

MORE MYSTERIOUS DEATHS OF ANIMALS

Sebastian Robiou Lamarche

MY two previous articles¹ on animal mutilations referred to incidents upon the island of Puerto Rico. The present brief report refers to similar happenings in the nearby Dominican Republic which, with the Republic of Haiti, forms the island lying between Puerto Rico and Cuba.

The following report appeared in the newspaper *El Caribe*, of Santo Domingo (Capital of the Dominican Republic), for December 18, 1978. The item was under the signature of Juan Federico Matos Espinosa, a special correspondent of the newspaper, and was datelined Barahona, December 17, 1978:

"A strange animal with doglike characteristics is devouring domestic animals in the Batey Central district of this town, and keeping the local inhabitants in a state of terror.

"The animal is getting into the back-yards (patios) of homesteads in the sectors of Los Blocks, Las Salinas, and Nuevo Amparo, belonging to the Ingenio Barahona (Barahona Sugar Plantation) and is catching cocks and hens, ducks, rabbits, and *curios*², according to reports received from residents of the district.

"Senores Alberto James, Otilio Beltre, Remigio White, Gilberto Garcia and Amando Pena stated that the strange creature 'is so intelligent that it smashes the padlocks on the pens in which the domestic animals are shut up.'

"They say that it gets in during the late hours of the night, and after catching the fowls it drains their

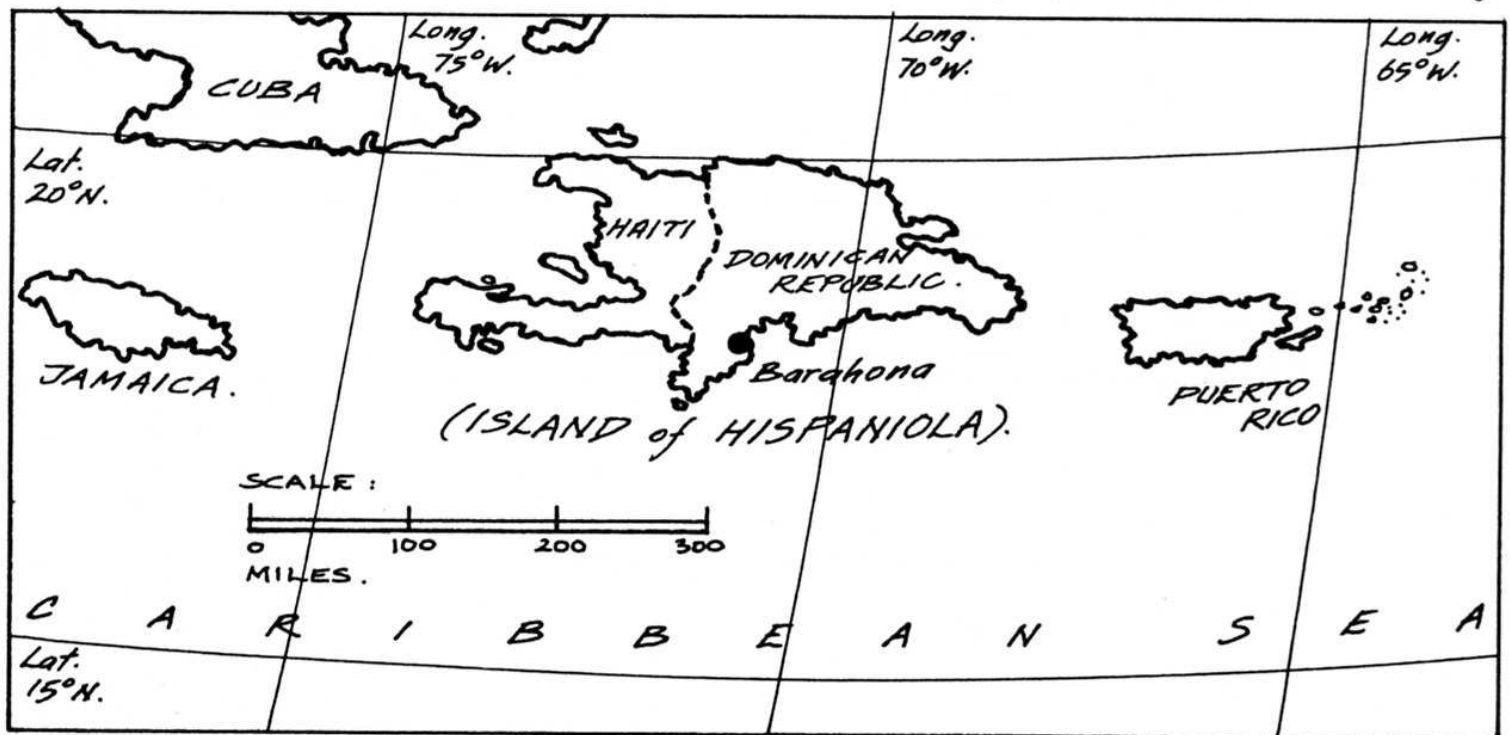
blood away and then leaves the carcasses lying in the pens.

"The occupants of the Batey Central sector believe the creature is a *baka*³ or *dundun*⁴ owned by some local trader who wants to frighten people. They also say that it could be an 'evil spirit,' which has been sent by some local sorcerer to find fowls and rabbits for him, or again, it might be 'some witch that has broken her compact with the Devil and is now wandering around in space and reappearing on earth at night.'

"The Batey Central People say the creature is constantly changing shape. Terror has reached such a pitch among these people that nobody goes out of doors after nine o'clock at night, for fear the *baka* might catch them if he hasn't found any fowls to eat."

What is striking about this report is that all the features and characteristics are precisely the same as they were in the Puerto Rico animal mutilation wave of 1975. *The phenomenon seems to be identical in Brazil, Mexico, Spain, USA, Puerto Rico, and the Dominican Republic.*

What is notable however in all these countries is the varying fashion in which the phenomenon is interpreted. Thus, in Brazil, it is the *bicho*⁵. In Spain, they call it a *savage wolf*. In Puerto Rico it is called *the Moca vampire*, and now, in Santo Domingo



(Capital of the Dominican Republic) they blame it all on a "baca" or a "dundun".

Now, the Dominican Republic shares the island of Hispaniola (the old Spanish name from the days of Christopher Columbus) with the Netro Republic of Haita, and Haiti, as everyone knows, is the home of some of the most evil Voodoo and black magic practices found on our planet.

In the Voodoo rituals of Haiti, a *baca* is a devilish animal which obeys only its master, who has made a pact with the Devil.

The *dundun* is much the same sort of thing, except that some folk consider it to be a sorcerer that has turned into an animal.

I must point out that Barahona, where these cases have been reported, lies only a few kilometres from the borders of Haiti, and consequently, as is quite natural, the whole of this region (which I know personally) is dominated by beliefs in Haitian Voodoo.

SIGNPOST TO A PARALLEL UNIVERSE?

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suggestion is no less valid than the others, it still doesn't prove a thing. It may be further objected that it is not scientific to attempt to establish one unproved hypothesis — in this instance, alternative space/time continuums — by citing another that is equally unproved, namely the OBE phenomenon.

Such objections are reasonable. Admittedly, the uncontrolled and essentially unverifiable psychic projections of a temporarily un-bodied individual earthman are at first sight very far removed from the complex phenomena of UFO visitations. It would be quite unscientific to try to construct a firm theory on so insubstantial a base.

THE SPRUCE BUDWORM CONNECTION

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Readers who are unfamiliar with this glorious sight should try to get a glimpse if they can of the cover of FSR Vol. 12, No. 2 (March/April 1966) which shows Charles Gibbs-Smith's majestic Cappoquin photo — a matchless example of the luminous budworm cloud. This mighty entomological apparition was captured, as readers will recall, on film at Cappoquin (County Waterford, Ireland) at 3.15 p.m. on December 26, 1965, by Miss Jacqueline Wingfield and Miss Lisbet Mortensen.

This being settled, may we please now pack up at FSR? I would like to get back to my latest hobby — Arabic. And, of course, to my moths (non-luminous).

References

1. FSR Vol. 24, No. 3.

Finally, to emphasise it once more, the most interesting point about it all is that these sorts of terrifying phenomena and mysterious killings are always *interpreted* in different fashions, in accordance with whatever the prevailing ideas are in each of the countries involved.

Notes by Gordon Creighton

1. See *UFOs and Mysterious Deaths of Animals*, in FSR Vol. 22, Nos. 5 and 6 (1976). See also *A "Flying Humanoid in Puerto Rico*, in FSR Vol. 23, No.6 (1978).
2. *Curios*. I do not know this word, which must be a local term.
- 3 & 4. See final paragraphs of the article for the meaning of these two Voodoo terms.
5. One of the most used terms in Brazilian Portuguese, meaning *animal, vermin, louse*, etc. In the present usage, as applied to black magic etc., I think the best English rendering is maybe *critter*.

But what is insufficient for a settler's home may bear the weight of an explorer's tent. Monroe's explorations seem to have brought him to a world which could — just *could* — be the place from which our UFOs come; or, if not that place, then it could indicate the *kind* of place we should be looking for. It is just possible that Robert Monroe has, unknowingly, provided a signpost which will direct us towards the solution of a crucial part of our problem.

References

1. Robert Monroe, *Journeys out of the Body*, Souvenir Press 1972.
2. Flourney, *From India to the Planet Mars*, Harpers 1900.

2. Except when straight out of the ovens of Old Peking.
3. Experts in every quarter of the globe have pored over the photos of the Adamski *scout-ship*. This object is remarkable on account of the many specialized purposes to which it can be applied. I have personally heard the leading American ufologists state categorically that it is:
 - a. *The overhead lamp in a hospital operating theatre.*
 - b. *A chicken-incubator.*
 - c. *A tobacco-curer.*

I don't know what the Papuan ufologists say it is, but I do know that here in Britain it was stated to be part of a *beer-cooler*. How's that for versatility?

As we all know, of course, the truth is that it is a spruce budworm in the larval stage.

4. It is nice to have some St. Elmo's Fire around once more, for I had not heard much about it in recent years, and I felt that this was rather sad. In April or May 1946, when I was back in Britain briefly and working in the Foreign Office — cooped up in the same room with Guy Burgess — I noticed one day that the *Daily Telegraph's* science correspondent had just ruled that the pesky little *Foo Fighters* were also St. Elmo's Fire.

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