclusive Case Study in Folklore and Philology." *Tennessee Folklore Society Bulletin* 55 (1991):44-47. [Attempts to trace the origin of, and requests information on, the word "manabee," used to refer to an apparition in a ghost tale collected in Tennessee.]

Boyer, Paul S. *When Time Shall Be No More: Prophecy Belief in Modern American Culture*. Cambridge, Mass.: Belknap Press of Harvard University Press, 1992.

Brunvand, Jan Harold. *The Taming of the Shrew: A Comparative Study of Oral and Literary Versions*. Garland Folklore Library, vol. 5. New York: Garland Publishing, 1991. [Study of Aarne-Thompson tale type 901, based upon the author's 1961 doctoral dissertation.]

* Cochrane, Timothy. "Trial by Fire: Early Forest Service Rangers' Fire Stories." *Forest and Conservation History* 35 (1991):16-23. [Occupational legends of fire fighters.]

* Cohen, Roger. "Rumormongers in Calais Mirror a Demonic Time." *New York Times* (30 Oct. 1992):A3.

* Connelly, Jack. "Four-Leaf Clovers Vs. Black Cats." *USAir Magazine* (Oct.92):62-64,114-118. [Superstitious beliefs and anecdotes attached to baseball.]

* Cornwell, David, and Sandy Hobbs. "Rumour and Legend: Irregular Interactions Between Social Psychology and Folkloristics." *Canadian Psychology* 33 (1992):609-613. [Comparison of research using the two terms.]

* Dean, Eric T., Jr. "The Myth of the Troubled and Scorned Vietnam Veteran." *Journal of American Studies* 26 (1992):59-74. [Contrary to media depictions, problems and treatment of Vietnam War veterans in the U.S. did not differ significantly from those in earlier wars.]

Doyle, Robert C. "Unresolved Mysteries: The Myth of the Missing Warrior and the Government Deceit Theme in the Popular Captivity Culture of the Vietnam War." *Journal of American Culture* 15 (Summer 1992):1-18.

* Emmons, Charles F. "Hong Kong's Feng Shui: Popular

- Magic in a Modern Urban Setting." *Journal of Popular Culture* 26 (Summer 1992):39-49. [Chinese geomancy.]
- * Fire, Frank L. "Anatomy of an Urban Myth." *Fire Engineering* 145 (Aug.92):59-60, 63-66, 69. [Traces the circulation via fax and photocopy among fire fighters and insurance adjustors of a false warning about a chemical that poses a risk to fire fighters battling car fires.]
- * Frith, Susan. "Bewitched: Boredom seen as hysteria culprit." *Easton [PA] Express-Times* (25 Oct.92):F1-2. [Popular handling of 1692 Salem Witch Scare.]
- * Garcia, Guy, and Michael Haederle. "In Search of a Legend." *People Weekly* (14 Sept. 1992):137-38, 140. [Victorio Peak treasure hunt.]
- * Gross, Andrea. "I Met an Angel." *Ladies Home Journal* (Dec. 1992):60, 63-64. [Encounters with angels, drawn from Anderson's book cited above.]
- Hayden, Torey L. *Ghost Girl: The True Story of a Child in Peril and the Teacher Who Saved Her*. Boston: Little, Brown, 1991. [A teacher rescues a student from SRA.]
- * Hinsey, Carolyn. "Soaps' Wildest Rumors." *Soap Opera Digest* (4 Aug. 1992):104-7. [Rumors about American soap opera characters and actors.]
- * Hollandsworth, Skip. "Possessed by the Devil." *Texas Monthly* 20:7 (July 92):92-94,120-127. [Detailed account of a 1991 satanic cult rumor-panic in Childress, TX.]
- * Iyer, Easwar S., and Kathleen Debevec. "Origin of Rumor and Tone of Message in Rumor Quelling Strategies." *Psychology and Marketing* 8 (1991):161-75. [Experimental study that considers effective strategies for refuting rumors about companies and products.]
- * Jenkinson, Richard. "'The Most Horrifying Moment of a Lifetime': Navajo Experience and Interpretation of a Type of Nightmare." *Northwest Folklore* 8 (Spring 1990):19-28. [The supernatural assault tradition among the Navajo in Arizona.]
- * Keegan, Paul. "In Search of Madonna." *Philadelphia Magazine* (Dec. 1992):57-58, 60, 62-65. [Marian apparition in Marlboro Township, N.J.]
- Kohut, John J., and Roland Sweet. *Countdown to the Millennium: Curious But True News Dispatches Heraldng the Last Days of the Planet*. New York: Plume, 1992. [The authors (with Chuck Shepherd of *News of the Weird*) sum up news accounts related to millennialism and other topics.]
- * Kuznik, Frank. "Aliens in the Basement." *Air and Space/Smithsonian* 7 (Aug.-Sept. 1992):34-39. [The author visits Wright-Patterson Air Force Base in Ohio to learn about "Hangar 18," the building where alien bodies from a crashed UFO are supposedly stored.]
- * Lambert, Pam, and Michael Haederle. "HMMMMMMMMMMMMMM...?" *People Weekly* (21 Sept. 1992):61-62. [A mysterious low-frequency humming sound in Taos, N.M., provokes speculation about UFOs, the Second Coming, underground testing, and other possible causes.]
- * Lester, Elli. "The AIDS Story and Moral Panic: How the Euro-African Press Constructs AIDS." *Howard Journal of Communications* 2 (Winter-Spring 1992):230-41. [Analyzes the New African's coverage of the AIDS epidemic.]
- Ljungström, Åsa. "Whose Worldview?" *NIF Newsletter* 20:3 (Oct.92):13-18. [Includes an account of the Innsbruck ISFNR Contemporary Legend panel.]
- * Males, Mike. "'Top School Problems' Are Myths." *Phi Delta Kappan* 74 (1992):54-55. [Debunks a list allegedly comparing foremost U.S. school problems in the 1940s and 1980s (e.g., talking and gum chewing in the forties versus drug abuse and pregnancy in the eighties) that was widely disseminated in the media and via the photocopy machine.]
- * McLachlan, Hugh, and J. K. Swales. "Scottish Witchcraft: Myth or Reality?" *Contemporary Review* 260 (Feb. 1992):79-84. [Examines the historical evidence for the existence of witchcraft in Scotland.]
- * Nathan, Debbie. "Cry Incest." *Playboy* (Oct.92):84+ [Adult claims of childhood abuse memories, including SRA.]
- National Insecurity Council [Michael Litchfield]. *It's a Conspiracy*. Berkeley, Calif.: EarthWorks Press, 1992. [Light-hearted review of political, financial, and military conspiracies in the U.S.]
- Nesbitt, Mark. *More Ghosts of Gettysburg: Spirits, Apparitions, and Haunted Places of the Battlefield*. Gettysburg, Pa. (P.O. Box 3031, 17325): Thomas Publications, 1992. [A second compilation of ghost legends from Gettysburg, site of a major American Civil War battle.]
- * Nordbeck, Elizabeth C. "The Great American Cult Controversy." *USA Today* 121 (Sept. 1992):78-80.
- * Pinsker, Sanford. "America's Conspiratorial Imagination." *Virginia Quarterly Review* 68 (1992):605-25. [Conspiracy in American life, literature, and film.]
- * Siano, Brian. "Hangin' with Zontar at the Grassy Knoll." *The Humanist* 52 (Nov.-Dec. 1992):43-46. [Examines the claims of UFO-conspiracy theorists.]
- Simons, Elizabeth Radin. *Student Worlds, Student Words: Teaching Writing through Folklore*. Portsmouth, N.H.: Boynton/Cook, 1990. [Contains a chapter on "Modern Urban Legends."]
- Steinberg, Neil. *I} at All Possible, Involve a Cow: The Book of College Pranks*. New York: St. Martin's Press, 1992. [College student folklore, including analogues of the "Roaming Gnomes."]
- Stitt, J. Michael, and Robert K. Dodge. *A Tale Type and Motif Index of Early U.S. Almanacs*. Bibliographies and Indexes in American Literature 14. New York: Greenwood Press, 1991. [Indexes narratives and humor in almanacs published between 1776 and 1800.]
- * Stock, Jon. "Elvis Is in Town with His Author." *Times* (London) (5 Aug.92):Life and Times, 5. [Gail Brewer-Giorgio maintains that Elvis Presley is still alive.]
- * Thomas, Jeannie. "Hecate in Habit: Gender, Religion, and Legend." *Northwest Folklore* 9 (Spring 1991):14-27. [Mormon teenagers in Logan, Utah, seek out Witch Hecate, a nun who haunts a local Catholic summer camp, as part of a legend trip.]
- * Tobin, James. "The Legend of the Elevator Incident." *Detroit News* (4 Oct. 1992):1A, 10A. [Janet Langlois, Jan Harold Brunvand, Patricia Turner, Ronald Baker, and Bill Ellis on "The Elevator Incident" and other legends.]
- Train, John. *Most Remarkable Occurrences*. New York: Edward Burlingame, 1990. [Anthology of bizarre "truc events," including CLs like "The Stuck Couple" and "The Botched Cat Rescue," with fey illustrations and a tongue-in-cheek forward by George Plimpton.]

Turner, Karla. *Into the Fringe: A True Story of Alien Abduction*. NY: Berkley, 1992.

Turner, Patricia A. "Ambivalent Patrons: The Role of Rumor and Contemporary Legends in African-American Consumer Decisions." *Journal of American Folklore* 105 (1992):424-41. [Product rumors about fast-food fried chicken, beverages, tobacco, and athletic wear.]

* Ungar, Sheldon. "The Rise and (Relative) Decline of Global Warming as a Social Problem." *Sociological Quarterly* 33 (1992):483-501. [Concern about global warming considered as a "social scare."]

* Vance, Joel M. "The Wildlife Rumor Mill." *Field and Stream* 97 (July 1992):41, 100-101. [Recounts rumors reported to U.S. conservation agencies, including animal-release stories involving rattlesnakes and coyotes and sightings of black panthers and monster catfish.]

* Wolkomir, Richard. "If Those Cobras Don't Get You, the Alligators Will." *Smithsonian* (Nov. 1992):166-68, 170, 172, 174, 176-77. [Discusses Jan Harold Brunvand's and Bill Ellis's work on legend and mentions the ISCLR and FN. A colorful ostensive photo shows Brunvand pretending to discover a plastic tarantula in a bunch of bananas.]

* Woolf, Daniel. "Of Danes and Giants: Popular Beliefs about the Past in Early Modern England." *Dalhousie Review* 71 (1991):166-209. [Legends and beliefs recorded in written or printed form in the 16th-18th centuries.]

* Wukasch, Charles. "The Seventh Book of Moses." *Tennessee Folklore Society Bulletin* 55 (1991):48-50. [Briefly discusses The Sixth and Seventh Books of Moses, a book which figures in German witchcraft tales.]

FOAFtale News is the newsletter of the International Society for Contemporary Legend Research. We encourage study of "modern" and "urban" legends, and also of any legend circulating actively.

To join, send a check made out to "ISCLR" for \$18 USD or £10 UK pounds sterling to Paul Smith, Department of Folklore, Memorial University, St. John's, Newfoundland, CANADA A1C 5S7. Members also receive *Contemporary Legend*, an annual journal with refereed articles and reviews. The 1991 issue (£10 PPD) and institutional subscriptions (£20 UK/EC; £22 elsewhere) are available from Hisarlik Press, 4 Catisfield Road, Enfield Lock, Middlesex EN3 6BD, UK (phone/fax +44 992 700 898).

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FOAFtale News

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