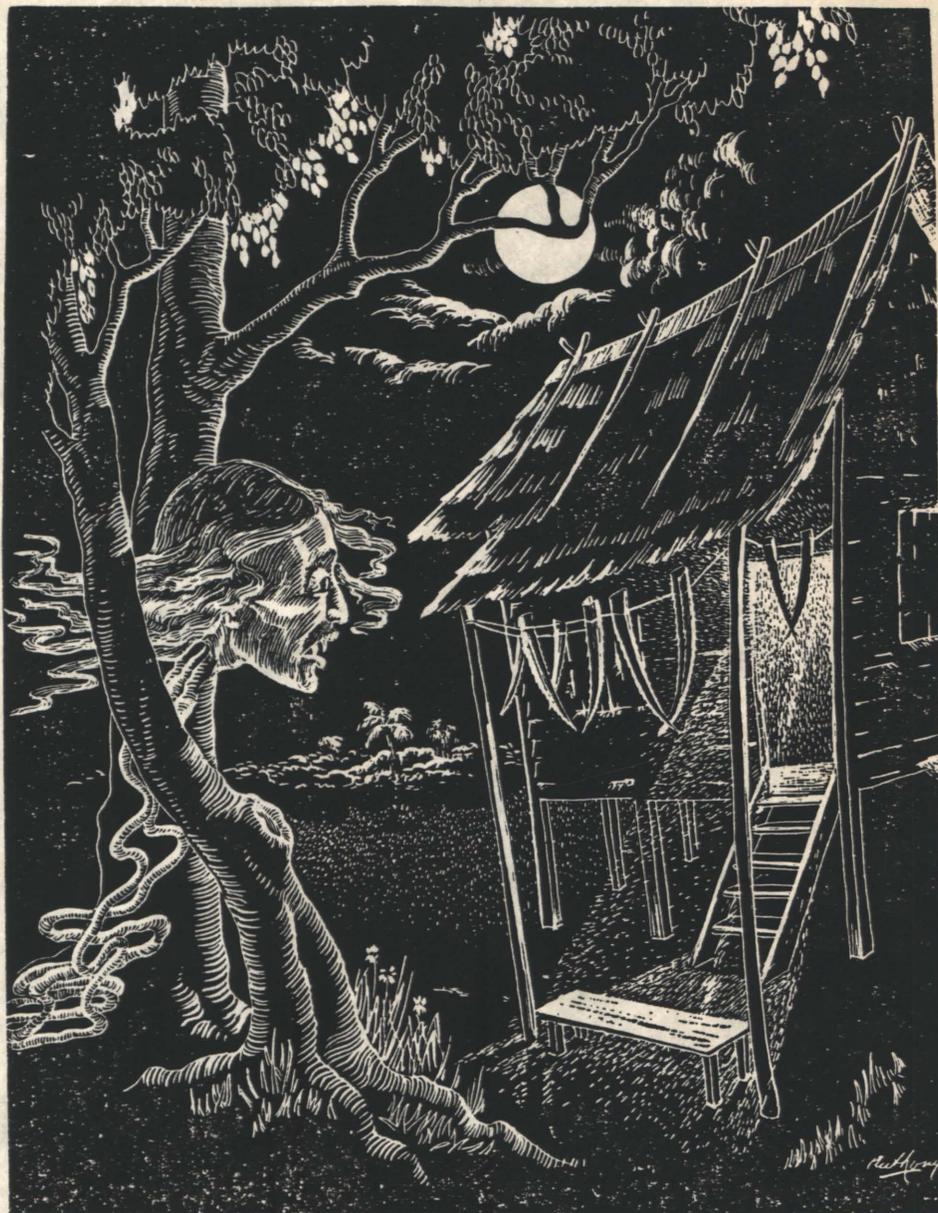


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MALAY VAMPIRES

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Editorial

Welcome to the latest issue of the Journal of Vampirology. For the most part, this issue will be devoted to a comprehensive survey of the viscera suckers of Southeast Asia, a bizarre variant of the vampire legend. Actually, these creatures are not vampires at all, but rather belong to that broad category of folklore known as "birth demons." This erroneous assumption has been perpetuated by all subsequent vampirologists since the time of Montague Summers and Dudley Wright. Summers, who should have known better, showed very little discrimination in writing his epochal The Vampire: His Kith and Kin. Any and all blood-drinking entities were classified as vampires, even in the face of contrary evidence. I suspect that Summers was more concerned with padding out his book (and reserving material for the sequel) than with any sense of accuracy. However, later researchers are to be faulted for not checking the original sources, as well as making little effort to seek out additional, more recently published accounts. For example, pretty much all the material I used in writing this article on the viscera suckers was available to researchers prior to that veritable onslaught of books on the vampire which occurred in the 1970's. Yet these same researchers continued to quote Summers' description of the hantu penanggalan, which in turn was an excerpt from Walter Skeat's Malay Magic, a book published in 1900. Considering how many of these subsequent studies were merely derivative accounts of Summers' two works on the vampire, one suspects that any real research conducted by the authors was limited to their homes with Summers' books open before them. This is unfortunate, as the viscera suckers of Southeast Asia represent a fascinating subject in their own right and should never been relegated to a status inferior to the European vampire. Indeed, had I personal access to all the material available on the viscera sucker, I could have easily doubled or trebled the article's length.

Although Summers' two works on the vampire are rightly considered classics in their field, they should not be thought of as being the final word on the subject. His books are actually compilations of miscellaneous quotes strung together to form a coherent whole and present nothing new in the way of original thought. His acknowledged scholarship can also be questioned. Although he had no kind words to spare for Dudley Wright's Vampires and Vampirism, this did not prevent him from ransacking the book for relevant quotes. Furthermore, his chapter on the Greek vampire in The Vampire in Europe is taken almost entirely from John Cuthbert Lawson's Modern Greek Folklore and Ancient Greek Religion. Most of Summers' best efforts were reserved for his works on Restoration Drama, his great love, and it's unfortunate that he did not apply his immense learning with equal circumspection to his studies on the vampire.

That the ethno-vampire deserves greater attention from vampirologists is something to be encouraged (and expected) from its members. Jan L. Perkowski's Vampires, Dwarves and Witches Among the Ontario Kashubs is an excellent example of what the diligent researcher can achieve. And yet, his is the only recent work that comes to mine. In my own limited way I have tried to do the same. San Francisco has the largest concentration of Filipinos in America. By questioning my Filipino informants, I have begun amassing material on their folklore beliefs. The older ones are more familiar with the traditional beliefs concerning the manananggal and I have been able to verify much of what Maximo Ramos has collected on the subject: the torsoless head, the trailing intestines, the tongue as thin as thread, the bird familiar, etc.

What I'm suggesting, then, is that we break free from our ethnocentrism and begin to pursue the rich diversity of beliefs found in non-Western cultures. More importantly, let's liberate ourselves from the oppressive influence of Montague Summers and start to think and do original research on our own. After all, Europe (or is that Hollywood) doesn't have a lock on the vampire legend. As it is, the news from Europe

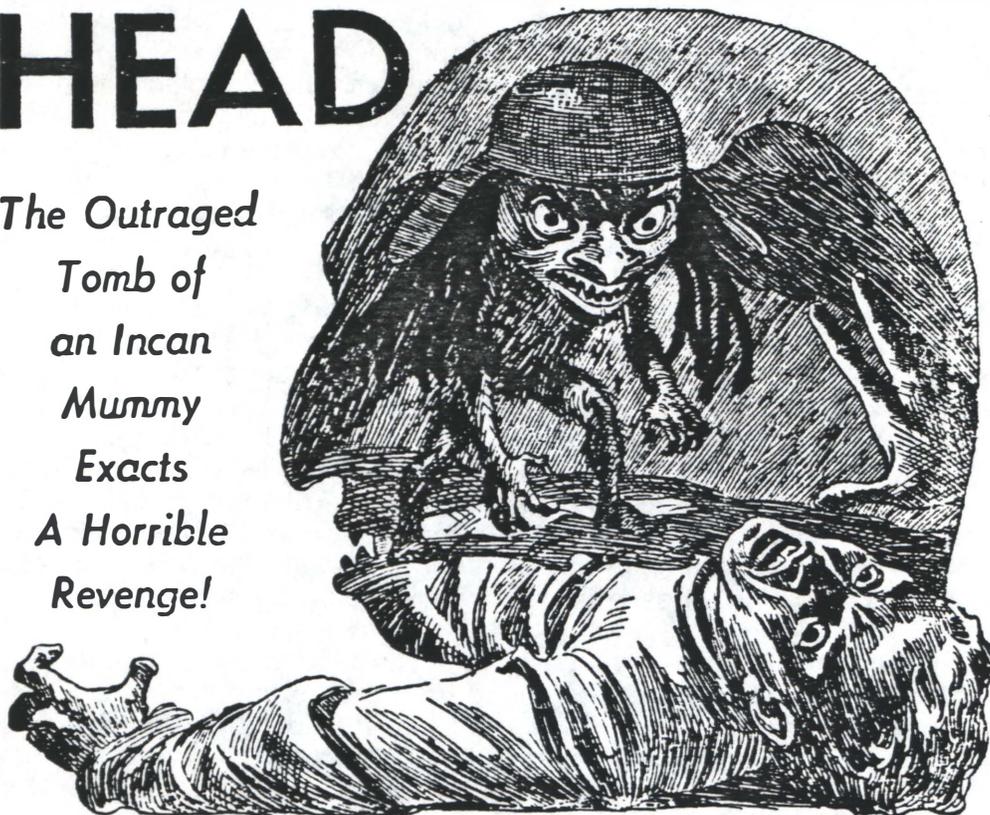
isn't all that encouraging these days. Tekla Dömötör, writing in his recently published Hungarian Folk Beliefs, not only claims that the belief in vampires is foreign to this country, once thought to be a stronghold of vampirism, but also that it never existed there at any time. If true, then the belief in viscera suckers may have a wider geographical distribution than that of the vampire of European folklore. Yet how many major studies in English can one point to on their existence? I don't wish to rain on anyone's parade, but traditional vampirism (strictly defined) is far from the universal practice that many vampirologists claim for it. Actually, both Malaysia and the Philippines have comparable vampire beliefs. Yet how many self-acknowledged vampirologists continue to limit their research to the latest vampire film?

With that off my chest, I should point out that next issue will feature my article on "Dracula as Anti-Christ." It is primarily a reinterpretation of Bram Stoker's Dracula within the context of the Revelations of St. John. I hope this article will put paid to those facile critiques which suggest the novel is a classic example of sexual suppression and that Stoker hadn't the vaguest idea of what he was actually writing about. It's quite obvious, at least to me, that the much-maligned Irishman knew exactly what he was doing. Complementing this will be a short article comparing the classical features of vampirism with the varied physical phenomena often evidenced of saintly individuals. Discussed will be instances of incorruption, inedia, the odor of sanctity/corruption, bilocation, even the drinking of blood among saints. Frankly, vampirism stands in the same relationship to sainthood, as Satanism to Christianity.

See you next time.

THE FLYING HEAD

*The Outraged
Tomb of
an Incan
Mummy
Exacts
A Horrible
Revenge!*



The thing was crawling closer and closer to his face and throat

The Viscera Suckers of Southeast Asia

Although Montague Summers' description of a Malaysian viscera sucker in his The Vampire: His Kith and Kin has been extensively quoted by subsequent vampirologists, little has been done in the way of exploring this exotic variant of the vampire legend in any great detail. Ironically, the viscera suckers of Southeast Asia are not vampires at all, but rather birth demons. Early ethnographers in the field, in groping for a comparable European analogue to this bizarre creature, chose the vampire of folklore, even though blood-drinking represents only one small aspect of the viscera sucker's voracious appetite. As will be demonstrated in my concluding remarks, there do exist more likely examples, one derived from classical mythology, the other from Hinduism. So obvious are the similarities, it's amazing that early ethnographers and vampirologists alike failed to perceive the connection.

The belief in these entrail feeders is prevalent throughout most of Southeast Asia, most prominently in Malaysia and the Philippines. Traditional belief defines them as being bodiless heads, capable of flight, with intestines trailing from the stump of the neck. These dependent eviscera, their most unusual feature, are sometimes said to be phosphorescent and thus, as in Thai culture, the native term for glow worms is equally applied to these creatures. Their perverse appetites, in order of preference, consist of unborn fetuses, neonates, human eviscera, puerpural blood, fecal matter and voided phlegm. Viscera suckers are predominately female and their preferred victims, as their dietetic regimen clearly indicates, are pregnant women and young infants. In this respect they are not too dissimilar from ancient Greek and Roman birth demons. Among the Greeks these creatures were known as the lamiae, after Lamia, a goddess worshiped among the Libyans and an ill-fated mistress of Zeus. According to classical mythology, Hera, the legitimate consort of Zeus, became enraged by this liaison and had the offspring of this coupling slain. In retaliation Lamia swore eternal vengeance on mankind and proceeded to compensate for her aborted motherhood by killing the children of others(1). Eventually, Lamia devolved into a group of monstrous females whose cannibalistic desires prized the human flesh of new-born infants above all else. They were characterized by deformed lower limbs and were frequently compared with the blood-drinking Empusae who, in turn, were known as the Lilim, or the children of Lilith, among the ancient Hebrews. Among the latter group Lilith was considered a demon goddess, characterized by long flowing locks, who consorted with devils, was a notorious succubus, and prey upon the neonates of humans. She, in turn, was probably derived from the Babylonian demi-goddess Ardat Lili, who possessed similar appetites(2).

Closely related to the above is the Greco-Roman belief in Striges (var. Strix), who were said to be women capable of assuming the form of birds (most often that bird of ill-omen, the owl). Like their lamiae counterparts, they preferred to feast on human flesh, particularly that of young infants. Ovid, in his Fasti, provides a typical description of these creatures: (Striges) are voracious birds ... that fly forth by night and assail children who still need a nurse's care, and seize them out of their cradles and do them mischief. With their beaks they are said to pick out the child's milk-fed bowels, and their throat is full of the blood they drink(3)." A later portrait is provided us by John of Damascus, who wrote in the eighth century: "They allege that these (Strix) are to be seen at night passing through the air, and then when they happen to come to a house they find no obstacle in doors or bolts, but though the doors are securely locked make their way in and throttle infants. Others say that the Strix devours the liver and all the internal organs of children, and so sets a short limit to their lives(4)." As can be seen, viscera suckers were not without their European counterparts, even to the point where, in the case of the Greco-Roman Striges, entrails were eagerly sought for food.

Of the many varieties of viscera suckers, the one most familiar to vampirologists is the HANTU PENANGGALAN of Malaysian belief. Accounts concerning its source of origin are varied. According to an early account: "It was originally a woman. She used the magic arts of a devil in whom she believed, and she devoted herself to his service night and day until the period of her agreement with her teacher had expired and she was ready to fly. Her head and neck were then loosened from the body, the intestines being attached to them, and hanging down in strings. The body remained where it was. Wherever the person whom it wished to injure happened to live, thither flew the head and bowels to suck his blood, and the person whose blood was sucked was sure to die. If the blood and water which dripped from the intestines touched any person, serious illness immediately followed and his body broke out in open sores. The penanggalan likes to suck the blood of women in childbirth. For this reason it is customary at all houses where a birth occurs to hang up jeruju leaves [a kind of thistle] at the doors and windows, or to place thorns wherever there is any blood, lest the penanggalan should come and suck it, for the penanggalan has, it seems, a dread of thorns in which her intestines may happen to get caught. It is said that a penanggalan once came to a man's house in the middle of the night to suck his blood, and her intestines were caught in some thorns near the hedge, and she had to remain there until daylight, when the people saw and killed her.

"The person who has the power of becoming a penanggalan always keeps at her house a quantity of vinegar in a jar or vessel of some kind. The use of this is to soak the intestines in, for when they issue forth from the body they immediately swell up and cannot be put back, but after being soaked in vinegar they shrink to their former size and enter the body again. There are many people who have seen the penanggalan flying along with its entrails dangling down and shining at night like fire-flies(5)."

Walter Skeat, in his Malay Magic, provides an alternate tale of origin: "The story goes that once upon a time a woman was sitting, to perform a religious penance, in one of the large wooden vats which are used by the Malays for holding the vinegar made by drawing off the sap of the thatch palm. Quite unexpectedly a man came in, and finding her sitting in the vat, asked her, 'What are you doing her?' To this the woman replied, 'What business have you to ask?' but being very much startled she attempted to escape, and in the excitement of the moment, kicked her own chin with such force that the skin split round her neck, and her head (with the sac of the stomach depending from it) actually became separated from the trunk, and flew off to perch upon the nearest tree. Ever since then she has existed as a spirit of evil, sitting on the roof-tree whinnying whenever a child is born in the house, or trying to force her way up through the floor on which the child lies, in order to drink its blood(6)."

Carol Laderman, writing in her Wives and Midwives, provides yet another story of the creature's genesis: "She was originally a flirtatious woman. One day, as she was leaning out of the window of her house, smiling and calling to passing men, her husband caught her and grabbed hold of her body to pull her back into the house. In the struggle her head came loose from her body, together with her intestines, leaving her husband with an empty shell while she went flying away(7)."

A near kin to the penanggalan is the HANTU LANGSUIR (or LANGSUYAR), said to have been a woman who died in childbirth. According to J.N. McHugh: "The woman died in giving birth to a child, who also died. The husband called the people to bury them and this was done. After the burial he returned home, sad and lonely. As he did so, he heard the sound of harsh laughter. He looked up to see his dead wife sitting on the roof-tree of the house devouring the dead child. He called for help, but the woman disappeared without a trace. That is how the languyar began(8)."

Opinions vary as to whether the langsuir possesses the characteristic trailing intestines of her sister demon. Nonetheless, she has her own peculiar distinctions. Her breasts are said to be located on the dorsal side and her neck sports a deep cavity at its base through which, it is said, her victim's blood is drained. When in flight this hollow depression gives off a peculiar whistling sound, similar to the cry "Suih, sui" emitted by the penanggalan. At times the langsuir divests herself of human form and, like the Striges of Greco-Roman belief, assumes the form of an owl. She is often accompanied in her nocturnal forays by the HANTU PONTIANAK, her stillborn progeny, also in the shape of an owl.

Prophylactic measures are many and varied. Steel, iron, salt and garlic are often used to ward off the offending demon. In most instances thorns are placed underneath the house in order to catch the trailing intestines of the wandering penanggalan. If the body of the culprit can be found and concealed before its head reattaches itself, this too will cause its eminent demise. To thwart the sanguinary intentions of both the langsuir and pontianak, the expectant mother is given "a piece of iron or knife which can be stuffed into the hole at the back of the necks of these spirits(9)."

Among the Philippine Islanders viscera suckers are broadly categorized as aswang or asuwang, a term applied to both mortals and supernatural beings alike. Locally, viscera suckers are known by a variety of names, of which anananggal, boroka, iqui, manananggal, mansalauan, mangalok, ongo ongo and silagan represent but a few. To avoid confusion, the Philippine viscera sucker will be referred to as the ASWANG MANANANGGAL.

Like the penanggalan of Malaysian belief, the manananggal most often assume the form of bodiless heads with dependent entrails, their long flowing hair allowing them to fly with ease through the moonlit nights. Their appetites are equally as perverse, consisting of human flesh, organs, blood and mucus. Above all else, they prefer human fetuses and newly borns. So much so, they will sometimes become professional midwives to increase their chances of securing infants(10). Their stooped appearance is said to result from their practice of prowling beneath homes in search of prospective victims(11). And, like their Malaysian counterparts, they too will take the form of birds at times. This latter belief may have arisen from the fact that these manananggal are often accompanied in their excursions by a small bird, variously known as tik tik or wak wak, after the shrill cries it makes. These animal familiars act as reconnaissance scouts, directing their grotesque symbionts to homes where births have just occurred. Other manananggal need no such assistance, as their peculiar x-ray vision allows them to penetrate human flesh with ease and espy any "ripening" fetuses(12). Still others are instinctively drawn by the "sweet odor of birth," that is, the stench of puerperal blood and afterbirth.

Unlike the penanggalan of Malaysian belief, manananggal seldom have a supernatural source of origin, nor are they invariably women. They are variously of both sexes who lead a Jekyll/Hyde existence: by day respectable members of the community, by night teratologic creations attracted by the "sweet odor of birth." Some, however, disdain all human companionship and live a solitary existence in some jungle. Like some sequestered bat in a cave, "they throw their arms over a branch, drape their hair over their faces, and sleep all day(13)." At night, preferably at the time of the full moon, they detach their heads from their torsos and, with intestines aglow, seek out fresh prey to satiate their ravenous appetites. Most commonly they position themselves on top of or below a target home, whence they extend their remarkable tongue, as thin as thread and as long as a spool of yarn, through floor board or eave and thence up a woman's vaginal orifice to the womb. The anus of the vulnerable fetus is then penetrated, through which it then sucks out its entrails and kills it. Occasionally, the entire fetus is removed. Any and all unattended infants equally face the same danger. The hearts and livers of their defenseless prey are the manananggal's favored organs.

Among male manananggal infirm individuals are preferred as victims: "The 'Iqui' is a man who has the virtue of flying at night, leaving half his body, from the waist to his feet, in his home. It is said that the 'Iqui' lives only on the liver of men, and when he sallies out at night, he stations himself in the roofs of the houses, whence he kills sick persons by means of a tongue of such fineness that it can hardly be distinguished, appearing like a thread of cotton, which penetrates the bowels, causing death(14)." Similarly, the mangalok, a local variant of the manananggal, "get under the house, directly under the floor where the patient's mat is spread. they love consumptive, emaciated people best, although babies and young children are more palatable to their taste. The liver and the rectum are the favorite cuts(15)."

For those among you who have grown bored with their orthodox existence as vampires (after all, what with all these nouveau vampires, it's time to make a career change), the following methods from Philippine folklore are recommended to become manananggal. According to Francis Lynch, in his "An Mga Asuwang: A Bikol Belief," the most important prerequisite is that of having an immoral nature, "with little or no faith in God, and less in his fellow men." Although persons with little or no education are more likely to attain manananggal status, let me reassure my readership by adding that "literate and talented persons" have been known to qualify. Having fulfilled these ground rules, Lynch suggests the following three methods: (1) "A fertilized chicken egg is held against the stomach; then it is bound in place by means of a cloth which is wrapped around the body. After a period of time unspecified, the chick passes into the stomach by a process of osmosis. At this time the operator will be able to emit the sound characteristic of the true asuwang; he will be able to cry kakak or kikik. The egg shell is not thrown away; it is placed in a bamboo tube in (a) mixture of coconut oil and chicken dung." (2) "After the procession of Good Friday, the aspirant proceeds to the cemetery, carrying two fertilized chicken eggs. This must be done at night. Standing erect, gazing directly at the full moon without winking, the candidate places one egg under each armpit. He mumbles the required words -- unfortunately not known to the informants -- three times. With the disappearance of the eggs, we are told, the man has become an asuwang. The same procedure is followed in the asuwang's yearly renewal of power." (3) Lastly, this ability can be transmitted from an expiring or healthy asuwang to a prospective candidate. In the former instance, the aspirant "bends low over the expiring asuwang, till their mouths are only one or two inches apart. The asuwang's chick then hops out of its former host's mouth and into that of the new asuwang." In the latter case, "the veteran and the candidate overlap their tongues and the chick hops across the bridge and down into the stomach of the new asuwang(16)." For those of you wishing to use method #2, Maximo Ramos, in his Creatures of Philippine Lower Mythology, suggests the following "required words": "Siri, siri, daing Diyos kung banggi, labaw sa kahoyan, lagbas sa kasirongan!" Literally translated, the incantation reads: "Siri, siri, there is no God at night; over trees, under houses(17)." Other methods include a course of instruction under an experienced aswang, culminating in a ceremony in which the novice is expected to eat an entrée of human flesh prepared by the aswang himself(18). Transmission by contamination sometimes recorded. This occurs when a guiltless individual becomes an aswang by unknowingly eating food secretly infused with an aswang's saliva or a piece of human flesh surreptitiously placed in his meal(19).

Many and varied are the methods used to prevent manananggal attack. Most are repelled by unpleasant or pungent odors. For this purpose "various fruits, spices, seeds, leaves, woods and whole plants" are commonly placed about the home(20). Garlic and lemon are frequently used. The burning of chicken feathers, rubber, leather and other materials which produce a strong and disagreeable odor are also used(21). Fish hooks hung under the house floor, or sharp bolo blades suspended, pointing downward through the floor, are equally efficacious(22). Lighting both the interior and underside of the house, with windows kept tightly closed, is recommended. The snout of a sawfish or the tail of a stingray prominently displayed outside the home are considered salutary meas-

ures. In olden days, if a lurking manananggal was suspected, males would openly expose their genitals, causing the embarrassed creature to take flight(23). The influence of Catholicism has also given rise to additional alternatives. Holy water, burning incense, blessed palms (from Palm Sunday) and the crucifix are considered equally as effective as traditional measures(24). Customarily, the door of the room in which childbirth occurs is marked with a cross consisting of a mixture of lime and water, while the infant's forehead is marked with a similar cross from a mixture of oil and charcoal powder(25). And, of course, the ubiquitous thorns are strewn about the house.

Another unique preventive measure, similar to that found in European folklore, is to scatter seeds about the house, such as rice, corn or mustard seed. If a manananggal is present, it is obligated to pick them up one by one, until every seed has been collected(26). While thus preoccupied with retrieving the seeds, the manananggal can be easily captured and rendered harmless. Other methods involve the forcible expulsion of the animal familiar from the suspected manananggal. This removal can be effected in one of two ways. "The asuwang may be strung up by the heels, head downward, and the chick brought out of the asuwang's mouth by means of a prolonged beating of the hanging asuwang's back and stomach, or by means of a sickening spinning of his body. A fire is built under the asuwang, many informants tell us, and this fire speeds up the sickening process. The same fire will destroy the vomited chick. A relatively more considerate method of permanent cure (is to have) the asuwang seated in a suspended chair and the chair is spun till the patient vomits the chick. As in the first method, however, the chick is immediately destroyed by fire, lest it hop back into the cured person's mouth(27).

Another method is to locate the vacated torso of the manananggal and apply ashes, vinegar, salt or spices to the gaping cavity(28). The creature will then not be able to reunite with its body. It is ironic that, in Malaysia, where vinegar is used to facilitate the ease by which the head departs from its body is here used to prevent the head from reattaching itself. When one has wounded a manananggal, one should "thrust a dagger into the ground before she can apply oil on the wound and cure herself. A pointed bamboo is said to be even more effective in killing her than a gun. She should be stabbed in the back, it is said, and then cut up to the accompaniment of a prayer(29)."

Among the Indonesians the viscera sucker can be drawn from the ranks of both the living and the dead. In the former instance these individuals are feared sorceresses who, at night, detach their heads and bowels from their bodies and take flight in search of human prey. Known as TANGGAL, their aerial abilities are accomplished by flapping their enormous ears. Others use their lungs to propel themselves. Like their European counterparts, they must return to their bodies by daybreak, otherwise death is their fate. Their appetites are equally as grisly as their island neighbors. Indonesians resort to various means to prevent their nocturnal incursions, most commonly the use of thorny boughs placed about the home. Unlike the more humane measures found in the Philippines, no attempt is made to cure the suspect tanggal of her ways. If her guilt is convincingly proven, she is summarily killed(30).

The tanggal's deceased equivalent is the PONTIANAK. Like its Malaysian counterpart, this creature is said to be that of woman who had died in childbirth and, in the form of a bird with long talons, actively seeks out enceinte women. On finding a pregnant female unattended, she drives her long nails into the victim's abdomen, killing both her and her unborn child. That the pontianak represents a variant of the viscera sucker is suggested by the proverbial use of thorns resorted to by Indonesians to thwart her homicidal tendencies. In order to prevent a deceased woman from becoming a pontianak, her corpse is bound down to prevent her soul from returning and reanimating the body. "Needles and thorns are stuck into her hands and limbs, that she may be afraid to stir for fear of hurting herself. Eggs are placed in her armpits, that she may not open her arms like wings, for fear of losing the eggs(31)." This latter method

is similar to that found in Malaysia.

Closely related to the above is the Indonesian belief in were-animals. Predominately a male ability, these skilled sorcerers can assume a variety of forms, from tigers to rats to millipeds. Most commonly, it is the soul substance of these individuals which undergo the transformation, while the physical body remains at home. Likewise they go in search of the soul substance of others, said by Indonesians to be inherent to specific organs and secretions of the human body. Thus the heart, liver, entrails and blood are preferred above all else. Although difficult to detect in real life, these anthromorphs sometimes evince certain abnormalities indicative of their true natures. Some are said to possess twisted feet, some lack the groove under the nose of the upper lip, while others manifest peculiar behavior which betrays them, such as standing naked on their heads. They, too are summarily killed when discovered(32).

Among the Thai of Thailand and Laos the viscera sucker is known as the KRASYYY. Usually older women, they prefer nights unilluminated by the moon, unlike the manananggal of the Philippines. Taking along only their heads and entrails, these polygluts satiate themselves on puerperal blood, neonates, eviscera, and human excrement. Seldom are they seen in their true form. Most often they are invisible to the naked eye or, quite commonly, are seen as large glowing lights. Indeed, the Thai term for the viscera sucker is the same as that of the glow worm. The krasyy are especially fond of women undergoing childbirth, that "sweet smell of birth" again, and newly borns. If given the opportunity, they will enter the body of the woman and devour both her entrails and that of her fetus. For this reason persons who are nothing but skin and bones are described commonly as "people sucked by a krasyy." When denied its usual diet of healthy babies, the individual krasyy has no compunction at all in feasting off human excrement. Some, not content with readily available fecal matter, will occasionally force the issue by reaching up through a person's anus, pulling down the rectum and dining off the excrement thus exposed. After such a questionable repast, "if she sees anyone's clothing hung out at night outside a house, she will usually wipe her mouth on it. If in the morning one sees clothing that has been hung out faintly marked with round brown spots, one knows that a krasyy has wiped her mouth with it. If one wishes to know who the krasyy spirt is, one is to boil the soiled cloth. The woman who is a krasyy spirit will be unbearably hot at the mouth and will have to come and ask to buy the cloth(33)."

To ward off potential krasyy attacks jujube or bamboo thorns are profusely scattered in, about and underneath the house. It is said that the krasyy will catch their dependent entrails on them. Sometimes more elaborate precautions are taken. "They (the Thai) also make a fence around the area under the house directly beneath the delivery room, and then put thorns all around the fence. Around the delivery room upstairs they make a circle with a magic chord, hang up cloths on which magic features are drawn in all directions, and then stretch a net across the ceiling with a peak in the center(34)."

Becoming a krasyy can be both a conscious decision or an inadvertent one. In the former instance the dying host bequeathes her krasyy powers to a willing aspirant. In the latter case a woman unknowingly violates some religious proscription or magical discipline and thus becomes a krasyy much against her will.

Robert Textor, in his Roster of the Supernatural, relates three ways in which one can detect a person who houses a krasyy spirit:

The Eye-Reflection Test: "When a person suspects (a woman) of being a host, he will attempt to sit near her, involve her in conversation, and look into her eyes to observe the reflection of his own image. The (image) that he sees should, in the normal case, be vertical, for the tester is sitting more or less vertically. But suppose the (image)

is seen to be horizontal. This is sure evidence that (the woman) is indeed a host."

The Eye-Averting Test: "It will sometimes happen that (the woman) will be a shy, retiring person. When the tester comes close and looks her in the eye, she will avert her gaze. This, too, proves that (the woman) is a host!" (Although Textor implies that this test is an unjust one, it does occur in other cultures. For instance, the wakwakon of Philippine aswang belief "always keeps his eyes lowered, and whenever it is necessary to direct his gaze toward the person with whom he is speaking, he does it on all occasions by glancing up sideways, and never dares to meet directly the gaze of others[35].")

The Maggots Test: "The tester goes to visit (the woman) while she is pounding some pepper sauce in a mortar. The tester or somebody else manages to put some lime juice in the mortar. If, after a few minutes, maggots somehow begin to appear in the mortar, this is positive proof that (the woman) is a host. The rationale for the test is that maggots enjoy eating feces[36]."

Any abnormal cluster of fireflies about an older woman's house is also a clear sign of the resident's depraved habits.

Accounts of viscera suckers in Cambodia are poorly represented in English studies. Nonetheless, these creatures are known as SREI AP and are typically described as bodiless heads with dependent entrails. They prefer the hours of darkness and, like the krasyy of Thai belief, are inordinately fond of human excrement. Recognized by their bloodshot and haggard eyes, due to their sleepless nights, they are also notorious sorceresses by day. When a woman is denounced as a sreï ap, exile or death is the punishment. Once again, thorns are invariably placed in and about the house to avert their attacks[37].

In Vietnam the belief in viscera suckers is completely lacking. This may be due to the ameliorative effects of its Buddhistic heritage or its adoption of Chinese beliefs. However, I did come across an interesting demon known as the KILLING MANDARIN. Said to be the spirit of a stillborn child or deceased neonate, it represents a junior version of the pontianak. Driven vengeful by its untimely death, this spirit continues to incarnate in each successive child its former mother conceives, causing in turn their subsequent deaths. To put an end to this vicious cycle of infanticide, extreme measures are often taken. "The body of an infant believed killed by this deadly spirit might be dismembered and scattered in a river or buried at a muddy crossroads to be trampled by men and animals. These practices are designed to prevent the spirit from uniting with its various parts (and thus) rendered powerless[38]."

Although references to viscera suckers outside of Southeast Asia are of a dubious nature, I did find a chance mention of what appears to be an equivalent belief among the Karen people of Burma: "A large group of malevolent beings, much feared by the Karen, are the 'TA NA.' These are witch-like in their operations, but possess the power to assume any form at will in order to harm mortals and are superhuman ... (An)other explanation of the origin of these beings is that they were a sort of supernatural stomach belonging to certain persons and subsisting not on ordinary food, but on the k'las or spirits of human beings. The stomachs were capable of detaching themselves, in order to go in search of their special kind of nutriment[39]."

R. Sutherland Rattray, writing in his Ashanti Proverbs, has this to say concerning an intriguing African counterpart, the OBAYIFO: "A kind of human vampire, whose chief delight is to suck the blood of children whereby the latter pine and die. Men and women possessed of this black magic are credited with volitant powers, being able to quit their bodies and travel great distances in the night. Besides sucking the blood of victims, they are supposed to be able to extract the sap and juice of crops. These witches are

supposed to be very common and a man never knows but that his friend or even his wife may be one. When prowling at night they are supposed to emit a phosphorescent light from the armpits and anus. An obayifo in everyday life is supposed to be known by having sharp shifty eyes, that are never at rest, also showing an undue interest in food, and always talking about it, especially meat, and hanging about when cooking is going on, all of which are therefore purposely avoided(40)."

But whence the origins of such bizarre creatures? Excluding native explanations, could these beliefs have a common source of heritage? It has been suggested that the octopus may have inspired the belief in such creatures, its long snaky tentacles and large bulbous head providing the prototype for the viscera sucker. Yet how could an animal specific to water come to be associated with a creature whose favored element is the air? The viscera sucker's fear of salt seems ironic if its origins are derived from an exclusively marine animal. Furthermore, Maximo Ramos relates how "the carapaces of marine crabs, lobsters, prawns, and stuffed sea fish" are used as prophylactic measures to prevent manananggal raids(41). If, again, the octopus is the source of such beliefs, why should viscera suckers take fright at the very same items that their prototype commonly makes a part of its everyday diet? Admittedly, octupi are active predators with voracious appetites and are often found in shallow waters close to human habitats. Maybe, as Alister Hardy and Elaine Morgan suggest, man's evolutionary forebears were aquatic apes and thus viscera suckers may represent some form of distorted racial memory concerning encounters with octupi(42). Possibly the dangerous man o' war historically contributed as well. It might be conjectured that such creatures were justifiably feared for their venomous stings by man's hominoid ancestors. Pregnant females may have been cautioned to stay clear of the ocean waters, lest they fall a victim to some chance man o' war and miscarry their fetus

Oddly enough, when I first read about the viscera suckers, I was at once reminded of the Cthulhu Mythos of Lovecraft and the many tentacled visage of Lord Cthulhu who, it is said, lies dreaming in unknown R'lyeh, somewhere beneath the waters of the Pacific. According to "fictional" accounts, Cthulhu and his minions, in the past, have succeeded in interbreeding with the human race, producing horrid hybrids. Viscera suckers, too? In Greco-Roman thought, the lamiae were said to consort with dragons, these latter possibly symbolic of Lord Cthulhu or his godlings. Medusa, discussed below, was also intimately associated with the dragon motif. Indeed, snakes (and snakes depicted as dragons) were once revered by the aboriginal inhabitants of Indonesia, Malaysia and the Philippines(43). I apologize for suggesting such an unprofessional hypothesis, but it is interesting to note that among the Philippine Islanders such cross-fertilizations are not uncommon. According to Donn V. Hart, in his "Pregnancy through Birth in a Bisayan Filipino Village," native informants "had heard of women whose miscarriages had produced octopus and jellyfish round objects that were said to be the result of an *ingkanto* [a class of spirits] impregnation(44)." Hart further remarks that "an interesting parallel appears between the belief of some Caticugan barriofolk that a spirit may cause a woman to become pregnant with an octopus-like fetus and the Cebuans' fear that a spirit may assume the form of an octopus to devour the pregnant woman's fetus(45)."

A more likely parallel, at least in terms of appearance and one which suggests itself above all else, is that of the legendary Medusa, particularly when represented as that severed head with its serpentine locks of hair. Cornelia Hulst, in her Perseus and the Gorgon, suggests that Medusa was worshiped as a goddess in Asia Minor and, in particular, on the island of Corfu. The authoress considers Medusa a female counterpart to the orgiastic Dionysius, thus representing a female form of the pleasure principle, if not unbridled license. I beg to disagree. That child sacrifices were offered in her name seems to suggest that the worship of Medusa was in some way associated with the process of childbirth. I believe that the goddess typified the attendant dan-

gers associated with childbirth. Therefore, those child sacrifices may have been performed in order to appease her wrath, ensuring uncomplicated deliveries and the health of women undergoing childbirth. Furthermore, this medusine goddess was often depicted with an adolescent male consort, possibly suggestive of her implied maternity. (Hulst identifies this youth with Baal, to whom child sacrifices were also made.) Lamia, that merciless killer of newly borns, was the Libyan counterpart of Medusa and her priestesses donned gorgon masks in celebration of her worship(46). But, above all else, if one were to reverse that writhing mass of snakes on Medusa's severed head from top to bottom, one conjures up the classical image of a viscera sucker. It's not beyond the realm of possibility to suggest that the worship of Medusa in her Gorgon aspect may have given rise or contributed to the belief in viscera suckers. This supposition is further strengthened by the fact that most authorities on the subject agree that the legend of Perseus and the Gorgon has an Asian origin(47). However, I am inclined to believe that, rather than providing the genesis for the belief in viscera suckers, both Medusa and her Southeast Asian counterparts arose from one common source.

That common source is the Hindu goddess Kali, whose worship predates Christianity and who represents the destructive forces of the eternal feminine. In her symbolic form she is often depicted with her multiple hands dripping blood, her teeth hideous fangs and her skin color a deathly black. Although Kali is frequently shown as "lithe and beautiful," she can also appear as "an emaciated, gruesome hag." (One is reminded of the haggard appearances that many viscera suckers evidence after their sleepless nights.) According to Heinrich Zimmer, in his Myths and Symbols in Indian Art and Civilization, Kali "feeds upon the entrails of her victim. She cleaves the belly and draws out and gobbles the intestines -- that is what she is fond of -- steaming with the last breath of expiring life(48)." Sound familiar? Kali, in her benign form as Shakti, is often depicted with a male consort by her side, which might explain why Medusa is sometimes so shown with a similar companion, the latter representing her more positive aspects. That Kali is customarily depicted as having four or more arms is reminiscent of the viscera sucker's multiple eviscera. Or possibly Kali's preference for "steaming" entrails suggested both the viscera sucker's appearance and appetite. Couple this with the fact that Kali is frequently depicted with a severed head in one hand or a necklace of human heads suspended from her neck and it's hard not to envision how her various physical attributes blurred and resulted in the viscera sucker. As for Kali and Medusa, both share the fanged countenance and protruding tongue, while the stylized aureole of flame that often graces the head of Kali could, without too much imagination, be construed as serpents. When one gives serious pause to the preceding, it is hard not to conclude that the cult of Kali may have diffused both east and west, undergoing certain modifications of worship here and there or, in the case of Southeast Asia, degenerating into that of demonology. That the worship of Kali was and is widespread can be attested from the following remark: "Paradoxical and gruesome, she is today the most cherished and widespread of the personalizations of Indian cult(49)."

I trust this excursion into the byways of Southeast Asian folklore belief has proven a fascinating one. Hopefully, this article will generate renewed interest in the viscera sucker and lead to further studies(50). Now, about those blood-sucking weretigers ...

(I wish to extend by personal gratitude to Paul Thompson, for providing me with material I lacked, and Robert Montez, who first suggested the idea of Kali to me. Thank you both.)

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43. The worship of snakes (ophiolatry) is an ancient one. An excellent study of this practice is Balaji Mundkur, The Cult of the Serpent, Albany, State University of New York Press, 1983.
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47. But see Edwin S. Hartland, The Legend of Perseus, NY, AMS Press, 1972, 3 vols, and Cornelia Steketee Hulst, Perseus and the Gorgon, La Salle, IL, Open Court, 1946, for further background material on Medusa.
48. Heinrich Zimmer, Myths and Symbols in Indian Art and Civilization, Princeton, NJ, Princeton University Press, 1972, p. 213.
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50. Once again the omniscient editor of the Conspiracy Tracker has anticipated my efforts. In issue #8 of CT there appears an article on "Viscera-Suckers and UFO's" by Dennis Stillings. The author suggests the intriguing possibility that these creatures may be responsible for the mysterious rash of cattle mutilations that have occurred over the past decade. Single copies of CT are \$2.25 each and six issues for \$12.90. Write in care of the Conspiracy Tracker, P.O. Box 596, Paterson, NJ 07524. I urge my "literate and talented" readership to subscribe.

Forensic Odontology and the Primal Urge

Forensic odontology is generally associated in the public's mind as a means of identifying human remains through the use of dental records. In recent years this relatively new investigative tool has had its area of application broadened to include assault, rape and murder cases, in which bite-mark impressions are left on the victim's physical corpus. Silicone casts are made of the impressions and are then compared to equivalent ones taken of the suspect's dentition. In latter years convictions (as well as acquittals) have been successfully achieved on the strength of this evidence alone. Although not as infallible a method as fingerprinting, such bite-mark comparisons played a crucial role in the conviction of mass murderer Ted Bundy. In a recent annual gathering of the American Academy of Forensic Sciences held at Anaheim in February, over twenty papers were presented on bite-mark analysis alone. Not only does this represent its increasing value as corroborating evidence, but that quite possibly biting as a form of aggression has become more commonplace these days. In New York City alone, injuries due to human bites are substantially greater than those caused by animals. Health records show that such incidences continue to increase on a yearly basis. Does this mean, as Dr. Kaplan has suggested, that America is now in the throes of a veritable epidemic of vampirism? Do bite-mark slayings represent the lethal signatures of some criminal vampire, as many detective magazines overtly proclaim? After all, does not the vampire of legend customarily bite the throat of its prospective victim in order to drain the latter of his blood?

I think it would be rash to assume that all such instances indicate some form of vampirism at work. Actually, the presence of bite marks is often lacking in more notorious examples of homicide. For instance, such evidence is absent in the cases of Richard Chase, John George Haigh and Peter Kürten. Two individual examples who seem to fit the classical stereotype of the vampire are Fritz Haarman and Countess Erzebet Bathory. Yet, after careful scrutiny of their lives, one finds that the former was apparently more cannibal than anything else, while Raymond McNally, writing in his Dracula Was a Woman, has convincingly shown that the latter was far from being the vampire later accounts made her out to be.

However, there is no denying that bite marks represent an unique form of aggression. No more so is this apparent in the sex lives of animals. According to Robert Briffault: "The male animal (generally) captures, mauls and bites the female, who in turn uses her teeth and claws freely, and the 'lovers' issue from the sexual combat bleeding and mangled. Crustaceans usually lose a limb or two in the encounter. All mammals without exception use their teeth on these occasions(1)." Among humans, "hickey" or "monkeybites" are common occurrences of sexual foreplay, although this behavior may take on a more frenzied form as orgasm approaches. Among man's closet primate relations, the chimpanzees, biting does indeed occur during mating, but it is generally reserved for acts of mutual grooming, such as delousing. Biting among humans may then have been derived from this harmless practice among our simian ancestors, whence the term "monkeybite," and taken on a greater sexual connotation in time due to our loss of hair.

Yet contrary views exist. Briffault, as the following quotation illustrates, would undoubtedly consider the sexual bite mark more an act of overt sadism than implied love: "With both the male and female, 'love,' or sexual attraction, is originally and pre-eminently 'sadistic'; it is positively gratified by the infliction of pain; it is as cruel as hunger. That is the direct, fundamental, and longest established sentiment connected with the sexual impulse(2)." Oscar Maerth, in his The Beginning Was the End, not only suggests the extreme view that mankind was descended from cannibalistic apes, but that the latter indulged in such practices to heighten their sexual prowess(3). There-

fore bite marks might be considered an expression of and a prelude to cannibalism. Interestingly, when acts of bite-mark aggression do take place, it is the more fleshy areas of the body that are frequently savaged first: the breasts, buttocks and inner thighs. And, as Maerth would undoubtedly point out, these same areas also represent well-defined erogenous zones. Indeed, the equation of sex with eating in contemporary society is obvious when one surveys current sexual argot. Nor is this a recent phenomenon. Among the ancient Egyptians the word for "kiss" was the same as that used for "eat." Briffault, ever the cynic, reduces everything to its least common denominator: "Sexual attraction, sexual 'hunger,' as it has been aptly called, is a form of voracity. The object of the male cell in seeking conjunction with the female cell is primarily to improve nutrition, in the same manner, and by virtue of the same fundamental impulse, as it seeks food. The female does not in the primitive forms of life seek or desire the male; but with the establishment of sexual reproduction she also requires the male substance necessary to her reproductive growth and nutrition, as an object of assimilation. And in the same manner as the ovum cell assimilates the sperm-cell, so in some forms of life, such as the rotifers and spiders, the female devours and assimilates the male(4)." Thus, the psychological concept of the "vagina dentata" might reflect something more profound and sinister than mere castration fear.

If there is any grain of truth to the preceding, then one might expect to see more acts of atavistic behavior expressed as contemporary society's restraints become increasingly ineffectual in suppressing their occurrence. Sad to relate, but this seems to be the case in America today. To account for these extreme forms of behavior, I propose a new school of thought known as "primalism." Briefly, primalism is the display of certain forms of atavistic behavior stemming from the primal urge to consume or assimilate the object of one's affection or attention. Cannibalism represents its most extreme and basic form, while all forms of bite-mark aggression (whether sexual or felonious), lycanthropy, necrophagy and vampirism represent derivative aspects. Mutilation murders, in which the victim is slashed repeatedly, sometimes dismembered, with a sharp object (most commonly a knife), may represent more transitional forms of primalistic behavior. The use of knives, then, can be viewed as both phallic and cannibalistic in intent. Symbolically, each wound thus inflicted represents sexual penetration and bite-mark intrusion. Admittedly, various socio-economic and psychological factors play a contributing role, but I view them more as trigger mechanisms than as ultimate causes. After all, chimpanzees practice cannibalism in the wild(5). Out of preference, it seems, and not out of neuroticism.

When investigating a suspected instance of vampiric attack and teeth impressions are evident on the victim, one might ~~suggest~~ suggest the use of a bite-mark kit consisting of the following items(6):

- 1 container syringe type silicone
- 1 container tray type silicone
- 4 rolls plaster of Paris bandage material (3-inch wide)
- 1 spatula
- 6 test tubes with stoppers
- 6 cotton swabs
- 2 oz. saline solution
- 2 pairs disposable latex gloves
- 1 plastic apron
- 6 self-adhering millimeter scale labels

Happy hunting!

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Amassing Material

Collecting material on obscure subjects can be a difficult and unrewarding task. Other than waiting for the latest book to appear, what does the researcher do in the interim? The following brief article will provide some useful alternatives.

Engaging the services of a PRESS CLIPPING BUREAU can produce immediate results for the researcher. Admittedly, little in the way of vampirism is ever reported, but if the researcher broadens his choice of topics, he should come away satisfied with the experience. For instance, vampirism is often related to other forms of deviant behavior and thus one might also specify that clippings on animal mutilations, cult-related murders, cannibalism and werewolvism also be included. Don't hesitate to list as many topics as possible, as one is generally billed by the amount of clippings sent as opposed to the number of subjects canvassed. The one drawback is the expense involved. Depending on whether local, regional or national coverage is desired, monthly fees may run anywhere from \$40.00 to \$100.00 or more. Remember, the greater the coverage, the greater the amount of clippings received, the greater the monthly fee.

An inexpensive solution to the above is a subscription to USA TODAY. In their main section they list all 50 states and provide capsule summations of current events under each. A daily scrutiny of this newspaper will alert the researcher to anything of interest occurring in a particular state. Thus informed, the researcher then takes the relevant data to a magazine store that specializes in OUT-OF-TOWN NEWSPAPERS. If fortunate, the researcher will then find a regional newspaper with the story explored in greater detail. Most out-of-town newspapers are priced under \$1.00. If one doesn't have a neighborhood outlet of this kind, then try the local or city library, as they often carry a nationwide selection of major dailies. University libraries can also be of profit to the researcher. Most libraries have xerox machines and thus one can make any desired copies on the premises.

Another good source of current information are the WEEKLY TABLOIDS, usually found at supermarket check-outs and magazine stores. Of the more prominent tabloids, the Sun, Globe, National Examiner and World Weekly News are recommended. The Enquirer and the Star seldom, if ever, contain anything of interest. If possible, browse through them first before buying. At 50¢ they represent a real bargain and a great source of the truly bizarre. Reliability of reported material is always a factor, but I have found them in the past to be fairly accurate.

A further source of information are your DETECTIVE MAGAZINES. They often report cases of suspected cannibalism, vampirism and cult-related murders. Again, check the contents page for relevant articles before buying. Costs range from \$1.25 to \$1.50 each. Unfortunately, for the impecunious researcher, libraries seldom carry detective magazines. I have found most detective magazines to be reliable and accurate. However, stay clear of Real Detective and True Detective Cases. Both these magazines contain out-of-date reprint material and are highly inaccurate as well.

One further suggestion. Check out the monthly supplements to the READERS' GUIDE TO PERIODICAL LITERATURE under the appropriate subject headings. In this way one can be alerted to any relevant articles that have recently appeared in major magazines. Again, secure a copy of this particular issue from the library's back files and xerox it for your files.

So don't despair while waiting for the next book on vampires to appear. Do some research on your own and soon you will be in a position to write your own book.



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