

*The UFO Criticism by J.N.  
from Japan*

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## “Stars Swung by the Wind” : a Misreading

Mr. John Spencer says in The UFO Encyclopedia (1991) that Shogun Yoritsune ( “Yoritsune” is wrong) of the medieval Japan saw UFOs and “astronomers” regarded them as stars swung by the wind. Mr. Whitley Strieber, also, introduces this episode in Communion (1987; I have read only the Japanese translation here and there), referring to the honor of offering a ludicrous explanation for a UFO event prior to modern American authorities.

I have known this episode since the 1960s, through publications of CBA (Cosmic Brotherhood Association), Japanese legendary UFO group. However, recently I have read the original text, and noticed that CBA made a great mistake: no anomalous phenomenon was seen!

The description is in a chronicle entitled Azuma Kagami (Eastern History) edited by the first Samurai government called Kamakura Bakufu (# 1). The chronicle is written in Japanese-style classical Chinese, in other words, odd Chinese. Even if you are Japanese, you will be puzzled by the description: there are many obsolete words, and no verb tells you whether past or present or future; besides, you must have some knowledge of the medieval astrologers’ tradition. I have interpreted as a trial (# 2):

24th [of September, 1235; by the lunar calendar] . . . fair weather, Time of Inu [about 8:00 p.m., or about 7:00-9:00 p.m.], Suketoshi [an astrologer] came to see the Shogun [Yoritsune], and said, “Tonight, at the fifth Ko [3:00-5:00 a.m.], a southwestern star (# 3) will often go back on a north-south course for about three Shaku [one Shaku was equal to 1-1.5° in astrologers’ way (# 4)], and will circle like a round floor-cushion. It is an extraordinary event.” Therefore the Shogun went to the eastern passage, and called Tadahisa, Chikamoto [both are astrologers], and other courtiers, then ordered them to research it. Before daybreak, they said, “Though we have researched, there was no anomalous event. However, tonight, lights of various stars swung when the wind blew.”

The section of October 2 records a sequel, and it puzzles readers further. But the context would lead you to my above interpretation; at least there is no doubt that Shogun Yoritsune was not an eyewitness. Besides, the wind theory was not for stars but for lights of stars: astrologers regarded stars as expressions of the divine will, so stars could not be objects that mere wind could swing.

For UFO study this is everything to say. But I would like to add for your information. In the original text, “a southwestern star” is written using two Chinese characters: “坤星”; 坤 (kon; # 5) means “southwest,” and 星 (sei) means “star.” However, such a indication as “a southwestern star” is too vague for astrology that gives important meanings to positions of stars in the celestial sphere. I noticed that the planet Saturn had been called “填星 (Ten-sei)” or “鎮星 (Chin-sei).” You will notice that initial Chinese characters of these two names have some resemblance to “坤 (kon)” (# 6). Therefore there may have been a mistake in writing or transcribing. Moreover, the description of “go back” reminds us of a planet that changes its apparent position.

Incidentally, even if you ask one hundred Japanese, you will not meet a person who

( Continued on page 4 )

# New Approach to the Winged Sun Disk

Many peoples in the Ancient Orient, such as the Egyptian, the Assyrian, the Persian and others, left numerous icons of the Winged Sun Disk: a circle that has two stretched wings. The icon looks, for today's eye, to be a primitive representation of UFOs.

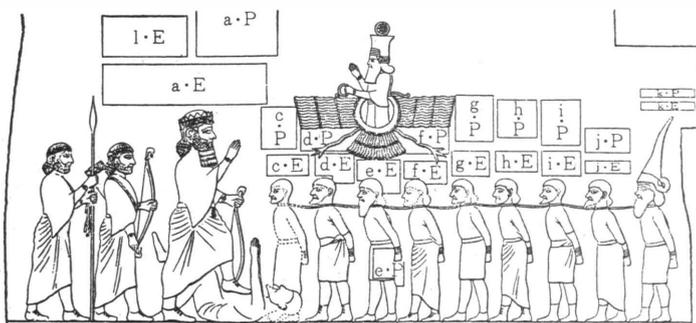
The first treatise, in the history of UFO study, that dealt with relation between the icon and UFOs is Kodai Oriento no Enban! (Saucers in the Ancient Orient!) by Mr. Yusuke Matsumura and Mr. Tsutomu Kuwada, carried by the April issue (pp.6-19), 1962, of Soratobu Enban Nyusu (The Flying Saucer News) published by CBA (Cosmic Brotherhood Association), Japanese legendary UFO group. And thirty-four years after, the special enlarged issue of Soratobu Enban Fenomena (The Flying Saucer Phenomena), published by Tenku-jin Kyokai (Sky People Association; headquartered in Sagami-hara City, Kanagawa Prefecture) in 1996, studied the icon from new viewpoints: articles concerned in the issue are written by Mr. Osamu Sato (1963-), the president of SPA, or me (# 1).

Mr. Sato researches similarities between the icon and modern UFOs. He points out that artists of the Ancient Orient combined apparent shapes seen from different angles: for instance, though not a case cited by him, the Egyptian gave an eye of a front view to a face of a side view. Therefore the body of a Winged Sun Disk may be not a ball but, for example, a flat circle.

The Winged Sun Disk in the Ancient Orient has a very long history of at least 1,900 years, so not all cases have the same meaning. The oldest, to my knowledge, is that of Egypt of the 20th century B.C. And a myth tells us that Horus, one of the most worshiped gods in Egypt, transformed himself into a winged disk to attack the enemy from the air. However, this attractive myth was written in a later age, the 1st century B.C. Besides, the royal crown of Pharaoh, which means the king of Egypt, is composed of previous two kingdoms' crowns, so Egyptian disk originally may have meant only the combination of a disk-shaped god, such as the sun god, and a bird-shaped god.

Dr. Takao Saito, a specialist on terrestrial magnetism, regards wings of the Sun Disk as a corona seen at the time of a total eclipse of the sun (# 2). But ancient Egyptian, who were devout worshipers of the sun god, must have regarded such an event as a crisis of the god; they can not have adopted the phenomenon as the portrait of the god.

The disk of Horus is, according to the above myth, a god himself. In contrast, Persian disk looks to be a vehicle because there are two types: the manned and the unmanned.

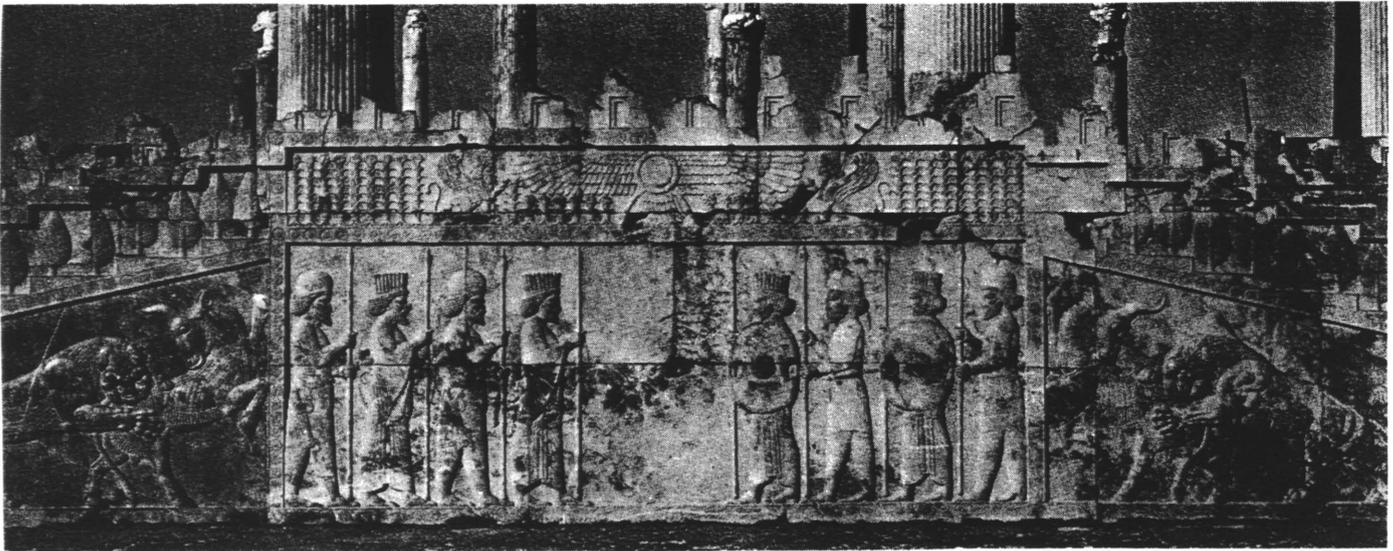


The left figure shows a relief of a manned disk on a cliff at Behistun in Iran (# 3), built by Darius the Great, Persian king, in the 6th century B.C. The human-shaped being in the disk is Ahura-Mazda, the god of Zoroastrianism, and he shows only the upper half of his body.

The figure on the next page shows an unmanned disk on the facade of the platform of a building, erected by the same king, at Persepolis in

Iran (# 4). And Mr. Osamu Sato discovered that the disk is landing with two legs! This Winged Sun Disk seems to be on the top of a tree-covered mountain (# 5). Moreover, as Dr. Saito points out, when the king stood at the middle of the platform, he was just above the disk, as if he rode it.

These facts lead me to a supposition that King Darius may have met human-shaped space people on some mountain, like Moses (about the 13th century B.C.) who met Jehovah on the mountain of Sinai, and have boarded a UFO. However, strictly speaking, these facts can only prove the existence of not an object but an idea. The Persian, who knew of course aerial round objects of the sun and the moon, must have been able to imagine a round



vehicle that could fly and land like a bird.

But the Ancient Orient has also an important eyewitness of a mysterious flying object : Ezekiel, Jewish prophet. He saw it in Chaldea (the sighting spot is in Iraq) in 593 B.C., just the same century as the disk of Behistun. Although he calls it “visions” (1:1 of his Book; not “a vision”; original Hebrew word is in the plural form), we must not overlook that he regards “visions of God” (1:1) as realities.

According to his Book, the complicated object had “a likeness of a firmament” (1:22) which means a dome, and human-shaped Jehovah was on the top of the dome (1:26). Now, as stated above, the body of the Winged Sun Disk may not have the shape of a ball; if Behistun disk shows the body in plan view, the body may have the shape of a dome. And if so, Ahura-Mazda may be on the top of the dome.

Famous writers who advance their interpretations of the Ezekiel object, such as Mr. George Hunt Williamson (1958), Mr. George Adamski (1961), and Mr. Josef F. Blumrich (1974) overlook that the ancients had, as we have, the words to describe the shape of an unfamiliar flying object (# 6); they merely did not have, as we do not have, an understanding of the object. So, for instance, if Ezekiel saw taking off and landing of a helicopter, he must refer to the rotation of wings.

One of clear resemblances seen between Ezekiel object and modern UFOs is having a dome. And another is, as I pointed out, 90-degree turns, which are indicated by the description that each of four faces went only “straight forward” (1:9 and 12; this indicates also 180-degree turns).

Nevertheless, as Mr. André Parrot, French archaeologist, points out, as a whole the object resembles some of mythical beings in the Ancient Orient: a dome and Jehovah sitting on “a throne” are over strange “living creatures”(1:5, 22, and 26), and one non-Jewish god sits on his throne set on two lions/lionesses managed by a bird-headed man with collars; each of Ezekiel’s “creatures” has faces at four sides of the head (1:10), and another non-Jewish god has just such faces (# 7). Space people seem to have shown an object that the ancients could regard as a vehicle of a god.

There are more similarities between Ezekiel object and Behistun disk: “straight” “wings” (1:23); “straight feet” (1:7), as CBA pointed out in 1964. And Mr. Sato noticed a surprising photo, which is in a book entitled First Impressions: Cylinder Seals in the Ancient Near East by Dominique Collon (British Museum Press, 1993): the photo (fig.425, p.91) shows a manned disk (though not clear disk) that has four straight wings and a straight foot (or a stick); besides, a wheel-shaped big object is under the disk, and on the ground as Ezekiel says (1:15) !

And I noticed an interesting stone coffin of ancient China: the right figure shows a likeness

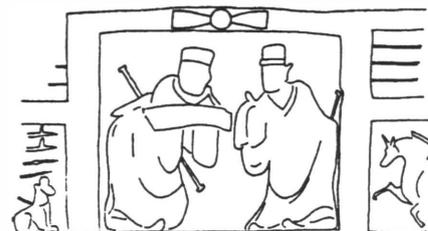


图 13 郟县石棺 迎赛图

of the Winged Sun Disk. A common view says that this sort of icon, called “Sho (勝; # 8),” represents a part of a weaving machine. The coffin belongs to a period of the 1st century A.D. to the 3rd century A.D., and was discovered in the province of Ssu-chuan (四川省), near Central Asia (# 9). This example resembles especially Egyptian type that has long wings and has no tail.

- # 1 Main articles: ★ Kodai Oriento no Tenku-jin Shinwa (Sky People Myths in the Ancient Orient, pp.6-22; a supplement, pp.23-25) by Mr. Sato ★ Yuyoku Taiyo Enban no Keifu (A Genealogy of the Winged Sun Disk, pp.26-32) by me ★ Yuyoku Taiyo Enban ni kansuru Bijutsu-teki Kantan kara no Kosatsu (A Study of the Winged Sun Disk from Artistic Viewpoints, pp.33-45) by Mr. Sato ★ Ezekieru to Yuyoku Taiyo Enban (Ezekiel and the Winged Sun Disk, pp.46-50) by me; Mr. Sato uses the name of “Tenku-jin Kyokai Kokogaku Kenkyu Bumon” (Sky People Association-Archaeological Research Division).
- # 2 Yuyoku Nichirin no Nazo (A Mystery of the Winged Sun). Chuo-koron-sha, 1982.
- # 3 From Kodai Perusia (The Ancient Persia) by Mr. Gikyo Ito (Iwanami-shoten, 1974).
- # 4 From Peruseporisu (Persepolis) by Mr. Ryo Namikawa (Fuyo-shobo, 1975).
- # 5 This is my interpretation.
- # 6 I have read their explanations only through translations.
- # 7 Mr. Parrot. Babylone et l’Ancient Testament (1956): I have read it only through a translation (Misuzu-shobo, 1959). The right figure, from this book, shows a bird-man type Winged Sun Disk of Assyria. Compare it with Persian disks.
- # 8 “Sho” is Japanese pronunciation for this Chinese character (see the below # 5).
- # 9 Mr. Ichiro Kominami. Chugoku no Shinwa to Monogatari (Chinese Myths and Tales). Iwanami-shoten, 1984.



《 from page 1 》

has heard of Shogun Yoritsune (Fujiwara-no-Yoritsune or Kujo-Yoritsune; 1218-1256).

- # 1 The center was Kamakura (today’s Kamakura City, Kanagawa Prefecture), which was to the far east of Kyoto where the Emperor lived.
- # 2 The original text is contained in Shintei Zoho Kokushi Taikei (Newly Revised, and Enlarged Edition: A Large Collection of National Histories; Yoshikawa-kobunkan, 1965).
- # 3 There is no word to indicate the number directly, but words of “various stars,” seen near the end of the record, show us the number.
- # 4 Dr. Kuniji Saito. Ko-tenmongaku no Michi (The Way of Old Record Astronomy). Hara-shobo, 1990. Chapter 5.
- # 5 We Japanese usually pronounce Chinese characters as ancient Chinese did.
- # 6 The forms of Chinese characters in this article are in the present Japanese style, but there are slight or no difference between them and the classical forms.

HEARTFELT THANKS FOR REPEATED KINDNESSES BY ...

Ireland: Mr.Dermot Butler (UPRI) / Poland: Mr.Robert K.Lesniakiewicz / Sweden: AFU / UK: Mr.Steve Gerrard (SUFOG) / USA: Mr.Raymond W.Cecot (IRAAP), Mr.William E.Jones (MUFON Ohio), Dr.Richard F.Haines (NARCAP)

**CORRECTIONS** for the second issue (from major mistakes)

Page 3, the 2nd line: “mob” ⇔ “crowd”

the 6th line (please add the underlined words): “the area in the past. And  
 ... the jamming in the event”

## A Pioneer Passes Away



We lost Mr. Kinichi Arai on April 18, 2002. He founded Nihon Soratobu Enban Kenkyukai (Japan Flying Saucer Research Association; the acronym is not JFSRA but JFSA) in July 1955. In our country, it was the first UFO group to be watched by the media. However, only a few of its works are known to foreign UFO world. For example, the photo of “angel hair” on page 42 of The UFO Book (1998), by Mr. Jerome Clark, was originally published in the 17th issue (January 1958) of JFSA magazine, Uchu-ki (Space Vehicles; # 1), and Mr. Arai concluded that the objects were threads of spiders.

He was born first son to a wealthy man on July 6, 1923 in Tokyo (# 2). During the Pacific War (1941-1945), the army took him when he was a university student, and he became an expert in radar equipment that was in the forefront of science. After the defeat of Japan, he served in the Ministry of Finance for several years. And in 1950 he set up as a secondhand bookseller. Five years after, his second store, also his house, at Gotanda, Shinagawa-ku, Tokyo, became the head office of JFSA.

In 1954 a translation of Flying Saucers Have Landed (1953) created a sensation in Japan. The birth of JFSA in the next year was one of results of the sensation, but JFSA took a critical attitude toward contactees, such as one of authors of this book.

Many prominent persons including Mr. Shintaro Ishihara (a novelist; the present Governor of Tokyo) joined JFSA. Dr. Hideo Itokawa, the leader of rocket development in Japan, was among JFSA advisors. The membership passed 500 in September 1958.

The first issue of Uchu-ki (July 1956) was a sheet of paper, but the next issue (August 1956) became a magazine contains 14 pages. I got the 16th issue (November 1957; 36 pages)-the 32nd issue (April 1960, the last issue; 48 pages) at a secondhand bookstore in my boyhood; these issues are mines of opinions and data.

In the autumn of 1957 two statements were issued under the joint names of five or two UFO groups, but both were practically voices of Mr. Arai: the first was “Uchu Heiwa Sengen” (The Declaration of Cosmic Peace), which expressed a hope that UFO study would bring a sense of unity to the Earth people; the second was “Tsuki-roketto Hassha ni kansuru Yobo” (A Demand on the Launching of a Moon Rocket), which was handed to the Embassy of Soviet Russia and pointed out that setting off a nuclear explosion on the moon, the Russian planned to do it, might bring retaliation from space people (# 3).

In December 1957 the director of Tokyo Astronomical Observatory stated his negative opinion about reality of UFOs in a leading newspaper; JFSA immediately started to counterattack. JFSA entered its best years.

But an unexpected shock fell on it in the summer of 1959: a boy took two photos of a UFO in 1958, and JFSA defended him against a scientist of Kyoto University, but the boy finally confessed to telling a lie. In addition to this, early in the following year the UFO world was badly shaken by a news story: it said that space people had informed CBA (Cosmic Brotherhood Association, Uchu Yuko Kyokai; established in 1957) of a world-scale flood that would occur within the 1960s, and said that social disorder had already appeared (# 4).

Besides, many members left JFSA. And Mr. Arai himself was in poor health. Thus JFSA declared its suspension in June 1960. —

However, Mr. Arai could not leave the UFO world. He wrote a book Aporo to Soratobu Enban (Apollo and Flying Saucers), published by Kobun-sha in 1969 (208 pages), in collaboration with Mr. Imao Hirano. During a period of 1972-1977, he held UFO events at first-class places in Tokyo one after another. In 1978 he published 1977nen UFO Nenkan (UFO Yearbook 1977; 204 pages) privately.

And in September 1979, he set up UFO Raiburari (UFO Library) on the top floor of his new five-storied building at Higashi-gotanda (the same place as his above bookstore

had been located; the town name had changed). A long time after, this private library moved to the third story and changed its name to UFO·ET Hakubutsu-kan (UFO & ET Museum) ; it was closed in October 1997 because of a district redevelopment, and Mr. Arai moved to a neighboring ward, Ota-ku, Tokyo.

He was respected by young scientific students. In 1973 he accepted the post of advisor to an excellent group Nihon Uchu Gensho Kenkyukai (Japan Space Phenomena Society; see page 7). He and Mr. Kazuo Shimizu (1954-; see page 8), one of JSPS main members, wrote a book UFO to Isei-jin no Nazo (A Mystery of UFOs and Aliens), published by Ikeda-shoten in 1984 (239 pages).

I was outside the UFO world from early in the 1970s to early in the 1990s. I met Mr. Arai for the first time in 1993, at his Library. I was once, in my boyhood, a member of CBA, but was also a keen reader of many issues of Uchu-ki that I had gotten when JFSA had suspended its activity, so I am also a disciple of Mr. Arai.

He kept an honorable faith that working on the general public was important for UFO students, while I had drifted to despair. One day he said that he could accept only "mechanical objects"; I said that we could have no idea of machines made by far advanced science. He said that the general public would be persuaded only by "mechanical objects"; I said, with a smile as usual, that I had no interest in persuading them.

He claimed that he had never seen any UFOs, but he had a strange experience: in the middle of one night of the year-end of 1947, when he was walking a desolate way at Ichigaya, Shinjuku-ku, Tokyo, he heard an odd sound, and a powerful light struck him from behind, but he could not find out the source. This episode was published in the May issue, 1991, of Muh (Mu) magazine, and in the article he says that the event gave him an interest in strange phenomena.

As I point out in the last issue, UFOs showed themselves to Mr. Kenneth Arnold on purpose on June 24, 1947. It seems to be quite possible that the same "commission" was given to Mr. Arai. If space people needed the Flying Saucer Age, they must have needed also scientific students who would raise the social position of Saucers. Let us recall that the leading person of the earliest, and scientific, American private study group, Mr. E. J. Sullivan of CSI (Civilian Saucer Investigation; founded in 1952), saw a remarkable UFO phenomenon in 1951.

In December 2000 I said, in my UFO Hihyo by J·N (The UFO Criticism by J.N.), that space people had fostered JFSA through giving UFO sightings. This and some other matters separated him from me. I learned his death through a newsletter about two weeks after.

Photo: taken by me in 1997 ©

- # 1 Ms. Margaret Sachs explains JFSA in The UFO Encyclopedia (1981), but "Uchiki" is incorrect. Though uchu-ki means "space (uchu) machines (ki)," Mr. Arai told me that he had given the translation of "space vehicles" to this unusual word (usual Japanese for spacecrafts is uchu-sen that means "space ships"). Incidentally, our language usually does not declare whether plural or not, so uchu-ki means also "a space machine."
- # 2 Though a juvenile book, Itsu mo UFO no koto wo Kangaete ita (I have always thought of UFOs) by Mr. Noboru Wada, published by Bunkei-do in 1994 (159 pages), is a detailed biography of Mr. Arai.
- # 3 About forty years after, Mr. Arai was informed of a sequel by an acquaintance who had visited Moscow: a Russian who had been a diplomat told the person that Nikita Khrushchev, the then leader of Soviet Russia, had regarded the Demand as important! I heard this episode from Mr. Arai in 1995; his own report is given in his last book UFO koso Waga Roman (UFOs make me a romantic; 125 pages; published privately in 2000).
- # 4 Ms. Sachs (# 1) describes the event in detail, but the official explanation by CBA (1960) is very different.

## And We Lost Also Mr. Takao Ikeda . . .

The most scientific sighting-analyst in Japan, one of two vice-presidents of Nihon Uchu Gensho Kenkyukai (Japan Space Phenomena Society; headquartered in Tokyo; see page 6), and the National Director for Japan of MUFON, Mr. Takao Ikeda passed away of illness on May 28, 2002.

He was the same age as I. Though our standpoints were very different, we both hoped to be based on accurate information; his detailed studies of phenomena that must be distinguished from UFOs are great achievements, and he appreciated some my studies.

He was born in Hiroshima Prefecture, far from Tokyo, in 1952, and started his UFO study in 1970 when he lived in Tokyo (# 1). A few years after, he became an important person in Japanese UFO world. The name of JSPS comes from his group, which merged with another young group, led by Mr. Shinichiro Namiki (1947-), in 1973. I left UFO study early in the 1970s, so I know few his works of those days: for instance, I have never read his book Nihon no UFO (UFOs in Japan), published by Tairiku-shobo in 1974.

My return to UFO study was closely related to him. One night in 1992 one of my friends saw a group of three star-like objects, two of which were moving unsteadily, and I informed Mr. Ikeda of the event, but he wrote me, “. . . I think that insufficient precision of the data precludes any conclusion.” I thought that we could go farther, so I contributed an article to JSPS. This is the first in my writings that appeared in leading UFO publications.

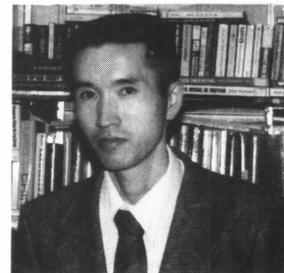
And several months after, I started to publish my own newsletter, UFO Hihyo by J·N (The UFO Criticism by J.N.). As I write in the preceding issue, No.1 and No.2 of the Hihyo dealt with mainly the Seto-naikai Incident, and those articles criticized, of course using polite expressions, Mr. Ikeda's way. I pointed out that he used the same logic as skeptics did: resemblance means sameness.

Mr. Ikeda wanted to get scientific data that would reveal the propulsive force of UFOs, so he made an electronic, observing device by himself. It was finished in 1997, when 19 years had passed since the first planning, and was set on the roof of his house in Fukuyama City, Hiroshima Prefecture (# 2). However, if UFOs can disturb electronic devices, we have to prepare also primitive tools.

Mr. Ikeda had a plan to make Zen Nihon UFO Mokugeki Katarogu (A Catalogue of Japanese All UFO Sightings) being based on primary sources (# 3). He knew my numerous sighting reports, but he did not list them; the reason may have been that most of those phenomena did not have appearances of machinery.

Nevertheless, I love indeed his treatises of great length, I read his sighting-analyses with respect (# 4). To my knowledge, no one has the ability to succeed him!

Photo: presented by © Mr. Ikeda



- # 1 His 'Kaiso-roku' (A Memoir). UFO Information (titled in English) No.43 (March 1993): pp.5-11 + p.23. JSPS.
- # 2 His 'Shin-gata UFO Kansoku-sochi no Kaihatsu ni tsuite' (On the Development of New UFO Observing Device). op.cit. No.58 (June 1998): pp.7-27. JSPS.
- # 3 Private notes to me (June 1998, November 1999).
- # 4 Some of his works: ★ 'Tori-gun to UFO tono Hikaku' (A Comparison between Flocks of Birds and Groups of UFOs). Mikakunin Hiko Buttai (Unidentified Flying Objects) No.8 (May 1979): pp.37-59. JSPS. ★ 'Jinko-eisei Rakka to Ryusei Mokugeki Joho: 1984-1988' (Falls of Artificial Satellites and Information on Meteor Sightings). UFO Information No.33 (June 1989): pp.5-19. JSPS. ★ 'UFO Kansoku Koza' (Lectures on UFO Observation). A long series of treatises carried by the above two JSPS magazines. I have only Part 11 (1988)-19 (1996), which deal with human perceptions.

■ Mr. Masao Maki (1952-), under the name of Panta Fuefuki. **NOTABLE BOOKS**  
 “Misuteri Sakuru • Shinjitsu no Saishu Kaito” (Crop Circles : the True Final Answer). Tokyo: Voisu (Voice), February 2002. 283 pages. ¥1,600+tax // The author was an ardent evangelist of Crop Circles including many giant geometric complexes, but last year an exposure by Mr. Colin Andrews turned him. And he made, in secret, his own giant complex on the ground of south England, with the help of two British skilled makers (one was an anonymous man, the other was a man known to police), by permission of the landowner. This Circle surprised Japanese UFO world, because the design was just like one of Japanese traditional family crests. But the secret was confided in this February through a TV program and the book. In reality the design expressed the logo of his Sushi (one of Japanese foods) bar in USA! Though I doubted if space people had made geometric complexes of this sort, I only had a feeling that these were, compared with UFOs, too plain for the messages from outer space. So I must criticize myself. ■ Messrs. Ryutaro Minakami, Kazuo Shimizu (see page 6), and Shoichi Kamon. “Shin • Tondemo Chojo-gensho 56 no Shinso” (New : The Truth of 56 Absurd Supernormal Phenomena). Tokyo: Ota-shuppan, August 2001. 386 pages. ¥1,480+tax // One of books by Japanese skeptics. The most notable part is a field survey report, by Mr. Kamon, on the Kelly-Hopkinsville monsters of 1955. He found out two persons concerned : a neighboring man of those days, and one of police officers who had searched the scene on that night. Their recollections remarkably differed from UFO literature. I would like to point out that there is an inconspicuous description of “nothing was found” in The UFO Experience (1972) by Dr. J.Allen Hynek.

#### SOME OF RECENT ARTICLES

◆ UFOI [UFO Inquiry; titled in English; the magazine of Kazuno UFO

Kenkyukai (Kazuno UFO Research Association; Kazuno City, Akita Prefecture)] ☆ No.4 [April'02] / My visit to Tokyo [by Mr. Masaya Komagamine, the president] / An introduction of UFO research groups in [current] Japan [15 groups that replied to the questions] / Sirius UFO Space Sciences Research Center [in Istanbul] and the newest information on Turkish UFOs and ETs [by Ms. Akiko Arakawa who visited the Center] ◆ Ko-jigen (Higher Dimensions) [the newsletter of the same group] ☆ May '02 / Being informed of Mr. Kinichi Arai's death [by Mr. Komagamine] ◆ Michi Tsushin (Communication on the Unknown) [the newsletter, edited by Mr. Tsugio Kinoshita, of Iino-machi Fukushima UFO Joho Kenkyujo (Iino Town Research laboratory on Fukushima's UFO information; Iino Town, Fukushima Prefecture: the office is at UFO Fureai-kan, the UFO Public Hall, established by the town)] ☆ No.39 [April '02] / Big News !! The Material of “Kinichi Arai's UFO Library” [see p.5] that was at Gotanda, Tokyo, has arrived at the library of Iino-machi ‘UFO Fureai-kan’.....!! ☆ No.40 [May '02] / Sorting the material of Kinichi Arai's UFO Library is going on !! [The town eagerly asked Mr. Arai to donate his material, and he sent it off just before his death]

★ Mr. Kiyoshi Amamiya (1944-; see the first issue) visited Mt. Rainier on June 24, 2002. Two days before, when he was flying, after his camcorder zoomed in on a mountain presumed Mt. Adams, a slender cigar-shaped white cloud appeared close to the top. In two photos taken from quite different angles, the lonely cloud keeps the same position; so, if static, the cloud ought to have been just over the top. It went on being. The Arnold saucers passed Mt. Adams. // Photo: © Mr. Kiyoshi Amamiya

