

MAGONIA

14
1983

THE
WORLD
OF
UFOLOGY



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MAGONIA 14

(Incorporating MUF0B 62)

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EDITORIAL

The Woodbridge (Rendlesham) UFO case has sparked off a lot of the old questions about government cover-ups; as has the recent activity of Leonard Springfield and CAUS in America. Evidence painstakingly collected by Tim Good certainly demonstrates that agencies and individuals in the military establishment here and in the USA have regularly hidden evidence gained in the study of UFO reports from the public eye. So much at least is indisputable, and is accepted by most ufologists. Fewer, however, have gone on to ask why this cover up exists, and most of those who have seem to have automatically concluded that these military establishments know 'all about' the UFO and are hiding 'the truth' from a potentially panicing public.

But is this the only conclusion? I would submit not. Those of you who work for big organisation - a multi-national company or a large local authority, for instance, will be aware of the often pointless secrecy that sometimes envelopes its activities. When, like the military, this organisation has an arm which is solely devoted to keeping information secret, the position must be ten times worse. A TV programme recently

revealed that the British Government has kept a particular document under a 'Secret' classification for over fifty years - it was a Christmas card! Imagine what they could do with the most innocuous UFO report!

These military security agencies are massive agencies, they employ thousands of people of varying competence (the evidence of recent history proves that) who are just as likely to want to 'cover-up' something because it would lose them their job, allow someone to steal a march on them, reflect on their department, show how diligent they are - or just out of force of habit!

It would be a miracle if an atmosphere of oppressive secrecy and subterfuge did not hang over a subject as contentious and potentially significant as UFO reports. After all, there's not much point in having a secret service if they're not going to keep anything secret, and from their point of view the more they can keep secret the better they're doing their job!

So yes, there certainly is a cover-up, it's just that it probably doesn't matter very much from a ufological view-point. From a political and civil-liberties viewpoint, that's a different matter.

The World of Ufology

AN ALGERIAN CASE STUDY

Thierry Pinvidic

Introduction

The influence of a UFO stereotype in Western countries is now accepted by many ufologists [1]. For this reason an increasing number of them are finding it important to study the knowledge people actually have of 'flying saucer' imagery in non-Western countries [2], and are asking if in fact there are any countries in the world where the stereotype has not been imported. The Algerian scene will serve as an experimental field for our modest attempt to answer this question.

The cultural context

Algeria is currently living through an Islamic revival which is taking the country further from Western cultural standards [3]. Due to the overwhelming influence of the Islamic religion the Western categories of possibilities are not clearly drawn in the Algerian mind. For example, no well-defined distinction is drawn between 'natural' and 'supernatural' events [4]. However it would be unfair to conclude that the UFO stereotype would thus be particularly acceptable in this culture, for the Islamic religion provides its own interpretation of supernatural experiences. As this interpretation is religious, these experiences are seen as significant [5]. Everything which does not belong to common daily experience is released into the wide range of events which are considered supernatural, and are thus authenticated as a spiritual experience [6].

A note on language

As in many other traditions, there is a mythical concept of 'flight' in Algeria. This concept seems to be a para-shamanic theme, which is commonly reported in all non-Western countries [7]. In the Arabic language the word *ettaier* means 'flying man' in a context in which we would use some such word as 'teleportation'. *Sohne taira* is the Arabic

equivalent of 'flying saucer'. This term does actually exist in the Arabic language, and must not be seen as a literal translation of the two English words. However, its meaning is not well understood by those individuals who are most exposed to Arabian and Islamic culture. Finally I would mention the word *djenoun*, a word we are familiar with as 'djinn'. *Djenoun* and *ettaier* describe a reality which is far more accessible to the average Algerian citizen than the alleged reality of UFO experiences.

The role of the media

The local media, taken as a whole, pay very little attention to UFOs, and no more to the *sohne taira*. Furthermore, the media's influence on the mass of the population must not be over-emphasised.

Various television channels can be received in Algeria - Moroccan, Tunisian, Spanish, and even Italian and French. On the single channel Algerian TV the following programmes have been shown over the past few years: 'The Space Invaders'; the Japanese cartoon 'Goldorak'; 'The Planet of the Apes'; and a French feature film, 'The Gendarme and the Extraterrestrial', with Louis de Funès.

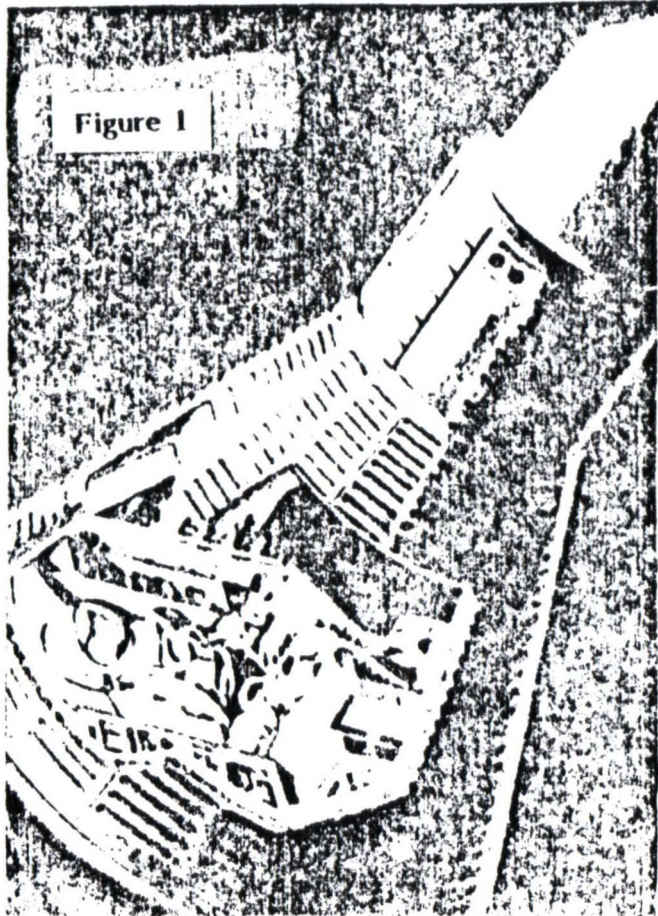
People listen to the radio mostly for sport, music or news. The influence of the cinema is limited, and does not reach the same level as in Western countries - Spielberg's 'Close Encounters' and 'ET' have never been shown in Algeria, for instance.

Local newspapers contain very little UFO news. Some national papers, like *El Moudjahid* or *Algerie Actualite* sometimes print such items; in addition some French magazines are available in Algeria, but they only reach a fringe of the population.

Several Arabic scientific magazines, like *Science & Religion* [8] and *El Ilm Oua Imam* (both Libyan) have published two or three articles dealing with the subject between

1975 and 1980, but such scientific and technical reviews are rare, and imported from other Arab countries

Finally, a number of science-fiction 'pulp' have been published in Arabic over the last few years, but again the impact of these is very limited. I am sure that what small quantity of UFO-oriented literature there may be in the country cannot be sufficient to reinforce a UFO stereotype.



Some samples of the literature

The item shown here (figure 1) is taken from a popular science magazine called *Man & Space*, published in Beirut [9]. Aimed at schoolchildren, it is very simplified, and its illustrations are rather naive.

The second item is a science-fiction 'pulp' from a series entitled 'Flying Saucer Adventures; the Theatre of Popular Imagination' [10]. The first issue (figure 2) is entitled 'A Warning from the Sky', and is billed as the first publication of its kind in Arabic. The blurb alleges that the story is a true account of a landing in Kuwait. Again, the text is incredibly naive, and the illustrations of the humanoids and the craft look like nothing we have seen in the UFO literature (figure 3). In its announcement for the next issue the illustration offered shown a 'typical' abduction. (figure 4)

With the next document (figure 5) we at last arrive at a local production, pub-

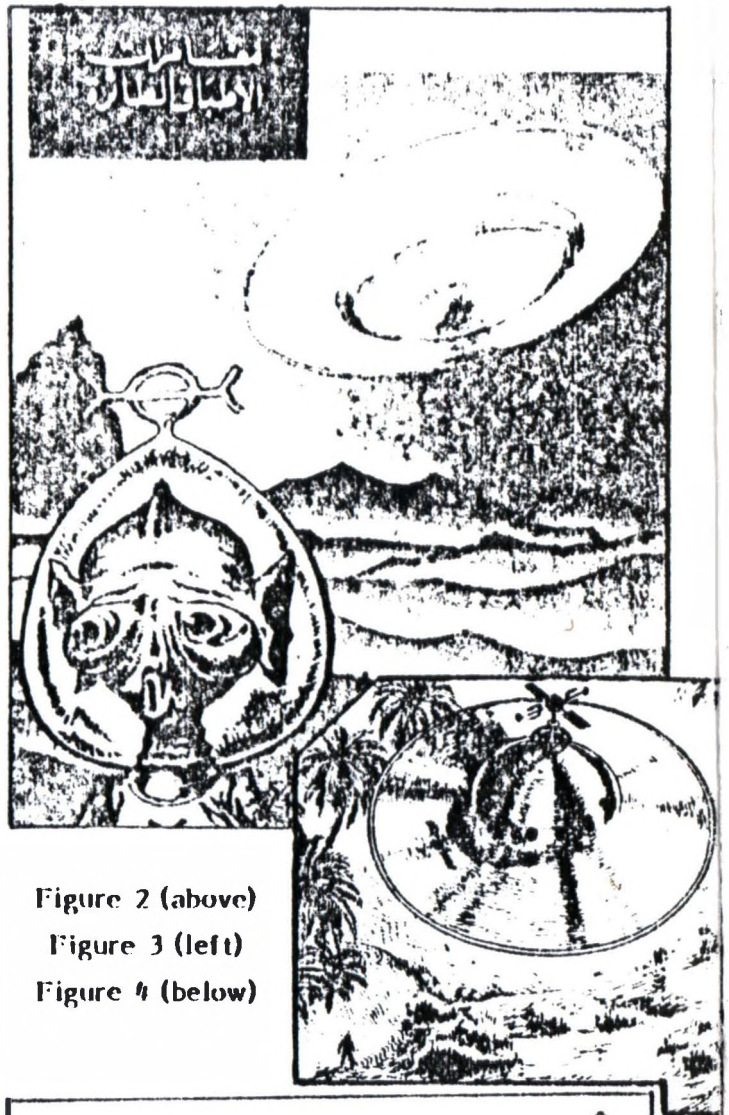


Figure 2 (above)

Figure 3 (left)

Figure 4 (below)



lished under the auspices of the Algerian National Publishing Corporation. This comic-book is an official production for young people, which means that it has the approval of the Algerian government. One of the five stories it contains has the title *Sohone Taira* (Flying Saucer). We can consider this an official debunking of UFOs, and in fact this issue of the magazine is devoted to mass education; other stories feature hygiene and health advice, and so forth. The 'flying saucer' story itself features two families: one - the [desert] foxes believe in flying saucers, the others - the ravens - do not. The owl, disturbed by the ufological quarrelling, decides to take a rest in a quieter place. The fox starts working in his garden, still thinking of UFOs, when suddenly he is confronted by a very hostile looking flying saucer. [Note that Arabic strip-cartoons, like Arabic writing, read from right to left] He is captured by a rope from the saucer, and begins to cry for help. Along comes a rationalist, sceptical hedgehog who demonstrates the non-existence of the rope and the UFO, leaving a bemused fox to ponder on the events, and admit that the 'UFO experience' was a misidentification of the owl's beach parasol! The intention of the writer of this little fable is clearly defined, and through him the intentions of the government educationalists

Interviews with 'fellahs'

In order to evaluate the public's knowledge of UFO imagery in Algeria, we conducted interviews in the field. We tried, where possible, to get the opinions of the 'fellah' (peasants) living in remote areas. One set of interviews took place in small villages around the town of Kherrata in the Kabyle Mountains. A second set of interviews was held in Texena, a small village lost in the Eastern Algerian Mountains. The people we (Bertraud Meheust and I) met lived in very poor and hard circumstances; many of them had never left their own locality. Some did, however, have TV at home, but for less than a year.

The interviews were conducted as follows: our guide, Tayeb, a 19-year-old student from Jijel High School, who speaks perfect French and Arabic, began by asking the respondents if they had ever heard about *sohone taira*, if they had ever seen such things, or if they personally knew someone who had had such an experience. In each case we found that the 'flying saucer' is absolutely unknown as a specific type of event. However we found that many people had seen inexplicable phenomena in the sky. In most cases these were easily recognisable as satellites, ball-lightning, and in one case, even snow!

All understood that we were anxious for testimony dealing with some kind of significant strange sightings, so we were treated to stories of djinns, ball-lightning killing a farmer in his orchard, and a full description of a curious bird wearing an identification tag apparently originating from the Netherlands... but no UFOs, not even the slightest nut or bolt!

Interviews with students

A final source of data came from questionnaires addressed to five classes of 18-20-year-old students at Jijel High School. We received 150 answers to the following four questions:

1. Have you ever heard of 'flying saucers', also named *sohone taira*?
2. If so, please give some details on the circumstances under which you heard of this phenomenon, and the approximate date.
3. Please summarise briefly what you know about the subject.
4. Have you ever been in France or any other European country, or do you have any family living in those countries?

Here are the results:

1. 85 pupils out of a total of 150 said that they had heard about UFOs
2. 115 different sources of information are mentioned in the completed questionnaires. The average number of sources given per individual is about 14. TV programmes as a single category reached 40.1% of the respondents. The girls provided more citations than the boys.
3. 76 'bits' of 'good' or 'accurate' information were given by the 68 pupils who answered this question. Only 16 'bits' of false information were reported. 52 'bits' of 'judgements' or personal opinions on the nature or origin of UFOs were supplied. The girls seemed to be more knowledgeable than the boys, but the boys volunteered more judgements and opinions than the girls. They also admitted more often than the girls that they knew nothing about the subject.
4. A personal visit, or family connection, in Europe appears to have no effect on the results. When results were compared from different classes in the school, it was noticeable that bi-lingual (French/Arabic) students would report significantly more information than Arabic-only speakers.

An attempted conclusion

This short survey of the Algerian ufological context seems to show that 'common sense' is no use in evaluating the influence of Western culture in a specific country. The actual 'distance' between a given culture and the Western one cannot be deduced without the help of an ethno-sociological study of the culture in question. In this example, before the 1960's, Algeria was under French

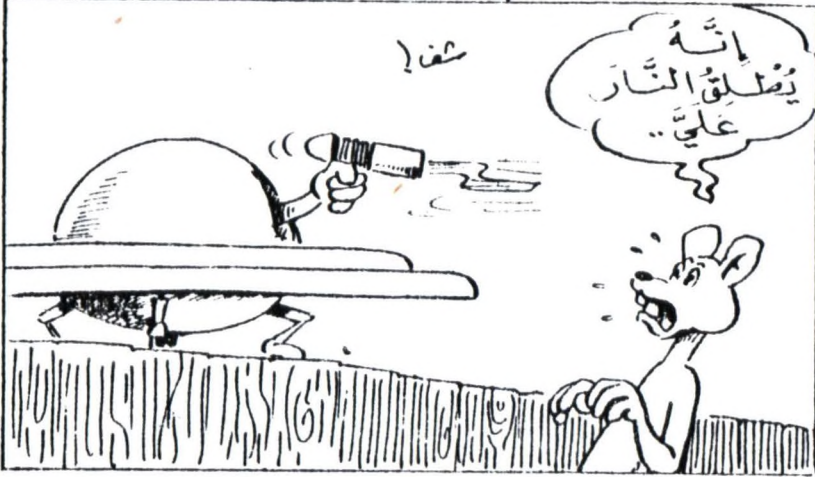
نعم.. الصَّحُونُ الطَّائِرَةُ
حقيقة واقعة - أما المريخيون
فسيهاجموننا يوماً ما..



لا تصدقني هذه الأكاذيب
يا زوجتي فهذه الأطباق لا توجد إلا في
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الضرفاء ممن كانوا يرمون بقبعاتهم في
الهواء



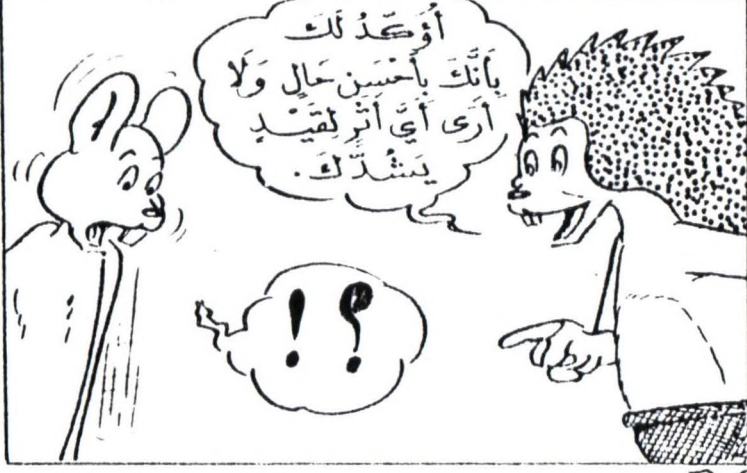
لما
يُظلق النّار
عليّ..



من حُسن الحقد أن عندي
هذه الشمسية.. ولأ
وداعاً للراحة.



أوصدك
بأنك بأحسن حال ولا
أرى أي أثر لقييد
يشدك.



لترى ما رأيته سوى شمسية برطلش الذي مر
بجانب سور حديقتك.. لقد رأيتنا من هنا..

ح خ خ خ
مرة اخرى!

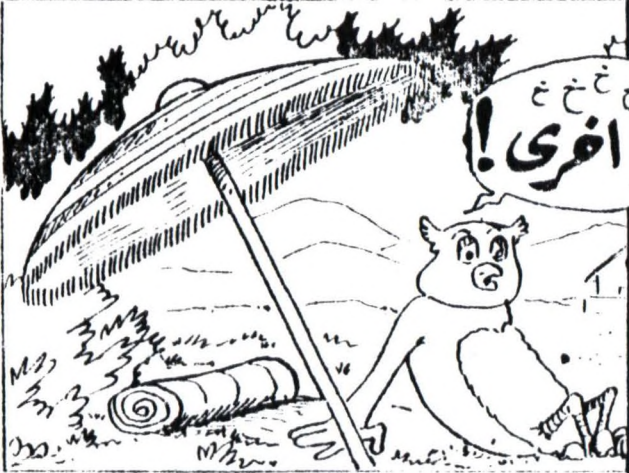


Figure 5

domination. Many contacts were undoubtedly established between Algerians and the European Culture. However, despite these cultural links, it seems that UFOs, at least, are not perceived in Algeria in the same way as in Europe, and do not form part of the same kind of visual experience that we might be led to expect from 150 years of contact between the two cultures - the 'common-sense' does not seem to apply. My hypothesis is that if a specific interpretation is put on these experiences by a country's own culture (i.e. the Islamic interpretation in Algeria) then the Western interpretations of the UFO stereotype will not spread in that country.

This idea forced me to more precise research. I discovered that very few UFO cases have as witnesses people who can be said to be totally un-Westernised. I reread the major UFO catalogues available, plus about sixty books and magazines in both English and French, and failed to find more than thirteen, from across the world, involving witnesses who could be said to be from cultures which we could consider 'ufologically virgin'. And even of these thirteen cases from the thousands of reports since 1947, two seem very dubious, and do not constitute what we could consider bona fide reports. Twelve other cases reputedly happened in non-Western countries, but the reports did not provide the slightest detail regarding the witnesses! 34 cases took place in Algeria, 30 others in various other Islamic countries. Of these 64 instances only one, in Yemen, seems to have a non-European witness at its source [14]. As far as I know, no definite explanation has been given for this case - but then who has made an examination of it?

This leads me to think that a Westernised witness is a necessity for stimulating UFO imagery. But I must emphasise that even if we do find some reports from un-Westernised witnesses in remote parts of the world, we must be aware that the local folklore often provides the necessary roots of imagery. For instance the 'lapse of time' or the 'contraction of time' are two universal motifs in folklore, which already exist in, for instance, Hupas Indian legends. [15, 16]

My personal hypothesis is that the association of a Western, 'technological' imagery, coupled with local folklore, can account for UFO experiences worldwide. The decisive factor is mass-sensitisation to the UFO motif.

Such a sensitisation rests on the existence and strangeness of another and stranger local reading of the so-called UFO experiences. For example, 93% of American citizens have heard about UFOs [17]. This proportion decreases to 84% in France [18]. Where communication networks are not as developed

as in the USA the figure goes as low as 55%, in Algeria [19].

The differences are also comparable when examined for the proportion of the population who say they believe in UFOs: 57% in the USA; 31% in France; and about 17% in Algeria (amongst the High School students) [20, 21, 22]. When this final figure is compared with a more comparable French sample - young people of the same average age - the disparity is even more remarked, as then the percentage of French 'believers' rises to 47%. These differences suggest that the Islamic religion, which provides its own understanding of the paranormal, also provides an inhibiting barrier to the spread of the UFO stereotype [24].

By way of a conclusion, I suggest that in order to consider the value of cases which emerge from non-Western countries it is essential to study data from the ethnology and sociology of that country. It seems probable that this would demonstrate that the influence of the UFO stereotype is a direct function of the absence of any other local readings of these experiences. In the second part of this article I shall examine this proposal in the light of the Chinese experience. §§§

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1. The results of numerous opinion polls confirm the existence of this stereotype in Western countries. GEPAN has discussed the existence of this stereotype, though were unwilling to accept it without further study. Cf. Les phenomenes aérospatiaux nonidentifiés et la psychologie de la perception, GEPAN Technical Note 10.
2. MEIRUSI, B. 'Le projet Nabokok', in Infoespace 55, Feb. 1981.
3. DUTILL, Mireille. 'Le regain Islamique', in Le Point, 28.3.83.
4. GRUNENBAUM, Gustave E. von 'Le reve dans l'Islam classique', in Le reve et les sociétés humaines, R. Caillou, 1967
5. RAHMAN, F. 'Prophecy in Islam', cited by Grunenbaum, op cit.
6. Joseph was called by the Lord in the following terms: "So you will always worship your Lord who will teach you the right interpretation of omens" (Koran, 12,6).
7. VIRVILLE-SOUBIS, Marie. 'Initiation et imaginaire social en Kabylie' in L'ethnographie, special issue, vol. 78, nos. 87/88, pp. 189-255.
8. This review appears to be the Libyan equivalent of the Soviet Nauka i Religija, which in the past has published papers dealing with UFOs and parapsychology.
9. KILANI, M. Man and Space, published by La Maison des Livres, Beirut.
10. Text by Raji Anait, drawings by Salah Jaser, published by Korniche le Mazraa.
11. Text by Ahmed Bouhatal, drawings by Mohammed Aram, published by SNEI.

References continue next issue.

THE PENNINE UFO CONTROVERSY

Randles Replies . . .

It was interesting to read Peter Rogerson's caustic review of The Pennine UFO Mystery (MAGONIA 13). Being the first really rotten review which one of my books has generated in the serious UFO literature I am not too disheartened. He is naturally entitled to his opinion, and the fact that he does not like my book is fair enough. However, when he talks of it 'rambling' (when it is actually rather logically constructed around a specifically designed sequence of chapters) or of it being grossly counter-productive to the aims of serious ufology, then I do start to get a bit uptight. I am now wondering what is amiss with either my biases (because, surprise, surprise, I think it is the best I have written to date), or else the extent to which Peter has really tried to read what it is about.

He nit-picks a bit in fault finding. OK, so Harder is not a psychiatrist (he just writes and researches like one). But my Janet and Colin Bord folklore UFO is referenced directly to source, so the error is yours, not mine. Indeed if I were to nit-pick I might point out that Peter calls the book Red Fire Flame, when the actual title is Peat Fire Flame. [*mea culpa*, this was a typing error from a misreading of Peter's manuscript; Ed.]

Peter also seems to have solved the strange death of Zigmund Adamski, which is quite a feat when everyone else, including the police and the coroner, has failed. If the solution were really so simple as a miner wandering off in a fit of depression then there would be no problem: unfortunately there is. My book endeavours to present readers with the facts of the case (and deliberately choses the term 'pseudo-clues' for very different reasons to those assumed). This is done in a way that understresses and undersensationalises. There can be no doubting that it is a puzzle, and that the UFO connotations are real enough. Had I wanted to do so I could have made that

a lot more plain than I did.

But the truth is, after studying all documents on the affair (including full inquest transcripts and the post-mortem reports), I do not know what happened to Zigmund Adamski, although the UFO theory is no more insane than some I have heard seriously offered: a KGB plot to kill off all Polish workers in Britain! It also has a bit more in the way of 'evidence', albeit highly circumstantial. Peter, I suspect, has read none of this documentation, and yet seems to think he does know what happened. Which of us, to use his term, is being a 'serious investigator'?

I would stress that I state in no uncertain terms that there is no evidence to support the claims that Adamski was killed by ufo-nauts. I devote a whole chapter concerning rumour generation to that very point. But there is no reference or discussion of this in the review: an omission which seems very odd considering MAGONIA's field of interest. The discussion of the Adamski affair was necessary, not to sensationalise, but because it had already been given media prominence - a front page feature in the Sunday Mirror, amongst others - and I felt that the public were owed a correct perspective on the case so they could judge for themselves. It is sad that Peter mistakes what I believe was an honourable intention for a shot at cheap sensationalism.

The one big error which Peter has found is in the dates concerning George Adamski's death. I offer no excuses, this was my mistake, born I suspect out of faulty memory, one incorrect source, and an eagerness (perhaps) to justify what looked like a pattern. Any wrong data of this magnitude is regrettable; however it is hardly of any real significance, even to my arguments about the Adamski case, let alone the real gist of the book.

It seriously disturbs me the way this mistake was highlighted in MAGONIA, and the scarcely disguised Innuendo that it was deliberate. In reviews in the past Peter Rogerson has come close to libel in what he has written, and he does so here. I must be given the chance to totally deny this comment on my integrity, which I naturally abhor. I think your reviewer was being (should I say) rather unfairly presumptive, and leave it at that.

On this point in general, I have noted a tendency in the UFO field to impugn the motives of people involved. People (even writers are human!) do make errors. This happens to be the first major one brought to my attention from any of my four books, but I cannot make any false promises that it will be the last, although of course I hope it will. What interests me is the automatic

assumption that a mistake has to be deliberate and done for nefarious reasons - it strikes me that this says something about the psychology of UFO critics.

Elsewhere, such as in the multiple references to dogs in the Alan Godfrey case) Peter raises matters in a way that seems to suggest that I have failed to mention them and now he is forced to do so. In fact the truth is that these points usually were mention in the book. For instance, he comments on the fact that witnesses failed to capture on film UFOs which showed up in their camera viewfinders. In fact this is used as a cornerstone of my argument that close encounters cannot be regarded as objectively real. If Peter had read carefull the closeing chapters he would have seen that I clearly distinguished between objective, physical UAP events, and subjective, 'hallucinatory', close encounters. The fact that the latter cannot be photographed has nothing to do with the existence or otherwise of the former.

Another misrepresentation occurs when Peter speaks of me "taking the wilder fantasies of teenage UFO buffs seriously". He cites Paul Bennett (who so far as I can find is the only teenage UFO buff quoted). But at no point am I taking his 'fantasies' at face value - his comments are noted at one point, and I show his interpretation to be slightly askew. Not that I regard his ideas as 'wild fantasies', any more than some theories from the socio-psychological UFO school. They are ideas that bear listening to and judging on their merits, as any serious ufologist would judge any set of suggestions, be they from a teenager (who, by the way, has more in-the-field experience than most of the editors of MAGONIA), or be they from God!

Normally I would not react to a review of my book, but I am forced to follow Paul Devereux in this respect because the review seems to significantly distort the content of the book. It bothers me that the arguments the book builds up in the concluding chapters are not analysed. I think this would have produced more stimulating debate than a few criticisms of one or two minor points in the text. I expected an interesting response from MAGONIA; I have to say I am disappointed by the lack of criticism of my ideas.

I stress that I do not expect my books to be acclaimed by critics. I can be wrong, write badly and express nonsense as well as anyone; but I write honestly, and have never written in a sensationalist vein for ulterior motives. If The Pennine UFO Mystery is judged sensationalist, I can only say that I do not regret writing it, and I am completely satisfied that it represents what I wanted to say. It is my creation (except for direct quotes) and was virtually untouched by the

editor - so no excuses there!

To be likened in style to Arthur Shuttlewood carries with it the implication that one cannot write entertaining UFO books which are serious and constructive. That is tripe! I would rather write books which say what I want them to say, in a way that people can follow, than lose myself in socio-psychological jargon which may be important, but only makes sense if your IQ is of Mensa proportions - some UFO writers are a little like that.

I reject the challenge at the end of the review - I see no reason why I should choose to be a popular writer or a serious ufologist, the two are not mutually exclusive. Dr Paul Davies, for instance, is a brilliant mathematical physicist who writes popular books on quantum mechanics. Patrick Moore is not a bad astronomer with a reputation I have heard many professionals praise.

It is dangerous to perpetuate this 'them and us' myth, and your readers, who may at some point want to write for publication, should be protected from such codswallop. There is no definition which says that serious UFO writing must be boring. Nigel Watson, for example, often writes with wit and light-heartedness, whilst making a relevant point ot two. A serious ufologist should be able to pass on what he has learned by way of books written for the general reader. He must write for his ufological colleagues too, but there are forums, such as MAGONIA and PROBE REPORT, that allow just that.

The other day I had a chat with a journalist from The Observer, who remarked on the gulf between the popular conception of the UFO phenomenon, and the attitudes displayed by serious ufologists. This gulf is real, and exists because of ideas such as Peter's. 'Serious investigators' have a responsibility to put to the public the realities of the UFO world, in a way they can relate to. My books have tried to do this; whether they have succeeded or failed is another matter. But I am convinced that it is important I continue in my attempt, and others do likewise. Attitudes can be changed, this is shown by the diminishing number of UFO reports, certainly due in part to the increased education amongst the public about what is not a UFO. A major factor in this has been serious UFO writers who have written books for a popular audience, but presented them with the facts; facts which happen to be contradictory and confusing - not cut and cried as both ETII believers and socio-psychological cultists would like them to be.

MAGONIA and the like are important to us as ufologists, but whatever is said in any UFO magazine is going to have no impact on public opinion - books do. My books do not sell thousands of copies, but they do

end up on library shelves (even if I hardly ever see them in bookshops), and are consulted by witnesses who have just seen 'something funny in the sky', and are wondering what it might be. They are more likely to read my book, and find out what it really might have been that they saw, rather than go to the corner shop and find the latest sensationalised UFO book which tells them they saw an intergalactic spacecraft from Zeta Reticulii. If attitudes are altering, and the public is being educated about the subject, it is due to books such as those I personally feel proud to have written. At least I am trying to be honest about the complex, tangled web of UFO mystery, and tell it like it is.

I intend to go on writing books that the public might read; and I intend to carry on regarding myself as a serious investigator. I have been given no cause to suppose that this is either impossible or undesirable. Nor am I persuaded by Peter Rogerson that most ufologists disagree with me.

and Rogerson Responds

First, I must apologise to Jenny that the surprise of seeing one of Britain's leading ufologists erecting a tower of vague speculation on a patently wrong date caused me to thoughtlessly write a statement which might cast doubt on her integrity. Naturally, I withdraw any such imputation, and accept that nothing worse than carelessness was involved.

However, I am afraid that I must end the apologies there, and reply to Jenny's other points:

Jenny claims that she is aiming to demystify the Adamski death, yet she presents it as the first chapter in The Pennine UFO Mystery (described as "mystery of epic proportions"); it leads the blurb on the back of the book; she writes an article in Fate headed "Case of the UFO Murder... perplexed by a death seemingly without rational explanation investigators consider a fantastic possibility: extraterrestrials did it"; and lead her original FSR article with it: "was there a macabre connection between a mysterious death he'd helped investigate and his personal CE experience?" Some demystification!

Contrary to what Jenny states, I make no claim to have 'solved' Adamski's death, and no doubt many features are likely to remain baffling - there are, after all many 'baffling' deaths investigated by police forces each year. However, from Jenny's own accounts the following appears to be a synopsis:

June 6th, 1980. Zigmund Adamski, a man with a heart condition, an invalid wife, depressed at his failure to get early

retirement, walks out of his house with wallet, money and driving licence, to 'get potatoes'. This is the first mystery, because he is looking forward to a god-daughter's wedding and has a cousin and her invalid son staying with them. There appears, on the surface, no reason for him to walk out. However it does not require too much Imagination to suspect that this supposedly joyous occasion might, with its extra responsibilities, be the 'final straw'. People who do vanish suddenly are hardly acting rationally, and motives are difficult to assess. So far nothing separates this case from hundreds of others in which people suddenly walk out.

June 6th - 9th. Adamski may well be living in lodgings, he is well-fed and manages to shave. The police have been unable to trace where he stayed (the fact that his home was situated near the confluence of the M62, the A653 and the A650 has no doubt hindered police investigation), although a situation nearer Todmorden than Alpha Centauri seems likely!

June 9th. Adamski receives a burn on the neck and collar-bone apparently from a corrosive liquid - it is probable that this prompted him to discard his shirt. The exact circumstances surrounding this accident are unlikely ever to be explained, although no particularly exotic scenario is required - Adamski may have been doing some sort of casual work. One might speculate that people employing 'no questions asked' labour around corrosive liquids may not be totally forthcoming to such people as tax-men, factory inspectors and police.

June 11th. Adamski is found on the coal tip at 3.15 p.m. There are two accounts of the time of death. In FSR 27:2 Jenny states that death occurred 8 to 10 hours before the body was found. (i.e. 7 - 8 am); but in Pennine UFO Mystery this becomes 8 - 10 hours before the 9.15 pm post-mortem. This makes the time of death about 11.15 am - 1.15 pm. It is probable that the later time is the correct one. Much has been made of the body lying near the 'busy' station. The British Rail timetable for 1983 (I assume there has been no drastic change since 1980) shows otherwise. During the middle of the day, at 26 minutes past each hour the Manchester Victoria - Rochdale - Leeds train stops at the station. 10 minutes later the returning Leeds to Manchester train calls at the opposite platform, there are then no trains for another fifty minutes. As Jenny states, on June 11th "rain fell from the sky, drenching the Pennine landscape" and "rain had soaked the coalyard". Todmorden station is exposed on the west to the moors and Todmorden Edge, not the day for anyone to sit and contemplate

a coal tip, and plenty of time for Adamski to clamber up the tip (hence the grazes on hands, knees and thighs?) There may be some mystery as to what Adamski, with his heart condition, was doing clambering up a coal tip, but it is one of human, rather than extraterrestrial, motivation.

I am not so sure as Jenny that the police are as genuinely baffled, as opposed to 'diplomatically baffled'. Police officers may have ideas of their own, but cannot afford themselves the luxury of idle speculation when talking to a lawyer and a senior officer from a neighbouring force. Nor does it surprise me that "investigations are continuing", I would be surprised if they weren't.

Jenny takes exception to my comments on Paul Bennett, and denies that she takes his ideas at face value. This however is not borne out by the comments she herself uses about him: "I should thank Paul Bennett [and other researchers] (whose work I have used frequently...)" [p.13]; "I am grateful to investigators... Paul Bennett and Robert Stammers... the hard work and voluminous notes of these people cannot be condensed into a few words" [p.194]; "Speculatively, but sincerely [Paul] argues... A growing number of scientists and researchers are making some note of this sort of idea" [p.200]. The only critical mention of any of his ideas or writings is an aside, "I remain dubious about that", when he suggests that someone is signalling the start of UFO events.

Jenny's comments about taking suggestions from teenage UFO buffs as seriously as suggestions from God are meaningless. Before taking anyone's comments seriously it is vital to evaluate their reliability. In the case of Paul Bennett this might be done by reading the articles in NUFON News 101, and MUFOB 11 and 12.

I do not know if Jenny is referring to MAGONIA when she speaks of articles being written in "socio-psychological jargon which may be important but only makes sense if your IQ is of Mensa proportions", but if so I will not insult our readers by demurring from Jenny's suggestion that they are geniuses! My guess is that even if our readers disagree with what we are saying, they approve of being treated as thinking adults who do not need everything spelt out in terms more suited for twelve-year-olds, as some UFO magazines seem to do.

Jenny is missing the point of my comments on being a popular writer; I do not say that ufologists should not write books which happen to be entertaining, but that they should not subordinate their research to popular writing - some scientists do write popular books, but they do not confuse them with original research. Judging by the fact

that in some issues of NUFON News almost every other paragraph refers to one or other of Jenny's forthcoming books, it seems reasonable to assume that these books are not meant to be incidental 'popularising' side-lines, but are integral parts of her work. I therefore expected to see some detailed studies in this book (as was done, I will grant, over the 'gliding airliners', although I would like to have seen some independent comment on this), rather than considerable space wasted on the maunderings of scientifically illiterate correspondents. The real question is whether ufology is a serious intellectual pursuit, or a branch of the entertainment industry, in which 'interesting if true' UFO stories take their place in the popular press alongside the confessions of 'Coronation Street' stars, erring Cabinet Ministers, and Ronnie Biggs. Knowing that Jenny can produce really good contributions to the subject when she chooses does lead to extreme irritation when she settles for the Paul Bennett level.

Whether she likes it or not, Jenny has become for many members of the public the quasi-official voice of British ufology. My fear is that her speculations will become a kind of *imprimatur* on the wildest kinds of speculation, and will greatly add to the stress of UFO percipients.

Woxbridge, contd.

familiar when watching a stationary star) and the "red, green and blue lights" are an effect caused by simple twinkling when a star is low in the sky. The object to the south that remained visible for two to three hours and which "beamed down a stream of light from time to time" is almost certainly Sirius, the brightest star in the sky.* Either that or a brilliant flashing UFO hovered over southern England for three hours without being seen by anyone else.

Conclusion: Observers who interpreted the 2.50 a.m. fireball as a craft descending in the forest outside RAF Woodbridge might subsequently regard the startling appearance of the lighthouse beam among the trees as the same object having landed. Once they were convinced that something strange was happening, the witnesses could then easily misinterpret other natural phenomena as UFOs. Such behaviour is common in UFO cases. The details of this case for which a reliable account exists are subject to straightforward, rational explanation.

* Readers interested in the way celestial objects can be interpreted as 'craft' with flashing lights sending out 'objects' or beams of light are referred to Jenny Randle's article, Vendetta with Venus, in MUFOB 14, Spring 1979. Ed.

An explanation of THE WOODBRIDGE UFO

A summary by
IAN RIDPATH

On October 2nd, 1983, the News of the World reported the alleged landing of a UFO outside RAF Woodbridge in Suffolk, at Christmas 1980. Prime documentary evidence of the event consists of a letter from the deputy base commander, Charles I. Halt, which was published by the News of the World. The paper also interviewed an eye witness, a former security guard given the pseudonym of Art Wallace.

In outline, the story is that two patrolmen reported seeing unusual lights in the sky at 3 a.m. Subsequently they reported seeing a strange object among the trees of a nearby forest that pulsed and "illuminated the forest with a white light". Next day three depressions in the ground were found. Later that night, the colonel himself was witness to a "sunlike light seen through the trees" and three star-like objects in the sky.

The facts of the matter are these:

1. The date of December 27 given in the Halt memorandum is evidently wrong. Police records reveal that they were called to the scene at 4.11 a.m. on December 26th. They have no record of any further calls on December 27th or thereafter.

2. Records of the British Astronomical Association's meteor section show that at 2.50 a.m. on the morning of December 26th, 1980, a brilliant fireball (a piece of natural debris from space) burned up in the atmosphere over southern England. Witnesses reported it as being comparable in brightness to the Moon, which was then three-quarters full. Anyone seeing this spectacular event could easily conclude that an object was crashing to the ground.

3. Shortly after publication of the News of the World story, local forester Vincent Thirkettle realised that a line drawn from the back gate of RAF Woodbridge through the alleged UFO landing sight points directly to the lighthouse at Orford Ness. On the night of October 6-7th, 1983, Ian Ridpath visited the site with Mr Thirkettle and confir-

med that the pulsating lighthouse beam does indeed appear to hover among the trees near ground level, and lights up the forest with a white light. Although the lighthouse is five miles away, it is so brilliant that it appears much closer. An observer moving through the forest could easily conclude that the pulsating light was also moving. If a UFO had been present as well as the lighthouse, the witness should have seen not one, but two pulsating lights in their line of sight.

The flashes from the lighthouse were videotaped by a BBC camera crew for an item transmitted on Breakfast Time TV. In an interview in The Times on October 3rd, Mr Thirkettle noted that the site was covered with 75 foot high pine trees 10 feet apart at the time of the alleged landing. He attributed the indentations in the ground to rabbits.

4. When local police arrived on the scene on the night of the alleged landing they found nothing untoward. According to the police account, the only lights they could see were those of the Orford lighthouse. Next day they examined the indentations in the forest and concluded that they were probably made by an animal. Air traffic control received reports of 'aerial phenomena' over southern England that night. By coincidence, in addition to the 3 a.m. fireball, the Russian Cosmos 749 rocket had re-entered the atmosphere over southern England at 21.07 on the night of December 25th, and was widely seen.

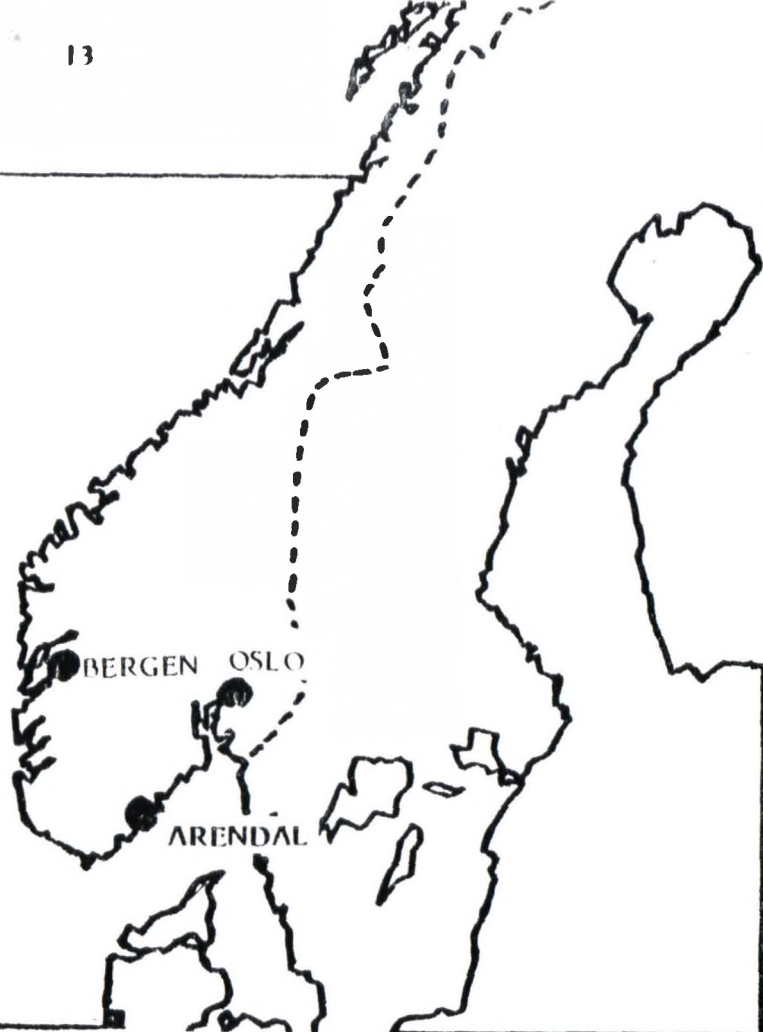
5. Although the sequence of events is not clear from Col. Halt's letter, it seems that his last paragraph refers to events on the following night. He says: "A red sun-like light was seen through the trees. It moved about and pulsed." Either this is the lighthouse again, or we are asked to believe that a second UFO landing occurred on the same site. Col. Halt's "star-like objects . . . 10 degrees off the horizon" were probably just that - stars. The reported "angular movements" are attributable to movements in the observer's eye (the autokinetic effect,

Continued on page 11.

The World of Ufology

NORTHERN LIGHTS

Hilary Evans



**I seem to see lights in the distance-
What is it that's glistening there?
IBSEN : Peer Gynt**

Norwegian mythology is rich and varied, and could well prove as rich a source of pre-Arnold UFO-lore as that of any other culture. The first major event in Norwegian ufology, however, was the 'ghost-rocket' wave of 1946, which remains to this day one of the most baffling enigmas in UFO history. From that time on Norway has had its share of incidents, with one or two highlights like the 1954 encounter of two sisters with an alien entity while out picking berries, and a curious case in which a car temporarily changed colour after a close encounter with a low-flying UFO. But for the most part the cases have been typical of those seen around the world - one-off incidents of anomalous lights which are convincingly puzzling but contain little for the ufologists to grab hold of.

Within the last two years all this has changed. The pattern of sightings in Norway has been transformed by not one but two clusters of sightings, centred on specific locations and sustained over a period of time - several weeks in one case, many months in the other. This has give UFO investigators the chance to follow up witness

interrogation with field observations of their own, with results which may well make the names of Arendal and Hessdalen celebrated when the history of the solution of the UFO enigma comes to be written.

There are obstacles to UFO investigation in Norway, as I discovered when I went there myself earlier this year to see, if not the UFOs themselves, then at least the places where others were seeing them. The mileometer of my car confirmed what the maps indicate: Norway is a vast place. (I don't think I met a single Norwegian who didn't at some moment point out to me that if his country could be rotated on its most southern point, his most northern compatriots would find themselves living on the banks of the Nile instead of deep within the Arctic Circle!)

Not only is Norway vast, but it is sparsely populated - within that great area live fewer people than in many of the world's cities. So there is only a skeletal road network, and even that is further hampered by the terrain, as I discovered one day when I foolishly sought to cross a mountain pass which I assumed would have been cleared by late May, only to find it was still blocked with snow, forcing me to make a detour measured in hundreds of miles. Under such conditions

investigation would make severe demands on any UFO organisation; and of course Norway's small population means that its UFO organisations are also small in proportion.

Fortunately, they are also enthusiastic and adventurous, and within the scope of their means they have made the most of their opportunities.

What happened at Arendal

Arendal is a picturesque coastal town in southern Norway, in a popular holiday area. During November 1981 many witnesses reported anomalous lights in the sky, inspiring UFO-Norge to set up regular surveillance. Their efforts were rewarded: they obtained 78 successful photos, of which 25 show complex light forms which are manifestly different from the photos of aircraft taken by way of control on the same spot on the same occasions by the same people with the same cameras. Though I am no kind of expert on photographic evidence, I have to say that the Arendal photos are among the most impressive I have ever seen. Not a hint of Adamski-type mother-ships and scouts, but a clear indication of something more complex than a simple light-in-the-sky. Witnesses reported structured shapes, but these do not show up in the photos: they do however suggest cylindrical forms surrounding the blinks of blue, orange and green light.

The Arendal photographs contain information which should be susceptible of analysis. Characteristic is a change in light intensity when the object changes direction. At each of a succession of 90° turns, for instance, the cameras record a big blast of light. It is inferred that this indicates a sudden outburst of energy, though this is not the only possible explanation.

The descriptions and drawings supplied by the witnesses are, of course, considerably more sensational, if less useful from the scientific point of view. What is especially interesting, though, is that some of the objects were unusually low-flying: one of them was seen at a distance of 200-300 metres, with a tree-covered island as a background, making possible a fair estimate of distance, size, speed and so forth. The object in this case was a cigar shape with an unusual light display, and making no sound.

What is happening in Hessesdalen

Hessesdalen is totally unlike Arendal. It is a remote valley in the vast mainland interior of Norway, nearly 600 km. from Arendal as the UFO flies and a great deal more as the Capri drives. (It is not only distance which separates one Norwegian from another, it is fjells, which tend to keep their snow covering all year round, an fjords, which

are too big to be bridged and therefore have to be crossed by ferryboats which spend their lives chugging backwards and forwards in the worlds most beautiful scenery.)

About a hundred people like in Hessesdalen, mostly in isolated farms along unmade-up (and how!) tracks. From a sociological point of view these people present a curious contrast with the peasant populations of, say, Sicily or Latin America. Norway has a very high standard of living and a full spectrum of social amenities such as education, so the people of Hessesdalen are simple people living in a physical environment of stunning severity, yet living with standards of comfort and convenience usually associated with gentler living conditions. I leave it to the sociologists to determine whether this somewhat paradoxical state of affairs may affect their credibility as UFO witnesses.

For UFO witnesses is just what a surprising number of the people of Hessesdalen claim to be. Since December 1981 - that is to say, and make of it what you will, commencing immediately after the Arendal sightings - hundreds of UFOs have been reported in the Hessesdalen area by several dozen witnesses, several of them being multiple observations. The great majority were nocturnal lights, but a few were seen in daylight and these were all of metallic cigar-shaped objects. The sightings comprised a great variety: distances varied from 10-15 metres to several kilometres, numbers of objects ranged from one to four, movement varied from hovering to great speed, and from a simple trajectory to complex manoeuvres. Only one feature seems to have been absent - a total absence of sound. In this almost unbelievably isolated region, however, this feature takes on a special significance, for any sound such as that of a car or tractor can be heard at many kilometres distance.

In another respect, too, the geography of Norway aids the UFO investigator: Hessesdalen is far to the north, which means that in summer it stays light most hours of the day and night. I stood on the mountain-top at 11.30 pm taking photographs! Not, unfortunately, of UFOs, but that I hardly dared hope for. A Norwegian journalist, who has recently published a book on the Hessesdalen sightings, spent several weeks skywatching before he had his first sighting. What the prolonged daylight means, though, is that there is a very long period of half-light which an enterprising photographer can exploit. If the UFO is good enough to stay still for a while, it is possible to obtain a photograph which includes some background, and indeed the UFO-Norge investigators were able to obtain two such photographs, in which the object is seen in front of the facing slopes.

As at Arendel, the witness reports are considerably more exciting than the photographs. The farmer who owned the wooden hut where investigator Leif Havik and I spent the night, Lars Lillevold, saw an egg-shaped object hovering about 30 metres from his house, and this is just one of the structured objects which Hessdalen witnesses have reported. These sightings have been confirmed by the investigators too, which is just one of the ways in which these incidents are of unique interest. Leif Havik has watched an oblong object passing slowly along the valley in front of the facing mountain; it was silent and with a strange light configuration. He was lucky enough to obtain a photograph of his sighting; just one of many dozen photographs which, though they do not give much of an idea of shape or size, resist any interpretation in terms of conventional phenomena. Even if all witness testimony is set aside - which when there is so great a quantity of it would be a very high-handed course to take! - the photographs present clear evidence of some sort of anomalous aerial phenomenon which is repeatedly manifesting in the skies above Hessdalen.

The geophysical dimension

The country around Hessdalen is a geologist's dream: the land is stuffed full of minerals of many kinds, and copper mining was once carried out nearby. The magnetic field is the strongest in the whole of Norway. These features can hardly be coincidental, but that does not mean that their significance is self-evident. They support the extraterrestrial hypothesis as much as they do the 'earth-lights' hypothesis.

If the witnesses are really seeing structured objects with lights and windows, as so many of them claim, then we don't have much choice but to suppose that alien visitors are taking an interest in the region for reasons connected with its geological make-up. If we suppose that, however sincere, the eye-witnesses are being deluded, either by their own psychological processes or by induced external forces of the control-system type, then we can rely only on what the camera reveals, which by no means requires an extraterrestrial origin. At the same time, the phenomena reported from Hessdalen manifest a degree of complexity which is a far cry from the earth-force-generated transient light phenomena hypothesised by Persinger, Devereux, et al.

Leif Havik and Arne Thomassen have seen and photographed luminous objects of massive size moving slowly across a distance of many kilometres, hovering and changing direction from time to time, and low enough for terrain to be seen behind the

object. No object on the ground could move that fast over such rugged ground and great distances. No man-made aerial object could manoeuvre like that, except a helicopter which could not conceivably go unheard (apart from the fact that none of Norway's limited population of helicopters was in the area at the time); but no known natural phenomenon offers so complex a form and conducts itself in so complex a way over so great a distance and over so sustained a period of time.

Manifestations of intelligence

Leif Havik: "The main reason why I think the phenomena are under some control is this: five times I have seen a UFO just when I arrived at the mountain, and before I had time to set up my camera. On all five occasions I was less than 100 metres from where I meant to set up my observation position".

None of us feels very comfortable with subjective impressions of this kind, but at the same time it would be intellectually dishonest to dismiss them. Readers of Rutledge's Project Identification will of course be aware that comparable incidents occur in the course of the American research: Rutledge will surely derive some comfort from the fact that his controversial findings have been spontaneously replicated here in Norway.

Once again, it is a finding which can be interpreted different ways depending on the hypothesis you are evaluating. Those who are familiar with the 'BOLs' hypothesis proposed by me last year in Probe Report may suspect that I am an interested party in this matter; yet I must insist that it is only with the utmost reluctance, and because I believe that we must go where the evidence leads us, that I feel we are obliged to take this evidence into account. That evidence, combined with the rest of the testimony, points towards a controlled, purposive and intelligently guided phenomenon, which we must suppose to be motivated in some way by the geophysical character of the Hessdalen area. (I do not have sufficient information about the geology of the Arendal area to know whether the same holds good there, but all of Norway seems to be as geologically as it is scenically striking.)

Really, there is nothing unique about the Norwegian sightings except their unusual disposition to keep on happening, thus enabling UFO investigators to collect their equipment and set up observation posts. The only parallel known to me is the Rutledge project, and the two sets of sightings have much more in common. But just as Rutledge is sceptical of any reductionist geophysical explanation

for his sightings, so the 'earthlights' hypothesis will have to be substantially extended before it will even begin to fit the Arendal and Hessdalen sightings.

At the same time, I don't think anyone questions that at the basis of the Norwegian sightings, as of the Missouri UFOs, there is a fundamentally physical phenomenon. It may have other dimensions which differentiate it from other types of physical object, but that doesn't mean the physical dimension isn't there. And since we ufologists are physical beings, it would seem only reasonable to approach these enigmatic phenomena on a physical level, as three-dimensional objects with mass and duration and so on. The parapsychical aspects, if such there be, can come later.

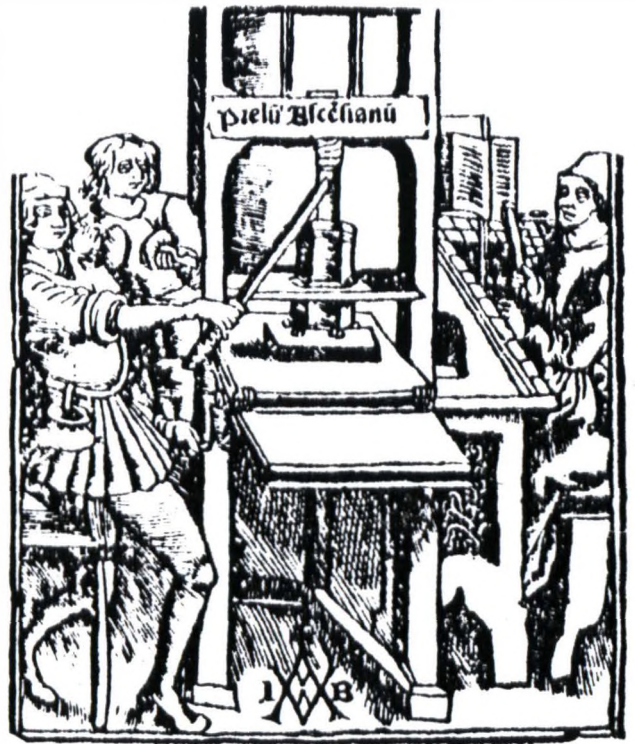
REFERENCES

The Arendal sightings were written up in the English-language Nordic UFO Newsletter 1982, 2; the Hessdalen sightings will be given similar treatment in the next issue. Those who read Scandinavian will find fuller accounts in UFO-Norge's fine journal, confusingly named UFO. A book-length account of the Hessdalen sightings (in Norwegian) has just been published by a freelance journalist, Arne Wisth: entitled UFO mysteriet i Hessdalen, it is published by Bladkompaniet of Oslo. It includes many photographs, including 17 in colour.

The other books referred to are, of course, Harley Rutledge's Project Identification, essential reading if ever there was such a thing; and Paul Devereux' Earthlights which also merits serious study. Persinger has published snippets of his work in obscure (so far as the average ufologist is concerned) academic journals. He has written a book embodying them but has hitherto failed to find a publisher. When it does come out, it will - to judge by the chapters I have read - be essential reading for every one of us.

If any **MAGONIA** reader is inspired by this to make a journey to Norway to see for himself, he will find it immensely rewarding, and I will be glad to share some preliminary advice which may ease some of the hazards of the experience.

With this issue of **MAGONIA** we welcome those readers of the late and greatly lamented **PROBE REPORT** who have agreed to continue with **MAGONIA** for the remainder of their subscription. We hope they enjoy themselves in the company of our ever growing band of subscribers.
WELCOME ABOARD!



BOOKS

FERGUSON, Marilyn. *The Aquarian Conspiracy; personal and social transformation in the 1980's.* Paladin, 1982. £2.95.

Over 450 pages of concentrated Californian mystic babble are a bit hard to stomach, and I can agree with the late Arthur Koestler that it is 'stunning' - like a bludgeon! A survey of 'new age' thought, the result is an extraordinary demonstration of the capacity for self-deception. The book must have been written only a year before the election of Ronald Reagan, yet there is not a hint of the 'Moral Majority', and the dreams of a new age round the corner look particularly ironic in the present new cold war.

The 'new age' and its 'radical centre' politics seems an insipid, cliché-ridden, lacking compassion, anger and prophetic witness, and quite unable to face the problem of radical evil. As a little example, General Smuts is presented as a philosopher of the 'new age' without any reference to his role in maintaining racist in South Africa, and when we encounter reports of consciousness raising groups in the armed forces, it is difficult to know whether the appropriate response is to laugh or cry. P.R

ZINSSTAG, Lou, & GOOD, Timothy. *George Adamski - The Untold Story.* CETI Publications, 247 High Street, Beckenham, Kent, 1983. £6.95, post paid.

Like the rehabilitation of some once-discredited victim of the Stalinist purges, George Adamski seems to be coming in from the cold. He is being woven, in some ill-

defined way, into the increasingly complex fabric of the 'Pennine Mystery' with its strange deaths and abducted policemen. There has always been an element, even in the most conservative circles of ufology, who just cannot bring themselves to dismiss him totally, and are prepared to leave open a rather desperate option. This book does rather more than that, and calls for a complete rehabilitation of the man's reputation.

The first half, by long time Adamski disciple Lou Zinsstag, is a personal account of her involvement with the Adamski cult and its founder. Veering from total belief and admiration, to doubt, and final acceptance, Miss Zinsstag describes the little world of the cultist. She unwittingly describes her apparent sense of isolation from the real world surrounding her in Zurich; she seems more in touch with other Adamski-ites in the USA than with her fellow citizens. Even a friendly smile from another theatre-goer cannot be accepted as such, and must be built into a fantasy of telepathic communications with 'aliens amongst us'.

Miss Zinsstag paints a rather touching picture of the world of the UFO (and other) cultists - its camaraderie, its small triumphs, its in-fighting - not so different perhaps from the world of the 'scientific' ufologist.

In the second part of the book Timothy Good tries a scientific rehabilitation. Adamski, in his accounts of his space jaunts, gave many descriptions of 'life' in outer space which have subsequently proved to be spectacularly wrong. Tim Good tries to make something out of these by pointing out a few anomalies in scientific data relating to planets Adamski 'visited'. He does not convince - the possibility of some microscopic life-forms on Mars, or discrepancies in analysis of atmospheric data from Venus hardly add up to evidence for 'Galactic Councils' and so forth!

I suspect that no matter how many times he is debunked, Adamski will always remain an enigma haunting the fringes of 'respectable' ufology. This book helps to explain something of the fascination he holds for his committed followers. Until the whole Adamski myth is fully examined in its social and historical context by more objective commentators, this book is probably as close as we have got to explaining the attraction Adamski holds for many ufologists: worth reading, but with a critical eye.

OLIVYER, I. L. & BOEDÉC, J.F. *Les Soleils de Simon Goulart; La Vague OVNI de 1500 à 1600. Les Runes d'Or*, 1981.

We are all a little wary, aren't we of these books which tell us that UFOs have

always existed, that extraterrestrial allies helped Joshua zap Jericho and that those fairies your grannie played with at the bottom of the garden were little green spacepersons keeping a low profile... Vallee was great fun, Bastide dazzles us with the farfetchedness of his fantasies, but after the third volume of Drake's drumming up of Gods and Spacemen from the Ancient wherever, our interest began to flag along with our credulity.

So anyone who comes along with more of the same had better make out a pretty good case, or set about it in a new and more productive way. Messieurs Olivyer and Boedec can claim to have done both these things. Not only have they come up with some totally new (to me at least) material, but they have shown how such material can be analysed to give something more than the anthologies of anecdotes previous UFO-archeologists have given us.

Simon Goulart (1543-1628) wrote a book titled Histoire Admirables et Memorables de Notre Temps, which takes a very Fortean view of what are the truly important facts of history. It is, as he himself claims, a collection of remarkable happenings, just that. From this collection Olivyer and Boedec have abstracted those which relate to aerial phenomena, and these in turn they have classified according to whether they can be ascribed to natural causes... or not.

To this task they bring considerable ufological expertise. Boedec is the author of the admirable Les OVNI en Bretagne (1978) which showed how a UFO investigator, focussing on a limited geographical area can exploit this concentration of interest to arrive at conclusions which a wider ranging book is apt to blur. They also bring a lot of technical knowledge which, for the non-French reader, is apt to be heavy going; but you can do as I do and skip those bits, with no great loss. What is really valuable in this book is the base material, and the analysis of it which makes it abundantly clear that some at least of Goulart's reports relate to anomalous phenomena of a nature to defy conventional explanations.

The book is, at close on £9.00, expensive; but it is handsomely printed with facsimile reprints and illustrations. The analytical material is clearly set out in tabular form in keeping with the authors' scientific intentions.

This is not a book which is going to revolutionise our notions of what UFOs are all about; but it is a worthwhile contribution to our understanding of the phenomenon as a whole.

Hilary Evans

[Obtainable from Editions de l'Ada, 21 rue Bussy l'Indien, 13006 Marseille, France. Price F90.00, including postage]

HUFFORD, David J. *The Terror that Comes in the Night; an experience-centred study of supernatural assault traditions.* University of Pennsylvania Press, 1982. \$25.00.

This important book is the first major full-length study of 'bedroom-invaders', or rather a variety of them known as the 'old hag'. This is characterised by an experience in either a hypnogogic or hypnopompic state, of a terrifying sense of presence in the room, accompanied often by the appearance of an hallucinatory figure, a feeling of great terror, and a paralysis and choking sensation. The hallucinatory experiences seem to take place in a waking state, and occasionally other people present will see the victim lying rigid, staring in panic into empty space.

The case of 'Miss Z' reported in MUFOD n.s.4 is a classic example of 'the hag'. Many features in that account are described in this book: the monstrous figure, the absolute conviction of being awake, a subjective feeling of communication, the curious distortion of perspective which made Miss Z think the figures were retreating down a long corridor.

A feature which crops up in Hufford's cases is the sound of footsteps, often in circumstances where no real footsteps would have been heard. The only feature from similar cases in INTCAT which is missing from Hufford's analysis is the curious buzzing sound which seems almost impossible to describe, although this is touched on in an Eskimo case only briefly described.

Hufford describes how two groups of specialists, psychologists and folklorists have blurred over the specific nature of this experience, which was the original 'nightmare', and have gradually assimilated it into a confused hodge-podge of night terrors, bad dreams, etc. In a sense the 'old hag' has been exorcised. Folklorist (and 'rationalists' in general) have resorted to similar 'exorcisms' when confronted by themes such as the 'old hag' syndrome in Newfoundland folklore. They have argued a 'cultural source hypothesis', which goes roughly: 1) It's all tradition, no one actually claims these experiences; 2) It's all misinterpretation due to the effect of culturally stimulated imagination; 3) It's all lies, claiming traditional accounts for oneself; 4) Some people are victims of hoaxes by people using the tradition; 5) People might have had such experiences, but they have been involved in Altered State of Consciousness inducing 'procedures, or 6) They are mad!

Clearly, the idea that normal people might have abnormal or paranormal experiences is taboo. Because folk explanations are often unacceptable, the experience is often thrown out with the explanation.

Often an omnibus 'primitive peasant' type of solution is proposed - the people making the reports are a bunch of savages who can't tell the difference between being asleep and being awake - and used to dismiss them. Hufford finds that this hypothesis won't hold. Though interpretation of the experience varies from one culture - and even one individual - to another, and it is probable that the prevailing cultural climate affects the superficial content of the reports, the core experience is often remarkably consistent across time and culture; as too are apparitional, neardeath and outofbody experiences.

Hufford tentatively suggests a physiological basis for 'the hag', based on a combination of sleep paralysis, hypnopompic/hypnogogic hallucinations, and the intrusion of Rapid Eye Movement states into waking. There are some problems with this: for example 'the hag' can lead to OOBEs, which are not associated with REM. Perhaps in his effort to define the phenomenon closely he is in danger of overlooking the possibility of it being part of a class or continuum of experience. For example, it appears to be closely related to Green and McCreery's 'Type 2' false awakenings, although these seem to have a more dream-like tone.

Whatever the physiological basis for the experience, this hardly explains the content, and no such explanation appears on the horizon. Nor does he hesitate to discuss 'the hag' in terms of ghosts and haunted houses, a few examples of which are given, or to bring in UFOs (he's read Keel and Vallee) and OOBEs (he warns against stimulating these, in perhaps over-dire tones). This truly open minded treatment is a great pleasure, and a most welcome change from axe-grinders! The implications for ufology go far beyond the similarities in some features of the experience. Highly recommended.

P.R.

MORAVEC, Marc. *The UFO-Anthropoid Catalogue.* Australian Centre for UFO Research, 1980. £2.50.

A catalogue of seventy-two records of alleged connections between UFOs and bigfoot-like creatures. Moravec suggests three kinds of possible connections between UFOs and bigfeet:

1. UFO and anthropoid events occurring at the same time and location, and in the presence of the same witnesses.

2. UFO and anthropoid events occurring in the same location over a short period of time.

3. No UFO event, but the anthropoid event is accompanied by features typical of some UFO events.

A variety of possible interpretations are put forward, but insufficient weight is given to the possibility that some or all of the experiences are part of a generalised 'wilderness' folklore. The catalogue would have been of much greater value if sources had been given. P.R.

HIND, Cynthia. *UFOs; African Encounters*. Salisbury (i.e. Harare), Zimbabwe, 1982. £2.95.

Yet another uncritical, run-of-the-mill UFO book, like so many that have gone before. Mrs Hind appears to be easily impressed by the pseudo-scientific waffle of contactees, who appear still to have an audience in South Africa, where they used to have the patronage of the doyen of South African ufologists, the late Philip Humman. Most eccentric of all these characters is Elizabeth Klarer, who claims to have had a child by (I assume an honorary white) spaceman. Needless to say baby has been spirited away to Magonia by its elfin papa.

A curious feature of this book is that one could read through it quickly without realising that there are any black people in Africa. On more careful reading the odd servant or two does put in an appearance. A telling comment on the world of the white settler. P.R.

CORLISS, William R. *Tornados, Dark Days, Anomalous Precipitation, and Related Weather Phenomenon*. Sourcebook Project, Glen Arm, MD., 1983. \$11.95.

Another in the essential series of source-books and catalogues from William Corliss who scours ancient and modern scientific literature compiling these lists of strange natural phenomena. Besides the subjects described in the title, this book covers an immense range of meteorological oddities, reported, for the most part, by scientists and experienced observers, and recorded, not in the fringe 'Fortean' press, but in establishment journals. All extracts are fully referenced. Besides being a fascinating resume of the 'damned' data which is ignored after its initial reporting, the whole Source Book project is also one of the most valuable reference works in the field of anomaly research. The present volume, dealing as it does with a wide variety of 'aerial phenomena' is of particular relevance to ufologists.

GREEN STONES AND RED HERRINGS

PHILLIPS, Graham, and KEATMAN, Martin. *The Green Stone*. Spearman (Jersey), 1983. £6.95

GASCOIGNE, Bamber. *Quest for the Golden Hare*. Cape, 1983. £7.95

One of the leading figures in *The Green Stone* has been hailed, rather tactfully I thought, as an exponent of 'belief-oriented' investigation. If this book is to be taken as an example of that genre the technique would appear to depend much more on belief than investigation.

The search for the 'Green Stone', a talisman of allegedly magical properties, is carried out across the face of England, largely under the direction of a young lady from North Wales (of whom we will forbear to make any further comments for fear of long rambling phone calls) who receives telepathic or mediumistic instructions to pass on to our valiant belief-oriented investigators. They then rush from megalith to megalith beating off titanic psychic foes and battling with the spirits of Victorian black-magicians in dank basements under Stoke-on-Trent (could this be the first paranormal investigation to be turned into a video-game?) in the process uncovering a variety of strange artifacts including a property sword, a brass box which looks remarkably like the one my mother used to keep the rent-money in, and the eponymous 'green stone', which by some strange quirk of fate just happens to be impossible to photograph.

No doubt my would-be jokey summary is grossly unfair to at least some of the people involved. But this whole farrago is offered without the slightest fragment of evidence, and no indication that any of the dramatic events described in the most purple of prose ("The cry came again, nearer and higher, climbing skyward from the dark copse. Towards them, Terry, Alan and Graham broke the circle in fear. Again Marion pulled them back, shouting at them to stand firm. Then the noise was overhead, circling and swooping in the darkness, a sickening shriek seizing their minds and bodies with fear" etc., etc., etc.) ever actually happened outside the imaginations of the people concerned. Not being a belief-oriented reviewer I came away from this book with the feeling only that the authors do for North Staffordshire what H. P. Lovecraft did for New England!

An essential part of the belief system of the protagonists of *The Green Stone* seems to be a great faith in the importance of coincidences, and the ability to find significant clues all around them. Both these faculties are to be found in plenty amongst the charac-

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 ters described in Bamber Gascoigne's The Search for the Golden Hare.

This is the story of a golden jewel in the shape of a hare crafted by the artist Kit Williams, and buried secretly as a reward to whosoever could decipher a series of clues skilfully hidden in his beautifully illustrated book Masquerade. Many thousands of people across the world took up this challenge, and found themselves caught up in a venture as full of coincidence and hidden significances as anything in The Green Stone.

Just like the protagonists of the Green Stone 'mystery' the 'Masqueraders' find that their clues, no matter from what source, no matter how ludicrous to the disinterested observer, all begin to make sense in the world they are creating for themselves. A casual word from a stranger in a pub is seen as a vital piece of evidence in the hunt for the Stone; an empty whisky bottle found on a public common is a sure indication that the golden hare is close at hand. Impeccable pseudo-logic and elaborate word play convince both sets of searchers that they are on the path to their goal.

And what, ultimately, is this goal? Is it an unphotographable piece of rock, or even a beautifully crafted piece of jewellery? Or is it a chance for the searchers to realise their own importance in the cosmic scheme, untrammelled by the common herd? Phillips, Keatman and company save the world from unnamable horrors by interpreting the clues and messages laid for them by occult forces; the Masqueraders find that they are playing against more than an eccentric artist and a TV personality. One of the hare-hunters, Ron Fletcher, claimed that one of the clues which indicated he was on the right track was a flypast by the Red Arrows aerobatic team releasing streams of coloured smoke. Bamber Gascoigne protested that it would be impossible for Kit Williams to arrange something as elaborate as that. Earnestly, Ron insisted that Williams was just a front, and that the power behind the masquerade is more important than that: "If you really want to know," he revealed, "it has to involve the Queen, it has to go as high as that."

How pleasant it must be to know that one is saving the world from a terrible fate; or is locked in an elegant battle of wits with the Queen of England. Few of us boring old fogeys have ever done either, but then few of us have ever been lured into the extremes of obsession that these books, in their different ways, describe.

I suggest you read The Green Stone, as fact, or as a ripping yarn, or as a warning, but I suggest strongly that immediately afterwards you read Quest for the Golden Hare. Although it may surprise Bamber Gascoigne, I feel that he has written one of the most

important books on ufology and the paranormal that I have read in a long time. It is essential to any evaluation of the works of 'belief-oriented' investigators like Collins, Phillips and Keatman. J.R.

GROSS, Loren E. The Mystery of the Ghost Rockets. Second, enlarged, edition. Published by the author, 1982. £4.50.

This greatly enlarged account of the 'ghost-rocket' panic in Scandinavia in August, 1946, is bound to be the major source on the subject for some time to come. The rocket panic appears, like the earlier airship waves, to have been a self-contained panic generated by international tensions. Looking through the data much of it may well have been misidentified meteors, etc., but I would not rule out the possibility of genuine Russian rockets in some cases.

GROSS, Loren E. UFOs, a history. Volume 1, July 1947 to December 1948. Arcturus Book Service, Scotia, N.Y., 1982. £7.50.

When I first became interested in ufology about twenty years ago, I had a fantasy about writing a series of massive books giving every UFO report for each year. It appears that Loren Gross is actually doing something just like that. In some ways the book is less interesting than some of Gross's earlier works, because it covers a period, and deals with cases, which have appeared in all of the older UFO books. However, there are many up and coming ufologists who do not have access to this material (especially as more and more libraries are selling off their reserve stocks!), for whom this will be a valuable introduction.

Furthermore, Gross manages to say something new. By quoting original material, he gives a very different picture of what the earlier flaps were about, than works written in the 1950's, after the image of the UFO had become more standardised. For example, mysterious sky-quakes and exploding objects which made no sense in terms of the ETH, but were very relevant in terms of contemporary fears of Russian rockets, were featured strongly.

The ETH appears to have begun to be taken seriously after the Chiles-Whitted case in July, 1948, which significantly featured an object which resembled a 'Buck Rogers rocket'. Gross expresses his scepticism of the official explanations of this case and the Gorman case, but I suspect that he is in danger of giving too much weight to the Roswell incident; the amazing features of which, significantly, come from recollections thirty years after the event. P.R.