

CRYPTO

Crypto: Hidden or Secret, from the Greek kruptos meaning hidden

Hominology

Special Number II:

Being an Examination of

Unknown Bipedal Creatures



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Editor's Note:

Sadly, two of the authors who contributed to this work are no longer with us. Don Davis passed away in February 2002, and Dr. LeRoy Fish passed away in March 2002. Their entries mark perhaps the last written report of their work and what they had done prior to their deaths. Both men will be missed.

As death has been trailing Cryptozoology the last few years, with Bernard Heuvelmans and Rene Dahinden in 2001 (among others), and Dr. Grover Krantz, Dr. LeRoy Fish and Don Davis in 2002 (again, among others), it is fitting that this book be dedicated to all who have come before. And for those who follow, remember you have some big shadows following you...

Craig Heinselman
March 2002

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*Working Together to Solve the Mystery!
Participation, Dedication, Cooperation!
United We Stand! Divided We Fall!*

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*Researchers in Cryptozoology remind us in a way
just how little we know or really Understand about
the world we live in, and the infinite universe beyond
it. However strange much of your material may be, it
is all part of the endless quest to know*

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*I have had an interest in the theme of Cryptozoology
from my birth. Especially for relic hominoids.
Why send the richest countries of the world to far
away plants and galaxies to find extraterrestrial life?
The planet with the most unknown beings in the
universe is under our feet, The Planer Earth!*

*I hope that the real scientific Cryptozoology will
never change into Paracryptozoology, Fake-
Cryptozoology, and so forth.*

We seek out, at the end, THE TRUTH!

Introduction to the Conference

By Don Keating (© 2002)

Hello and welcome to the 14th Annual Bigfoot Conference.

Tonight we have three fine speakers from across North America.

- **Todd Neiss from Mt. Hood Oregon;**
- **Thomas Steenburg from Calgary, Alberta Canada and**
- **Mike Frizzell from Reisterstown, Maryland.**

All three speakers will be of great interest to you. I have met all of these men and find them to be not only informative but very interesting while presenting their material. I want to take this opportunity to thank them for accepting my invitation to speak at the 14th Annual Bigfoot Conference.

I would also like to thank each of you for attending and Craig Heinselmann of Franconia, New Hampshire for publishing this *Hominology Special Number II*.

I now submit for your reading enjoyment a report that was submitted to me in 1997 here in Newcomerstown, Ohio. Understand, I can not verify any of the claims in this report, but I have strong reason to believe what was told to me is the truth beyond any shadow of doubt. If this information is correct, it makes one wonder.... not when will our government release this information, but will they ever release this information? And why keep it secret?

"During the summer of 1997, I was approached by Dave M of Newcomerstown, Ohio as I was walking out of the local Dairy Mart store on State ST. Dave told me he knew of a man who was working construction on the east side of Newcomerstown who had come into his store earlier that day and told him about a sighting that his parents had had earlier in the previous year (1996).

Later that afternoon I traveled to the construction site to the east of Newcomerstown. The construction company was --- Construction. They were building a new facility for a business in the Newcomerstown Industrial Park. I spoke with the man (whose name totally escapes me at this time) and he told me about the sighting that his parents allegedly had on the 17th of March, 1996. After reporting the general information to me and giving me contact information for his parents, he told me a fascinating tale (story).

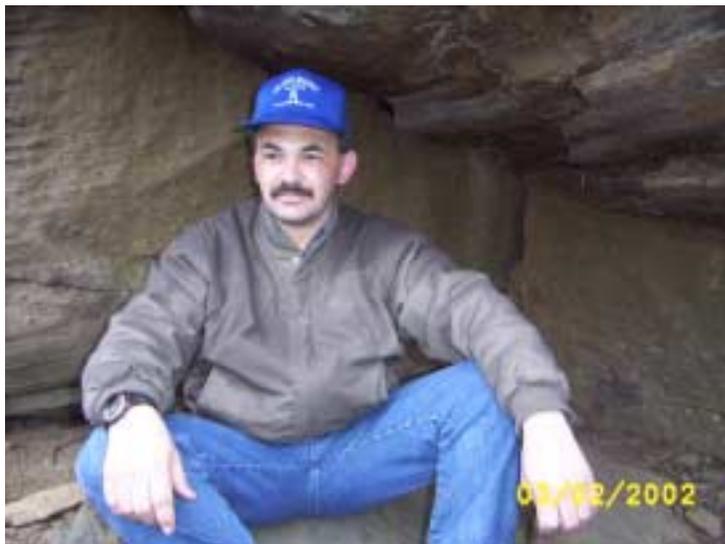
He had been speaking with a Sheriff Deputy for the ---- County Sheriffs Department about the sighting that his parents had. The deputy told him that he wasn't surprised; he knew of several reports of sightings in ---- county and even knew of an incident where a Bigfoot was struck by an automobile and killed. The report goes like so.....

Early morning in the spring (not sure of the exact year) in the mid 1990's, a man was driving a state route on his way to work. It was still dark. The man was driving SR -- near the community of ----. He came around a turn in the road and first saw what he thought to be a bear lying along the side of the road dead. As he approached, he decided to stop and check it out. He got out of his vehicle and noticed this was no bear he was looking at, but a very large animal with black hair all over the body with the exception of the face, hands and feet. It was quite large and looked very much like a hairy man. He called the sheriffs department. In a short time the sheriffs department arrived. Right afterwards, the Ohio State Patrol arrived. The one lane of the road was blocked off to traffic as law enforcement officials directed traffic around this accident scene. A short time after the law arrived, a large dark in colored van (similar to a Ryder van) arrived. Two or three men dressed completely in military outfits got out of the vehicle. They prepared the body and placed it in the back of this large van. A short time later, they left with the body of the dead animal.

My informant tried many times to pry the name out of the sheriff's deputy of the man who had called the sheriffs department. The sheriff could not reveal the information, stating that everyone on the force was sworn to confidentiality and there was the possibility they would lose their jobs if they spoke of the incident. The sheriff was risking his job just by telling my informant of the incident.

I know of one other person who knows of this report in detail and that is Richard J. La Monica of Akron, Ohio. He and I have spoke and we concur that what we each heard on our own matches up with the report.

By the way, the report from March 17th, 1996 of the informants parents was quite interesting. I believe they spotted what they say they saw. That being an adult Bigfoot and a juvenile Bigfoot, which they estimated to be four feet in height. The adult was estimated at eight feet. Sorry to say I learned of the report far to long after the incident to find physical evidence."



Don Keating is the chairman of the *Eastern Ohio Bigfoot Investigation Center* located in Newcomerstown, Ohio. He coordinates the annual conference as well as regular monthly meetings of the group. He has authored three books on Bigfoot in Ohio, and in 2001 revised one of them. He has created documentaries of his group's findings in Ohio and has aided in the evaluation of various films taken of possible Bigfoot creatures in Ohio.

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What Are They? Some Thoughts on the Relationships of Unknown Primates and Man

Malcolm Smith (© 2002)

Investigators have not been slow in speculating on the identities of the unknown primates. Unknown primates are recorded for every continent except Antarctica, while at the same time, there are large numbers of fossil species on record. Common sense tells us that there ought to be a connection. It is far more likely that the current bigfoot, yetis, yowies, almasties, and so forth represent survivals, or at least close relatives, of some fossil species rather than existing in glorious isolation. However, connecting the two presents certain difficulties.

The problems forensic science might help put it into perspective. Descriptions of a malefactor by eye-witnesses allow police to produce an identi-kit picture to aid in his capture. However, when the culprit is finally arrested on the basis of other information, it often turns out that he bears only a casual resemblance to the identi-kit picture. Likewise, the discovery of a human skull permits forensic scientists to accurately establish the shape of the overlying soft tissues, but they cannot determine such features as the pattern of hair or beard, or even the colour of the eyes.

Identifying an unknown primate means compounding the shortcomings of both of these sciences. It means using eye-witness testimony, often many years in the past, to relate a living primate to something known only by skeletal material - not an easy task.

Nevertheless, I intend to discuss what can reasonably be deduced about the appearance and behaviour of fossil hominids. With regard to the unknown primates, most students agree that more than a single species is involved. Since many are little known, I shall concentrate on two: the bigfoot/sasquatch of North America, and the creatures of the Caucasus, for which, following Koffmann¹, I shall adopt the Kabardian name of *almasty*. The literature on the former is voluminous, and probably well known to my readers. For the other, I shall use the data provided by Koffmann¹ and Bayanov².

Body Hair

It is a truism that *Homo sapiens* are a naked ape: the only primate lacking substantial body hair. This is usually considered as an adaptation to possible overheating while hunting on the African savanna, but when it first developed is anybody's guess. It is highly unlikely that our ancestors wore a full, apelike pelage until they crossed the *sapiens* barrier, at which point it suddenly dropped off. It is more likely that loss of body hair was gradual, with *Homo erectus*, who is known to have been a hunter, displaying at least partial loss. It might be going too far to follow those reconstructions which make even the *australopithecines* hairless, but that cannot be ruled out.

Whatever the degree of body hair on our ancestors, it is reasonable to expect that they followed the human pattern i.e. longer hair on the forearms, calves, head, and male chest. This brings us to the next consideration.

Epigamic Features

There are good functional reasons why a man should have broad shoulders, and a woman broad hips. However, the only reason a man has a beard is to show that he is a man, and not a woman or a boy. This is an example of *epigamic* features: traits whose predominate function is to act as a social signal. In *Homo sapiens* these are:

On both sexes:

- long hair on the crown and back of the head;
- thick, everted lips – perhaps to highlight facial expressions, and related to the habit of kissing (apes are thin-lipped);
- curly pubic hair.

On males

- beard;
- curly hair on the chest (optional).

On females

- hairless, protruding breasts (apes are flat chested when not lactating).

Again, it is unlikely that all of these features first made their appearance with *H. sapiens*. Some, at least, should have been shared by extinct members of the hominidae, the precise number being determined by the precise position of the species on the human family tree. Those closest to humanity should possess the most. Moreover, experience shows that, with individuals and races, the greater the amount of body hair, the more luxuriant the beard. The tendency in human evolution is to reduce both e.g. among the Chinese and Amerindians. Therefore, it would be expected that, at one point, there would have been a hominid (say *H. erectus* or *H. neanderthalensis*) with moderate amounts of body hair and extensive male facial hair. This is quite frequently overlooked by artists, who make our ancestors, thin-lipped, round-headed, and beardless, look more like bipedal apes than pre-humans. No doubt a certain Western mindset is involved here. Nearly all of the paintings of the Garden of Eden show Adam as clean shaven, something which, when you come to think of it, is even more incongruent than the presence of a navel.

Behaviour

It is too often unappreciated by non-zoologists that a species' behaviour, and in particular, its social organisation, is as much a part of its genetic makeup as its physical appearance. It is fluid and adaptable, to be sure, but only to a certain extent. Like a rubber template, it can be stretched one way or the other within limits, but always retains the relationships between the parts. Furthermore, because behaviour and physical appearance are both adaptations to a particular lifestyle, they are interrelated, such that certain behavioural patterns go with particular physical features.

The social systems of the higher primates are all variations on a theme: small to medium-sized groups based on several adults of both sexes, with their dependent young. Males are larger, more aggressive, and more dominant. Females have primary responsibility for care of the young. Mating is promiscuous, but modified by male dominance. Some species possess a different social system, but one clearly derived from the above.

It is important to understand that, despite their wide variety, all human social systems are variations on a single theme, and it is derived from the above. The major additions to human society are:

- (a) long-term pair bonds between individual males and females (marriage) with child care shared between the partners; and
- (b) the looser bond of male work groups and hunting bands.

This is an adaptation to a way of life revolved around tool use and hunting. The lifestyle requires increased brainpower, hence longer childhood dependence, and the need for the father to assist in providing food for the child. This, in turn, leads to a greater reliance on hunting and tool use, in a benign cycle. (A good discussion on this can be found in Morris³.) Since most of the extinct hominids made tools, and were involved in at least some hunting, one would expect them all to display many of the features of such a social system.

Finally, all of the higher primates are strictly diurnal in their activity pattern. Their eyes, in fact, do not function effectively in the dark.

Bigfoot and Almasties

When these issues are examined, where do the unknown primates fit in?

For a start, they are bipedal. Since the only known bipedal primates are hominids (mankind and our immediate relatives), the implication is that they belong to that classification. While it is theoretically possible that bipedalism evolved twice, it is strange that this has not shown up in the fossil record. In any case, it calls into question the adaptive advantage of bipedalism. Traditionally, it is considered to have evolved in order to free the hands for tool use, for carrying meat back from the hunt, even for more efficient chasing of prey. This is hardly consistent with the known ecological niche of bigfoot.

With respect to epigamic features, bigfoot scores a zero. Its lips are thin. The hair on its head is simply a continuation of its body hair, with no extra length. Occasionally an individual is described as possessing facial hair, but nothing equivalent to a consistent beard. Also, although the animal on the Patterson-Gimlin film sported prominent breasts, this is very much the exception to the rule. Normally, it is difficult to distinguish males from females at a distance. Presumably, the breasts of a female bigfoot enlarge only when she is actively lactating.

The creatures of the Caucasus are a different matter. In the first place, they are somewhat shorter than bigfoot. In the second, although they are also thin-lipped and beardless, the females are regularly described as possessing long, pendulous breasts, and both sexes have flowing (if not always clean) locks on their heads.

With respect to behaviour, the unknown primates exhibit three traits which, together, are largely responsible for keeping them unknown:

- (1) They are shy of man, often to an almost phobic extent. This may be a learned response.
- (2) They are largely nocturnal. The number of times they are seen to be active after dark is out of all proportion to what would be expected, given the activity patterns and optical ability of their human witnesses. Indeed, on this basis, Grover Krantz⁴ estimated that bigfoot is 99% nocturnal. Certainly, most of the sightings close to human habitation have been at night. Eye-shine has also been reported, indicating that they are physically adapted to night vision.
- (3) They are essentially solitary animals. If they had been as sociable as, say, gorillas, their presence would have been impossible to overlook. Bigfoots are not completely asocial (they presumably have to mate sometime), but the proportions of sightings of two or more adults is very small indeed. Nevertheless, although the almasties of the Caucasus are also basically solitary, there are a number of reports of substantial congregations of adults. In other words, they appear to be somewhat more sociable than their North American cousins. They have also been reported to steal and wear human garments on occasion.

Needless to say, these last two habits are quite contrary to the usual behaviour of the higher primates, particularly man. Furthermore, they display none of the group hunting and foraging behaviour characteristic of human beings.

The conclusion of all this is that the almasties are closer to the human bloodline than bigfoot, but that both represent a side branch of the hominid family tree which has evolved in quite a different direction to the main line of human evolution.

It remains to examine some of the contenders.

Gigantopithecus

Gigantopithecus was originally proposed by Heuvelmans⁵ in 1955 as a likely identification for the Himalayan yeti. In 1968 John Green picked it up as an explanation for the sasquatch⁶, and commentators have been running with it ever since. There does not appear to be any other serious contender in the identity field.

The trouble is, a lot more information about *Gigantopithecus* has become available in the meantime⁷, and it is not supportive of the theory.

In the first place, studies of the teeth have shown, more or less conclusively, that its diet consisted largely of bamboo, and its known fossil range coincides with that of bamboo. It would be highly unusual for such a specialised feeder to move out of the range of its staple food, and develop a totally different diet and foraging behaviour. Secondly, there was marked sexual dimorphism – physical differences between the sexes. Studies on the teeth revealed that males must have stood 10 feet tall (even taller if they were functionally bipedal), with females little more than half that size. That doesn't sound much like bigfoot, whose height is a more presentable 6 to 8 feet.

To be sure, Coleman and Huyghe⁸ make mention of “true giants”, individuals at least 12 feet tall, which they consider a separate species from bigfoot. The mind boggles at the idea of two species of giant apes in North America, and before such a hypothesis is considered, it would be useful for the distribution of alleged sightings to be mapped. In any

case, the 12-footers are too uncommon to be simply the males of the species. Fossil evidence reveals that the large males and smaller females existed in equal numbers. Also, quite apart from the absence of bamboo, there is another problem. Physical features and behavioural traits go hand in hand. Such a huge disparity in size between male and females as displayed by *Gigantopithecus* is invariably the sign of a harem structure. In other words, males have to be enormous because they are competing with every other male for access to females. *Gigantopithecus* almost certainly lived in bands consisting of one huge male, with a harem of females and their young. In the meantime, younger, but still very big males who had not yet acquired harems, and older, equally huge males who had been expelled from theirs, would live the sort of solitary existence all bigfoots live. In short, bigfoot cannot be the same as *Gigantopithecus*.

Neanderthal Man

Porshnev and Heuvelmans⁹ originally proposed that the “snowmen” of the Soviet Union were relicts of *Homo neanderthalensis*. Since then, this has become the accepted wisdom of French and Russian hominologists, and many refuse to consider any other hypothesis. Frequently, circular arguments are used, in that archaeological data on Neanderthal man is interpreted in such a way as to match the data on the Caucasian almasties. For example, in an attempt to explain the almasties’ lack of a physical culture, Raynal¹⁰ argued that, because the Neanderthals lacked the power of speech, it was easy for them to lose their culture. The fallacy in this argument should be obvious. We know little about the Neanderthals’ ability to speak, but it is unlikely they had absolutely no language. What we do know is that they managed to maintain a highly evolved Mousterian stone working industry for at 90,000 years, so even if they were unable to talk, it made no difference to their ability to pass on their culture. It would be a different matter if we knew that the almasties were relict Neanderthals. Then it would be necessary to explain their lack of a physical culture. However, in the absence of such certainty, the natural assumption is that they were not Neanderthals.

The relict Neanderthal hypothesis refers back to an old-fashioned stereotype of the Neanderthals – that they were dull, unthinking brutes. In point of fact, they were a sister species to *Homo sapiens*, representing a separate evolution from *H. erectus* or, more likely, *H. heidelbergensis*. They occupied the same ecological niche as us, and it was only an evolutionary accident that we replaced them. In the words of Springer and Gamble¹¹: “*they were as human as us, but they represented a different brand of humanity.*” If they were known to still be extant, we would probably regard them as a lower form of humanity. Although lacking the fine edge of human creativity, their IQ would be sufficient to allow them to fit into the human socio-economic system.

It must be emphasized that the almasties do not physically resemble Neanderthal man. The Neanderthals were short and stocky, the men averaging 5½ feet in height. They had huge, beaky noses, remarkable for both their length and their breadth. The almasties, male and female, stand 6 to 7 feet in height, and their noses are broad, flat and more simian in shape.

With body hair, we can be less sure. However, as explained earlier, the loss of body hair was probably gradual over the last couple of million years. It is highly unlikely that Neanderthal man had a full, apelike pelage. On the basis that hairiness is a primitive characteristic, it is likely they were hairier than modern day *Homo sapiens*, but not necessarily more so than the hairiest members of our own species. Being mankind’s closest relation, they probably had the full set of epigamic features i.e. the men probably had

luxurious beards, as well as lots of curly wool on their chests. (Since they inhabited Europe, often under glacial conditions, at least three times as long as modern Europeans, they were also most likely fair skinned, blond, and blue eyed – but nobody ever depicts them that way.)

Of greater importance is their behaviour. Neanderthals would not have been nocturnal, as are the almasties. Furthermore, apart from being a sister species to *H. sapiens*, they also occupied the same ecological niche: that of a tool-using, opportunistic hunter-gatherer. Indeed, recent discoveries suggest they relied on meat even more than modern man. Therefore, they must have had a similar social structure to *H. sapiens*: small, nomadic bands which camped together at night, but which split up during the day into a male hunting band and a female foraging group. For the purposes of breeding and childrearing, men and women would pair off in long term commitments. Again, it must be emphasized that a species' social system is part and parcel of its genetic makeup, and cannot be modified beyond a certain limit. Even if a relict Neanderthal society had been totally atomised by pressure of competition with modern man, it would still consist of a nuclear family of a man, a woman, and their offspring foraging together.

This is exactly what one hardly ever sees among the almasties. One of Koffmann's informants² told her of the time a lone female almasty installed herself in the informant's vegetable garden for a whole week in order to feed on the green maize, lying down throughout the day in a nest she had constructed. Can you imagine anything less human than that? In the unlikely event that a Neanderthal woman would have been foraging by herself, at nightfall she would have gone back to her husband or parents. If she didn't, then in the morning, they would have come to collect her!

The lack of a material culture among the almasties is particularly telling. It would imply that they had regressed to a situation much earlier than the days of *H. neanderthalensis*. Kindly remember that a material culture existed before Neanderthal man evolved. Peking man used fire and hunted big game. Even the australopithecines, two million years ago, made stone tools.

Almasties have been reported as denning in caves, or simply sleeping in the open, but not building shelters. Shelters are not difficult items to construct. If an Australian aborigine is camped away from home overnight, he quickly throws up a framework of saplings, leaves and grass to protect him from the elements. Such shelters last for more than a day. How come they are not found all over almasty territory?

The use of fire predates the evolution of *H. neanderthalensis*, yet the almasties fail to use it. To be sure, the art of making fire would have been discovered relatively late, and before that, people had to preserve the fire they had. But if a family's, or a tribe's fire accidentally went out, one could always obtain some from one's neighbours, or steal it from *H. sapiens*, or even collect a naturally ignited fire. In other words, the use of fire is something a species is unlikely to lose.

In short, relict Neanderthals are the least likely candidates for the creatures of the Caucasus.

The Strange Story of Zana

Any attempt at the identification of the Caucasian hominids must grapple with the bizarre case of Zana¹². Zana was the name given to a female almasty allegedly captured in Abkhazia, and who eventually died in the 1880s or '90s. By all accounts, she was a typical almasty: powerful, dark-skinned, hairy, and more comfortable in the cold than the heat. She eventually became tame, and learned to obey simple commands, but never acquired the ability to speak. She did, however, bear several children to the men of the village – who

were, presumably, not too fussy in the object of their lust. Most of them died, because she insisted on bathing them in the local stream. This is a detail which doesn't sound like it would be made up. However, those that did survive proved to be functionally human, being dark skinned and powerfully built, but hairless, and having the ability to speak and to reason. Although Russian investigators were unable to discover Zana's grave, they did exhume the body of her son, Khwit. Although possessing some coarse features, his skull was pronounced by Grover Krantz⁴, who is an expert in the field, and who actually examined it, as being essentially a normal human skull.

So we are left with a quandary: Zana essentially an almasty, her descendents essentially human. What exactly was Zana?

- a genuine almasty? In that case, the fact that she was able to interbreed with human beings suggests that her species is a very close relative to ours. Just the same, it is notorious that only a small percentage of our genetic makeup separates us from the chimpanzee and, strictly speaking, no-one has ever proved that human beings and chimpanzees cannot interbreed. Up to now, behaviour alone has been sufficient to keep the two species apart! Nevertheless, something does not ring true. Surely her children should have been intermediate between human and almasty? The differences between the two species would have been the result of a whole complex of genes, and one would not expect the human inheritance to dominate so thoroughly.
- a feral human being? Perhaps she had been abandoned as a small child because she was deformed i.e. because she suffered from hypertrichosis, or abnormal hairiness. Her offspring, on this basis, would have been normal because the gene for hypertrichosis is recessive. Just the same, there are problems with this theory also. For a start, we would need to discount as inventions such items as her great strength and her preference for low temperatures. Secondly, it would imply that she had managed to survive in the wild despite being abandoned at such an early age that she was never able to acquire a language. Indications are that there is a sensitive period in early childhood in which the fundamentals of language must be learned. Victor, the famous "Wild Boy of Aveyron"¹³, had apparently been abandoned before that stage, and he never learned to use grammar properly, or become an effective conversationalist. His linguistic skill was similar to that of the apes who have been taught sign language. But he did learn to speak, after a fashion. Zana never did.
- the last of the Mesolithic foragers? This is the theory of Prof Krantz⁴. He hypothesises that isolated reports of captured "wildmen" during the Middle Ages in Europe refer to the survival of bands of aboriginal hunter-gatherers living on the fringe of civilisation, and hiding from their more civilised compatriots. The fact that they wore animal skins would lead to reports of their being covered with hair. As an example, he refers to the famous case of Ishi, a Californian Indian whose tiny band concealed themselves from the white settlers for decades.

I regard this hypothesis as preposterous. Ishi may have successfully hidden from the outside world – but only for a time. Furthermore, his tribe was well known to the settlers. They fought, traded, and interbred with them. From Tasmania to Tierra del Fuego, this has been the unvarying response of primitive tribal societies confronting technologically more advanced interlopers. The chance that an ancient aboriginal race, hunting, gathering, making stone tools, lighting fires, building shelters, would be able to, or want to, hide from civilisation along a broad geographic front for so long that even their memory was lost, is too remote to be taken seriously. Besides that, Zana did not wear animal skins; she **was** hairy. Furthermore, it is impossible to believe that a captive human being of this sort would not eventually have learnt the language of her captor

The final possibility is that the story had grown in the telling, and is false in some crucial details. In that case, the lapse of time would suggest that the information about her grandchildren is likely to be more accurate than that on Zana herself. We will never know, unless Zana's grave is ultimately discovered, or a second Zana is captured. The last may be a forlorn hope. Most of the encounters described to Koffmann date from the 1930s and '40s, with very few from even the 1950s or '60s. Is mankind's closest relative becoming extinct before it is even recognized by science?

Conclusions

After all this, are we any closer to establishing the identities of the unknown primates? Not really. Many of them are too little known to permit any firm opinion. The *orang pendek* of Sumatra might be a type of gibbon, and the Chinese *yeren* may well be a relict mainland orang utan. Then again, they might not. Although I am convinced that the Caucasian almasi is a separate species from the North American bigfoot, the impression I obtained from Bayanov's work is that those in the remainder of the former Soviet Union are probably closer to the bigfoot, but again, only time will tell. As for the Australian yowie, the analysis of Healy and Cropper¹⁴ makes it clear that it is merely a variation on the bigfoot.

However, those primate cryptids for which enough information is available display three unusual traits: bipedalism, nocturnality, and solitariness. It need not be repeated that these are quite atypical of the higher primates, and are unlikely to have evolved twice. Therefore, the species must be related. In addition to bipedalism, the presence of some human epigamic features among the almasies suggests that they are related to humanity. However, they have adopted a very different lifestyle and ecological niche to that of *Homo sapiens* and his immediate forebears. I would thus argue that they represent a separate evolutionary branch to that leading to man, which diverged somewhere close to the origins of the Hominidae.

The Caucasian species is closer to the central hominid stem than bigfoot. If I were given to wild speculation, I might nominate the robust australopithecine branch, say *Australopithecus boisei*, because they are not known to have made tools, and are believed to have adopted a different lifestyle to that of the direct ancestors of man. I am also reminded that the huge teeth of *A. boisei* earned it the nickname "nutcracker man", and Zana was alleged to have cracked walnuts in her huge teeth. Alas, their fossils are not known outside of Africa.

I feel I have discredited the two most popular candidates, *Gigantopithecus* and *H. neanderthalis*, but the fact must be faced that there does not appear to be any fossil counterpart to the living unknown primates.

When it comes to the crunch, there are no easy answers.

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Footprint Without a Foot; *A Possible Explanation*

By John M. Del Palazzo (© 2002)

Editorial Note:

The authors that have their works or research quoted in this entry do not necessarily agree with Palazzo's theory as it does not, in all cases, represent the viewpoints expressed within their own respective works or talks on the subject.



Ralph von Koenigswald discovered in 1934 a tooth in a shop of Hong Kong. The tooth, a molar, was upwards of six times the volume of a human molar. Over the next few years other molars were found in various Chinese shops, a truly amazing discovery. Over time more teeth have been uncovered and a few fossil jaw bones, all belonging to a what is commonly known as *Gigantopithecus*, or “giant ape.” Height and weight estimates based on the scant evidence suggest a bipedal primate upwards of 8 feet tall and around 800 pounds! Its exact lineage is still debatable, but it has frequently been linked with the various unknown primates (homins) around the world.¹

It's easy to see from the similarity in statures between *Gigantopithecus* and reports of the North American phenomena known as “Bigfoot” in the United States (or “Sasquatch” in Canada) how one can make such a connection, although whether they are the same is a subject of debate. But by this date there are many more similar-sounding creatures all over the globe, such as the “skunk ape” in the Florida Everglades, or the Yeren—the “wild man of Asia”—in China, or the Yowie in Australia.

There are very few people who haven't heard of this creature. He's been making headlines ever since Bigfoot hunter Roger Patterson and outdoorsman Robert Gimlin took some 16mm film footage near Bluff Creek, California in 1967 that shocked the world. Known as “*The Patterson/Gimlin Film*” it has been shown in everything from documentaries and movies to TV commercials.

The creatures are said to be anywhere up to 14 feet tall weighing **1500 lbs.!** But despite the discrepancies in size, they all seem to have a similar appearance—hairy, muscular, and looking like a cross between a Neandertal and a mountain gorilla.

Even though there have been thousands of sightings and hundreds of thousands of footprints found of these animals, the empirical evidence to prove whether or not they really exist is small enough to keep Bigfoot more in the tabloids than the scientific journals. Matt Bille states in his forthcoming book *Shadows of Existence*:

...the yeti of the Himalayan region is only one out of many large primates (at least 10 in all) reported from every inhabited continent...This is one of the major stumbling blocks in obtaining scientific credibility for the present topic. It is one thing to ask a primatologist to accept there is an unclassified ape at large. It is quite another to suggest the globe is literally swarming with bipedal, human-sized primates, all uncaught and unclassified. Such a claim, made seriously by some cryptozoologists, is extremely difficult to even consider without hard evidence.²

In the Bigfoot community, there are four men who rise above all others in regards to their skill, knowledge, efforts and dedication to finding the illusive beast—Peter Byrne, René Dahinden, John Green, and Grover Krantz. Known as “*The Four Horsemen of Sasquatchery*,” **none** of them, not even world-renowned big game hunter Peter Byrne, has ever had a personal encounter with the creature.

Yet there are too many serious people amongst the pranksters and salesman looking to make a quick buck off of the gullible. As Bille states later in the same work, “*All we know for certain is that people are still reporting Sasquatches. Indeed, 2000 brought a prolific number of reports.*”² How is it possible for a creature of this size to have an affect on people, yet stay mostly invisible to our modern-day, technology-filled world?

Unless there are unseen forces involved.

Whether or not the Patterson-Gimlin film is authentic has been a controversy since it first appeared in 1967. Many of the experts who have seen the film have said that the creature it shows certainly appears to be an actual form of animal life. But it didn’t **act** like a wild animal, even grizzly bears, unless hurt or protecting their young would flee from two men on horseback. Yet the creature in the Patterson-Gimlin film takes a leisurely walk into the dense forest away from the men, casually glancing over its shoulder as it went along.

When the *Discovery Channel* aired a documentary on the film (originally broadcast on the *BBC*), as part of an episode of the *X-Creatures* series, in which an actor in a costume tried to recreate that fateful incident the narrator noted that, given the 16mm camera Roger Patterson used, he had to be “*right on top of it.*” Yet it “*calmly walked away*”... “*making it’s behavior even more unnatural.*”³

The recreation also made the idea of a hoax quite remote. A detailed look at the footage shows a large figure covered in short hair that ran perfectly flush with its body, flowing naturally as it walked. Quite an accomplishment for even today’s top movie-making special affects artists, virtually impossible for what was available in 1967. It was also noted during the recreation (and pointed out by Dr. Grover Krantz) that the subject had a very unusual gate, or walk, not easily mimicked.

What can explain these abnormalities within an extremely abnormal phenomenon? My contention is that “Bigfoot” does exist...and was created by spiritual forces. OK, I can see many of you cringing and many more giggling, hear me out first.

Below is an excerpt from Loren Coleman’s book *Mysterious America: The Revised Edition*. Loren is a cryptozoologist who has noted that the Pacific Northwest is not the only abode of unusual, manlike creatures that have strange circumstances surrounding them—

“*Northeastern Missouri has had its share of mysteries. “Momo,” as the monster of July-August 1972 was called, is only the most famous. Along River Road, which stretches north from Highway 54 along the Mississippi River past the mouth of the Salt River, there is a longstanding tradition about a phantom man who walks across the road and vanishes. In the 1940’s travelers and residents repeatedly heard what sounded like a woman’s screams emanating from the general vicinity of an abandoned lime kiln. The screams always came around midnight; they were never explained.*

In addition to recurring reports of fireballs or spook lights, there have been a number of mysterious deaths in the area. The strangest of all occurred during the winter of 1954,

when a man and a woman were found dead in a car along the roadside. The woman sat on the passenger side and seemed to be asleep. The man lay crouched under the steering wheel completely nude, his clothing piled neatly 20 feet behind the car. The coroner listed the deaths as caused by “asphyxiation,” even though the window on the driver’s side was open all the way, and this in ten-degree-below-zero weather no less.”⁴

This is not the only instance of strange circumstances surrounding an already strange occurrence. Seeing “Bigfoot” is rare enough. Seeing such a creature in conjunction with *other* unproven phenomena suggests the possibility that there is an outside intelligence behind it all.

A Black Panther is not an entirely unusual sight in the jungles of South America or even Africa. But in Maine? New Hampshire? Or the English countryside? Yet this has happened. In fact, there was such a stir caused by violent deaths of several sheep in South Molton of Devon, England that, in 1982, a detachment of Royal Marines was sent out to kill the mystery cat. How a large, black feline predator (as witnesses claimed and veterinarians confirmed from wounds) got there was as unanswered as the Marines’ hunt. They found nothing, but the killings continued.

All the more reason why a connection between the two would be inconceivable statistically. But such a report came from Minerva, Ohio during the 1970’s.

“Evelyn Cayton’s family and friends were out on the front porch when they heard noises in the direction of an old chicken coop just to the right of the house. They saw two pairs of yellow eyes that seemed to be reflecting a porch light. Scott Patterson went to his car and turned the headlights on in hopes of getting a better look. The eyes were on what appeared to be two “cougar-type” felines. Then, the party saw what looked like a large bipedal hairy creature step in front of the large cats if to protect them. This creature then proceeded to lurch towards Patterson’s car. The witnesses fled to the house and called the Stark County Sheriff’s Department. While waiting for the deputies, the bipedal creature appeared at the kitchen window—about four yards from the kitchen table. Patterson pointed a .22 caliber pistol at it, while Evelyn Cayton loaded a .22 caliber rifle. The creature stood outside the window for close to ten minutes. Then, [it] suddenly left...”

Deputy Sheriff James Shannon arrived about 15 minutes after the call was made and about five minutes after the creature left the scene. A strong stench was still lingering in the area when Deputy Shannon began to interview the witnesses, Shannon later told reporters that it smelled like “ammonia-sulfur”...⁵

Few people who have researched the “Bigfoot” phenomenon haven’t heard of the incident known by its location as simply “Ape Canyon.”

On the southeast slope of Mount St. Helens is an area now known as “Ape Canyon.” It was made famous by an occurrence that involved four miners prospecting for gold there in 1924. One of the key figures, Fred Beck, has come out with the full details of his experience. For those of us who feel there is something unusual about this mysterious hominid it was an amazing confirmation (if Beck’s story is to be believed).

Before he even begins we see the tell-tale signs of a spiritual dimension when Beck admits that he used a spiritual guide to find a gold mine he was seeking—

The events leading up to the ape episode were filled with the psychic element. Since a young man I had always been clairvoyant...As I grew older, I saw visions and eventually I was holding spiritual meetings...Our time spent on Mt. St. Helens was a series of psychic experiences. The method we found our mine was psychic...⁶

While working their way through the Lewis River area the men had seen large, human-like tracks, some as much as 18 inches long. The men were apprehensive and could not figure what it was that made the tracks, but they pushed on. Beck was suffering from a toothache as well but when he suggested they return, a companion stated, “*God nor the Devil*” could get him away from being so close to their gold.

But each evening the men heard strange whistling that would come from one ridge around them and be answered from another ridge across from them as well as a booming, “thumping” sound. When Beck and a companion went to get some water, they saw a creature covered in blackish-brown hair, about 7 feet tall and standing 100 yards from them by a pine tree. Both men shot at it with their rifles but it disappeared from view.

By nightfall, everyone had retired to the pine-log cabin that they had built. At midnight one of the men awoke crying out because chinking from a wall had popped out and fallen on him when the cabin was struck with a powerful blow. There was a great commotion outside the cabin as if several feet were running back and forth. Peering out of the holes left by the loose chinking, the men counted three creatures within sight although it sounded like there were many more. The cabin began to get pelted with large rocks as the men began to shoot out of the cabin and through the roof when they heard steps upon it. At one point, one of the “*Mountain Devils*” (interesting choice of names) reached through an opening between the logs and grabbed an axe but couldn’t pull it through. The men also had to brace the hewed-log door with a pole from one of their bunk beds because of the violent blows it kept receiving.

The attack ended just before daylight. As soon as it was light enough to see, the men cautiously made their way out of the cabin to attempt a retreat back to their vehicle. Along the way, Beck saw one of the creatures and shot it three times. It toppled into a 400-foot gorge. However, no evidence or bodies could be recovered later.

When the men returned to their home of Kelso, Washington their story made headlines all over. A legend was born and fueled by the mysterious disappearance in 1950 of experienced mountaineer and skier Jim Carter from the same area as the attack. He was never found.

But perhaps the most interesting part of the story is how Beck described his perception of the creatures—

...they are not entirely of this world...but I was, for one, always conscious that we were dealing with supernatural beings, and I know other members of the party felt the same...⁶

Most theories picture the Snowmen as material beings hiding in caves, and scampering over the mountains. The law of probability would be that eventually one would be found...⁶

What material evidence we do have only shows material extrances [sic] into this plane followed by supernatural exits back into their own realm.⁶

I do not take Mr. Beck's interpretation of his experiences as the absolute truth and neither do I take his recounting of the experiences themselves as fact. When one pursues a lifetime of divination and the occult, one is bound to be horribly misled in much of what they think. But the similarities between what Beck has stated and the hypothesis of the author are unmistakable.

Then there's the report of entertainer Scott Herriott who investigated a wooded area in question with a friend who was videotaping with him. They spotted a strange animal under cover of some brush and Herriott noticed something that unsettled him; he said he the creature has very intense red glow to its eyes coupled with an apparent dilation of the eyes. Herriott's friend, a 32-year-old man, broke down in uncontrollable sobbing and they were both so unnerved they had to leave right away. I saw the footage myself and it, like all other similar footage, was inconclusive.⁷

Or the time when a California man named Ron Bailey got out of his car one evening and had an uneasy feeling as if he was being watched. Despite his Marine Reconnaissance experience in Viet Nam Bailey made a dash for his front door. Once inside he calmly looked out of his kitchen window across a pale-lit street to see an unusually large, hair-covered silhouette facing him. It was then that he broke out into a cold sweat, as the creature seemed to pull on his mind trying to get him to walk outside. It finally broke the connection and walked away but Bailey began a lifelong, obsessive search for what he encountered.⁸ This has been a common theme amongst so many people. An experience or reading of one, followed by a life-long obsession.

Yet Ron Bailey's safety was far from secure had he ventured out that night. There are many Bigfoot researchers who are convinced that they are seeking a "lost North American ape." A gentle, inquisitive giant, like the one portrayed in the Hollywood production *Harry and the Hendersons*, which needs to be protected. But there are also reports that claim a more malevolent side to the creature. Something right in line with Biblical and traditional knowledge of demonic spirits—deceive the victim into a false sense of security and then attack.

Such dangers come from reports like that of retired Navy man Lance Axtell who said that in 1989 he spoke with a Mill Creek, WA Wildlife Agent. The agent told him that an entire family was killed near the Canadian border in Whatcom County by an animal that left 16-inch human-like footprints. One body was found wrapped around a tree. The only survivor was a 4-year-old girl who hid underneath a picnic table.⁸

Or what was told by Harry Oaks who claims he spoke with a Port Townsend patrolman who seemed shaken by what he had just investigated. A girl's blood-spattered boyfriend had just reported to the Forest Service that his girlfriend had been attacked. "*The big creature came out...she started screaming... It just picked her up and started pulling her apart.*" Forensics reported there were no claw marks, tooth marks or axe marks that could indicate how she was killed.⁸

Perhaps the report that puts this all together comes from teenager Jim Mangano who liked to meditate in the woods when he camped with his, until one day he returned to the campsite two hours overdue not remembering what happened. Later under hypnosis he claimed that he was called through a trance into a circle of large hairy creatures that communicated with him. Shades of what UFO abductees claimed to have experienced.

In fact, the authors of the book from which I took that account made just such a connection—

*In his book *The Uninvited Visitors*, the late zoologist Ivan Sanderson suggests that creatures such as Bigfoot in America, the Yeti of the Himalayas, the Alma of Siberia and like creatures reported the world over might be UFO-related and, indeed, might possess the ability to become invisible, “either intrinsically, or by influencing the observer, as in hypnosis.”⁹*

Before you discount the above as wild conjecture and 1970’s drug-induced foolishness, I can tell you from my own personal experience that there is a Pennsylvania backwoodsman who claims the same phenomenon is going on currently near his home. David Page, a member of the *Pennsylvania Bigfoot Society*, a factory worker in northeastern PA and a personal friend has been interacting with shadowy figures in his wooded area for years. He, too, asserts that the creatures seem to be able to choose when and how they are seen. His story is so amazing I must say again that I believe him to be completely sincere.—

My name is Dave Page and I live in northeast Pennsylvania. I took a trip to Rochester, New York to check out a report about people in this area experiencing Bigfoot activity in the late 1990’s. I met the people who had reported the activity in early November of 1998 and decided to spend the night out behind their home, in the woods where the activity had been taking place.

During the night I heard strange howls and footsteps, but did not see anything. The next morning I decided to walk around a large field that was surrounded by woods which was located farther back in the woods behind the home of the people who had reported the activity. As I was walking into the woods to leave I heard a loud, raspy call that caught my attention coming from the field. I turned around and looked into the field and did not see anything but I walked towards the sound and stopped about 30 yards short of where I thought it was coming from. As I stood there looking at this spot, right before my eyes there appeared the lower portion of what I believe was a white Sasquatch. I could see from the waist down this being moving through the field in front of me. The top half of the Sasquatch was missing. Only the bottom half was there and nothing was between the creature and me to block my view. It moved across in front of me at about 30 yards and as I watched it, it disappeared like smoke. There was no cover or anything for it to walk behind. It just started fading until it was gone. At one point I could actually see through it as it faded away.

I do not drink or do drugs and I am telling this story just as it happened to me. I would not have believed it myself if I had not seen it with my own two eyes. I have grown up in the woods and hunted for 25 years and never experienced anything like this and there is no way this being could have hid from me as there was no cover for it in the field. It just vanished!¹⁰

Since 1965, Stan Gordon has been conducting UFO investigations throughout Pennsylvania. He has seen and heard a lot of strange things. But nothing prepared him for what he encountered in Fayette County outside of Uniontown one fateful night in 1973—

Briefly, on the night of October 25, 1973, my UFO Hotline was active with UFO reports from around the state. About 10:30 P.M. that evening, I received a call from state trooper from the Uniontown barracks concerning an incident which he had just returned from investigating. One of those involved, was put on the phone for me to interview. At about 9 P.M. some 15 people had observed a very large red spherical object hovering low in the sky which began to descend towards a pasture. The witness and two boys proceeded up the field and observed a white dome shaped object on the ground that illuminated the area, and was making a loud whirring sound. It was estimated at about 100 feet in diameter. They were about 250 feet from the object, and 75 feet from a fence line. Walking along the fence line were two tall figures, 7 to 9 feet tall, covered with hair, and arms hanging down past the knees, and displaying glowing green eyes.

The creatures were fired upon, first tracers were shot overhead, then [the creatures were shot at directly]. The largest of the two creatures turned towards the other almost touching it, and at the same time the object in the field disappeared, and the sound stopped. The creatures slowly walked towards the woods. One boy had already ran home, the other two left the field, went to the farmhouse and moved the family members to a neighbor's home, and called the state police. When the trooper arrived he and the main witness went to the site, and where the object had landed there was a glowing area, that according to the trooper was about 150 feet in diameter. He said he could read a newspaper from the amount of light that it was emitting. The farm animals refused to go into the area. The witness we talked with has always stated that before they left the field, the largest of the two creatures was seen in the woods about 10 feet from them, and he shot at it and it struck the fence that stood between them.

Later that night our team arrived in the area. Radiation levels normal, glowing area now gone, but animals still wouldn't go near the spot. Strange events began to occur during the early morning hours in this dark secluded location. A farmhouse several hundred feet from us was seen by some in the party to suddenly light up like daylight for several seconds. A bull in the field and a dog seemed unconcerned about us, and were looking into the woods. The main witness, a rather large individual while being questioned, suddenly begins to growl, throwing his father and my assistant George Lutz towards the ground. The man ran into the field growling like an animal and emitting screams, one which was near inhuman. His own dog approaches him as to attack, then runs off whimpering. The man suddenly collapses onto the ground. Then two of my team members begin to complain that they are having trouble breathing. Suddenly the air is filled with a strong odor that can best be described as rotten eggs.

The man as he came out of what appeared to be an almost trance-like state, began talking about visions he saw about the end of the world, etc. Not knowing what could happen next we helped each other back to our vehicles. It was apparent that professional help was required in this case, and eminent psychiatrist Berthold E. Schwarz was contacted. Dr. Schwarz traveled to PA at his own expense and interviewed all of those involved including the eyewitnesses and state trooper.¹¹

On March 1, 2000, I spoke personally with Mr. Gordon about the Fayette County incident. Mr. Gordon is an experienced researcher, very familiar with unusual happenings, yet the paranormal activities that occurred there were so strange he confided to me that it greatly unnerved him while he investigated. So much happened there that he has finally decided to put together what he has gathered in a book.

So, is there a controlling force behind the phenomenon of “Bigfoot”? I would say that there is. OK, I know that is a tough pill to swallow. Probably a horse pill is more like it! But it’s the best explanation I can come up with to fit the many exceptional circumstances around an already exceptional creature.

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John M. Del Palazzo is 33 years old. He holds a BA in Political Science and is a former Marine. He enjoys writing and teaching and has his own, privately-funded Christian ministry. He has been fascinated by "Bigfoot" since childhood and was greatly influenced by media such as *The Legend of Boggy Creek*, and *Bigfoot* by Slate and Berry. This combination of interest and faith is responsible for the highly unusual theory proposed. John can be contacted by e-mail at Bethlehem-star@home.com or by mail at 35 W. Greentree Rd., Marlton, NJ 08053 (USA).

The author holding a replica of a plaster cast taken from Bluff Creek CA just three years before the now-famous film footage.

The Ameranthropoid Ape Revisited

By Dr. Dwight G. Smith and Gary S. Mangiacopra (© 2002)

America's Anthropoid Ape

From 1917-1920 the Swiss geologist François de Loys led an exploration party deep into the interior rain forests of the Sierra de Perijá, a mountain range that straddles the Columbia and Venezuelan borders. After a long and exhausting three years in the jungle, the expedition reached the forests of the Tarra River region where they had an amazing encounter with a pair of unusually tall monkeys. Sometime in the afternoon, as the exhausted party walked along the river, two tall monkeys suddenly appeared out of the jungle and advanced on them, screaming and waving their arms in a threatening manner. The monkeys tore branches from nearby trees and brandished them at the party then defecated and hurled the excrement. In their own defense the party shot one of the monkeys, which proved to be the female whereupon the other monkey disappeared into the forest.

The dead monkey was propped up on a crate with a long stick poked under its chin, photographed, and examined. According to the account, apparently written some time later, the animal was over 5 feet tall (1524 mm), had 32 teeth, and lacked a tail. The disposal of the carcass followed; the skull was removed and cleaned and the rest of the animal was cooked and consumed by the party. Unhappily, the skull was used as a salt container (a salt cellar of sorts) and eventually disintegrated into fragments that were discarded. Ultimately, the only viable and visible evidence of this species nova was the photograph along with de Loys' descriptions. Descriptions are used in the plural sense because François de Loys modified his initial estimates of the animal's size. The measurements and photograph were carefully considered by Professor George Montandon who subsequently named it *Ameranthropoides loysi* in 1929. The species was named in honor of its discoverer, François de Loys while the genus name reveals, of course, that Professor Montandon believed that the photographed animal represent a new specimen of anthropoid ape from America.

Heuvelmans provided his usual thorough and admirable treatment of this "new species" in his book "*On the Track of Unknown Animals*." Like other authors, Heuvelmans considered the possibility that the animal photographed was a spider monkey but rejected that possibility because of its relatively larger size, lack of a tail, and 32 teeth as opposed to 36 teeth. Then, in his inimitable way, Heuvelmans takes several pages to thoroughly consider and evaluate the best of the many tales, rumors, and supposed observations of large monkeys that were currently circulating among the natives of Latin America and in the literature of Cryptozoology. After marshaling all of the observations and comparisons Heuvelmans decided that the zoology problem of de Loys' monkey demands a satisfactory and scientific conclusion, and ultimately suggested that the photographed specimen is in fact a species of large monkey new to science.

In this article we review the basic information presented in the original accounts and compare the morphology of this specimen with possible existing monkeys. We conclude that if the accounts are factually correct then the specimen represents not only a new species of New World anthropoid (as suggested previously by several authors including Bernard

Heuvelmans) and also a new family of New World primates which we designated Family *Mangiocopridae*.

Spider Monkeys

The de Loys' specimen has been most often compared to spider monkeys and with good reason. Spider monkeys belong to the family *Cebidae* of New World Monkeys. The family includes 58 species in 11 genera, all united in having 36 teeth (8 incisors, 4 canines, 12 premolar, and 12 molars), nostrils that open towards the side (as opposed to nostrils that open towards the front, as in humans and other Old World primates), and a long furred tail which is prehensile in some but not all members of the family. Along with howler monkeys, squirrel monkeys, and capuchins, the spider monkeys are some of the most common and widespread members of the cebid family.

Spider monkeys are among the larger members of the family and inhabit montane and tropical rain forests of Latin America. Their range extends from Tamaulipas, in northeastern Mexico southward through much of forested Central America and into Columbia, Peru, Bolivia, Ecuador, Venezuela, and Brazil. Four species are recognized, but all of these may simply represent well defined variants or subspecies of a single species, *Ateles paniscus*. They are medium-sized simians, ranging from 382 to 635 mm in head and body length (about 24 inches) with exceptionally long legs and a very long tail that may reach 508 to 890 mm in length (about 35 inches). Captive individuals weigh about 7-8 kg (about 20 pounds) but wild specimens probably weigh less. Unlike most simians, their opposable digests are not well differentiated from the other digits. They are noted for their long, furred and muscular tail which is strongly prehensile. Near the tip of the tail the underside is naked and strongly ridged to ensure a better grip on a branch. The fur of spider monkeys is generally coarse and stringy, varying in color from grayish to brownish to black above and lighter below and on the sides. Most are generally darker although yellowish and rusty colored forms occur. They typically have small, dark heads with very prominent white eye rings but individuals with flesh colored faces have been reported as well.

With their long arms, legs, and tail spider monkeys are adept at moving about and exploiting the very highest canopy branches of the tropical rain forest in search of fruits, nuts, seeds, leaves, buds, insects, and eggs. When climbing they use their hands as hooks to brachiate in gibbon-like fashion from branch to branch. When moving along a branch they usually scramble along the top of branches with the tail curled back over the body. They rarely come down to forage on the forest floor although there are certainly observations of spider monkeys ambulating about in a manner somewhat reminiscent of anthropoid (e.g., chimpanzee) walking.

Spider monkeys typically occur in groups of widely varying size, literature reports as many as a hundred or more per group and as few as two. They are diurnal, spending the first part of the day feeding and loafing for much of the remainder. Like many other simians, spider monkeys react to intruders by vocalizations, mainly a short barking call, and by throwing objects at the intruders. When threatened they may break large branches and twigs and drop or throw them towards the intruder.

Spider Monkey or Anthropoid?

A consideration of the photo of the unknown simian along with the information recorded about the animal reveals many more similarities to spider monkeys than differences but the differences remain, as always, intriguing.



**The un-cropped version of François de Loys' monkey photograph, circa 1920
Picture used under conditions of USC Title 17 § 107**

The most compelling similarity is evident in the shape of the photographed animal. Its morphology is convincingly like that of a spider monkey. The relatively small body with its exceptionally long limbs can only be that of an arboreal, brachiating monkey. The body form is, in fact strongly reminiscent of a gibbon (*Hylobates* sp.) or orangutan (*Pongo pygmaeus*), both of which are also almost exclusively tree dwellers. No ground dwelling or terrestrial monkey would be shaped like the pictured animal. The fur and facial features revealed in the photograph are also that of a spider monkey although the face is somewhat distorted by the stick. Interestingly, the apparently large genitals of the specimen also help confirm the identification of the animal as a female spider monkey which are noted for their enlarged apparatus. As noted by Heuvelmans, the enlarged genitals of females gave rise to the prevalent belief along natives that all spider monkeys were males and had to mate with human females in order to perpetuate the species. In light of this, the photograph may serve to confirm both the sex and the species identification of the specimen.

All of this said, there are some interesting differences that need to be explained away in order to make sure that the de Loys' specimen really is a spider monkey and not a new species of ape-monkey or monkey-ape. The three major differences between the specimen and spider monkeys include the number of teeth, the overall size, and the lack of a tail. If these are real differences and not mistakes they collectively point to a new and exciting species of family and species of anthropoid ape.

The de Loys' specimen was reported to have 32 teeth which immediately preclude the possibility of it being a spider monkey or any other kind of New World monkey for that matter, all of which have 34-36 teeth. If this represents a true count of the teeth of an adult a primate with 32 teeth would place the specimen squarely in the *Cercopithecidae* family of Old World monkeys. However, since the deviated or splayed nostrils seen in the de Loys'

specimen is a basic characteristic of the New World *platyrrhine* family rather than the *catarrhines* of the Old World the de Loys' specimen will also need a new family.

Possibly, someone simply miscounted the teeth, either by failing to differentiate between individual teeth or---quite possibly---because this may be a younger animal and some of the molars had not yet irrupted (our molars called wisdom teeth, for example, do not irrupt until much later). Another possibility is that the skull was damaged when the individual was killed or subsequently prepared. Since the skull was lost this remains a mote point that cannot be conclusively proven in either way. However, several primate mammalogists have noted that specimens of spider monkey sometimes lack the full compliment of molars, having three rather than four in each quadrant.

A second problem concerns the overall size of the specimen François de Loys initially indicated that the monkey was 4 feet 5 inches in height (about 1546 mm) but later revised the height upwards to 5 feet 1.74 inches (1568 mm). Several authors have attempted to clarify these height estimates by using the size of the storage box upon which the specimen is propped to arrive at a much lower estimate. As Heuvelmans relates, a first suggestion that the crate upon which the simian is propped was 20 inches high (508 mm) was subsequently lowered to 17.75 inches (451 mm), which implies a height of about 5 feet (1524 mm) for the anthropoid specimen.

The third, and in some ways the most compelling argument for a new species is the reported lack of a tail. All known Latin American monkeys have tails and the spider monkey's tail is noted for its length. Could such a long tail have been entirely overlooked? Could it have been "shot off" when the animal was killed? Did no one bother to note whether it had a tail or not? The photograph appears to show a tailless monkey but of course the tail could simply be propped over the other side of the crate. I have, in fact, seen any number of photos of spider monkeys that appear to lack tails (including one of the two photos in Heuvelmans's "*On the Track of Unknown Animals*" book). All have been artifacts of the photo angle rather than photos of tailless spider monkeys.

A New Anthropoid Ape?

Although it certainly seems that de Loys' unknown anthropoid ape was actually a spider monkey the possibility that the rain forests of Latin America continue to harbor one or more unknown simians is a distinct possibility. Only 10 years ago a new species of marmoset, the Rio Maues marmoset (*Callithrix mauesi*) was discovered on an island at the mouth of the Amazon River and more may await discovery in the remote and little explored reaches of the world's largest remaining jungle of rain forest that Amazonia represents. Certainly there are rumors and rumors of rumors about "little men" of the jungle.

During Dr. Smith's work as part of a team researching the Harpy Eagle (*Harpia harpyja*) in the lowland rain forests of the Sierra Imitaca of Eastern Venezuela he was told that the native workers and the native tribes folk sometimes encounter little people of the jungle in their travels. The individuals that told him these tales sincerely believed in the existence of the forest people; they feared them and respected them and most of all believed in their existence.

In the short time that Dr. Smith worked in the Venezuelan rain forests he never encountered any evidence of new species of anthropoid apes or monkeys but the rain forest is not a place to casually tread during day and certainly not in the night. Not that the research team did not, on almost every night, venture forth on short expeditions along jungle roads but they were always armed with searchlights and flashlights and carried the safety of numbers. Their reluctance to move otherwise reflected the fear of the enormous number of poisonous snakes (a couple of dozen species, at least) that lurk in the jungle they explored. Of course, their reticence

also mirrored their inexperience. Expeditions such as theirs are hardly likely to encounter furtive anthropoids.

The most likely explanation for these “forest people” lies in the human-like visage of animals such as the saki (*Chiropetes* sp.), uakari (*Cacajao* sp.) or white-fronted capuchin (*Cebus albifrons*) monkeys which, when glimpsed in the uncertain light of a forest lit only by sun-flecks and thousands of pieces of chopped up light may resemble hobgoblins, troglodytes, and other humanoid-like creatures. Perhaps these visions are what native peoples see and report as an unknown species.

Still, the rate of discovery of new mammal species and even the discovery of several rather large new animal species in recent years such as the Vietnamese antelope should constantly remind us that the potential to discover new species lies very much in the present. To paraphrase that most worthy of Cryptozoologists, absence of evidence is not evidence of absence, even when we are concerned with the discovery of a new species of anthropoid ape right in our own backyard (almost).

A New Family of New World Anthropoids

The inconsistencies and contradictions between the de Loys’ specimen and spider monkeys remain. Perhaps the count of the number of teeth can be explained away by a simple miscount attempted by non-biologists (try, for example, to count the number of teeth a squirrel has in its upper jaws). Similarly, the purported size can be rationally scaled down because of conflicting records and recollections but the lack of a tail remains a constant problem to those that believe that the de Loys’ specimen is simply a spider monkey.

Therefore, the specimen could represent both a new species of New World tailless anthropoid which has already been designated as *Ameranthropoides loysi*. Recognition of this as a valid species also requires naming a new family of New World primates consistent with the following characteristics:

Family *Nova*: Family *Mangiocopridae*: D.G. Smith, 2001

Members of this new family of New World anthropoid primates are tailless *platyrrhines* with 32 teeth, height 1524 mm or somewhat larger. Type locality is Tarra River region, Venezuela. The family is designated as Family *Mangiocopridae*, Suborder *Haplorhini*, Infraorder *Platyrrhini*, Order *Primates*. The family includes at least one species, *Ameranthropoides loysi*.

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Gary Mangiacopra, of Milford, Connecticut, has done exhaustive research into all realms of Cryptozoological and Fortean mysteries. He holds a masters degree in biology. Dr. Dwight Smith, of Southern Connecticut State University in New Haven, Connecticut, is a biology professor and has published over 200 scientific papers. He holds a doctorate in zoology.

Together these men have authored and co-authored numerous articles on Cryptozoology that have appeared in such publications as *CRYPTO*, *The Cryptozoology Review*, *The Anomalist*, *Of Sea and Shore* and *Strange Magazine*.

An Interview with Steve Piper

By Daniel Perez (© 2002)

Interviewer Introduction:

This is the full transcript from my tape recorded interview with Steve Piper, from Australia, who claims to have videotaped their version of Bigfoot, the Yowie, in the Brindabellas Snowy Mountains, in the southern part of Australia, on August 28, 2000. Since the film was shot, this monumental event, the first filming of a Yowie, has faded in obscurity for the most part. If mentioned in the pages of publications which cater to the paranormal, such as *Fate* or *Fortean Times*, it was probably just a brief passage. A thorough write up of the Steve Piper videotape was found in the pages of my newsletter, *Bigfoot Times* (November 2000). For those who have followed the situation with regard to Piper's videotape, this interview should fill in the blanks to many of your questions.

Editors Note:

The transcription presented below has been taken from a standard cassette recording supplied by Daniel Perez (Maxell 60 UR). The form of the transcript is a "public" one; as such language missteps such as ahs, umms, and similar language styles have been removed. These standard language missteps, that we all make, were removed for the aid of the reader. Aside from these omissions, the full taped interview is presented as is.

Bold initials begin the starting point of each person, these are keyed as follows:

DP - Daniel Perez
SP - Steve Piper
TB - Tim Bull (a.k.a. Tim the Yowie Man)
TH - Tony Healy

Errors in spelling and other errors in the transcription are the fault of the editor solely and not that of the people who were involved with the interview. Likewise, areas of the transcription in brackets (ex. [or]) are placed there to make the passage readable and were not actually spoken in the audio interview.

The Interview:

DP: This is Daniel Perez, from the *Center for Bigfoot Studies*. Today's date is September 24th, 2000. I am at the Brindabellas Mountains in New South Wales, Australia. With me today is Steve Piper, age 44, from Canberra, Australia. Who early in September of 2000 got a videotape of an unknown subject here in these mountains.

DP: Steve what is it that you do for an occupation?

SP: I'm a data cabler, electric contractor.

DP: And on this occasion when you got this videotape, what was your purpose of this visit in this area?

SP: Well, I've spent a lot of time in computer rooms so I like to bushwalk and I was composing a videotape for some original music that I got from a number of bands, and I went up to capture an Australian sunset over the mountains and this was the best spot I could think of.

DP: And had you been into this area before?

SP: Yeah, I've been up here a fair bit bushwalking and picnicking and just looking around.

DP: So tell me what happened maybe an hour before this videotape was shot, where were you and how did it build up to the point where you actually got the videotape.

SP: Well I was in my service vehicle, which is quite elevated seat wise. And I'd stopped and filmed a few spots on the way up from where we met down at the catter. And I got a sunset over Scribner, sorry not Scribner, Corin. The catter there. And then I wound up past Uriarra Settlement, got more of it then just probably five kilometers back from this point here. I started traveling up slowly looking for the best spot to capture the sunset. And I got to this section here and I was just looking through the scrub and down here I noticed something dark moving in the bush.

DP: So you were just filming a general scene?

SP: Yeh, just.

DP: And on your videotape you picked up an unknown subject?

SP: That is correct.

DP: What was your first impression?

SP: I thought it was, it was pretty big, it was about seven foot tall.. Seven to eight foot tall. And I thought it was a kangaroo at first. Then I thought it's too dark to be a kangaroo and the sun was being covered by cloud cover at that time it was about, it was just the start of daylight savings, so it was about six thirty.

DP: How long did it take for you to realize that it was not a kangaroo?

SP: Well I stopped the vehicle; I still thought it was a kangaroo until I...

DP: So you were filming from the vehicle?

SP: No, I got out of the vehicle. I got out of the vehicle, turned the vehicle off, [and] walked about to where we are here. Then I scanned through the scrub looking for the object and to my amazement what came out was something walking on its hind legs. Not like a kangaroo does.

DP: And then what did your thoughts turn to? Did you think it was a man down there?

SP: Well, I didn't know what to think. It was just something totally different. I've spent a lot of time in the bush and never seen anything like that before.

DP: So I assume you tried to get as much footage of it as possible?

SP: Yeah, I did.

DP: Were you scared?

SP: Yeah, I was. Well I was concerned; I was out here by myself.

DP: Were there other people out here?

SP: No one else out here. There was absolutely no one else here except for me.

DP: What was the date again?

SP: It was the 28th of August about six o'clock, six p.m.

DP: Ok, So what was reported in the press, that the film was shot in September, is actually incorrect?

SP: Yeah, that's right.

DP: August 28th around six p.m. was when the film was shot?

SP: Yes

DP: Go on in terms of what happened.

SP: So, what I did I saw this creature and I had my digital camera with me with a 450 times digital zoom and I didn't want to get too close, cause I didn't know what it was. I noticed it was limping, so I went down the embankment right towards the subject, nearly slipped.

DP: Did the subject notice you were there?

SP: I don't think so, cause it didn't turn, didn't seem to turn at all, but as I zoomed in on the yowie, I felt comfortable that it was moving away from me so I started to go down the embankment with the camera still in my hand and I slipped, and regained my footing and then went down closer. Lost sight of the yowie, as it disappeared into the scrub, and I panned around looking for it, then I heard some crackling, undergrowth, not far away from me, to my right, and that sort of gave me bit of a eerie feeling and I just turned my camera off then, and then climbed up the embankment, got in the car and came home.

DP: How far was the subject, approximately, at first view?

SP: I'd say it was, probably thirty to forty meters away.

DP: And so you tried to close in on it by going down closer into the gully.

SP: That's correct. That's what I did. And when I lost sight of it I moved down a bit closer.

DP: Prior to this incident were you aware of the yowie legends in Australia?

SP: I've heard about them.

DP: What was your felling towards the yowie?

SP: Well, I thought it was a strange phenomenon. I think I said back then it was bullshit, but since looking at this video, and discussing it with Tim, gaining his knowledge, I believe they're out there now.

DP: During the course of filming did it start to ring in your head that this may be one of these things?

SP: Absolutely, I hung onto the film for a few days, and watched it and watched it, and just couldn't believe that this creature was out there.

DP: The subject had a limping leg, did it appear that it was injured? Or what was your take on that?

SP: Yeah, that's what I thought. I thought it [had been] obviously injured, cause it was dragging the right leg.

DP: Did you also view the subject without your camera, with your naked eye?

SP: Yeah, that's how I spotted [it]. I initially had to focus through the scrub to find it cause where I first spotted it was a bit leading into a thick brush area. So, I had the camera in my hand ready, on record, and scanned through the bush using my eyes and then bang there it was.

DP: It's been several weeks since you shot this videotape, at this point now are you pretty well satisfied that what you have on your film, videotape, is that of the yowie?

SP: Totally. Totally. I was totally convinced by Tim, after him looking at it and having the experience that he has with this sort of phenomenon.

DP: So that evening when you went home, after the film was shot, how soon did you replay it to see what you had on videotape?

SP: I showed it straight away. Replayed it straight away.

DP: Within a minute?

SP: Yeah, as soon as I got home. Cause the Sony camera I got [has] a very, very small screen. [On the] 64 centimeter color TV. [at home] I plugged it straight it and watched it over and over again.

DP: Did you call your family to view the film?

SP: Yeah, my children were with me that week, so showed the kids. And they were quite amazed. And I had some friends have a look, and they thought it was absolutely incredible.

DP: Who was your next move in terms of who you contacted?

SP: Well, I was familiar with Tim's radio program.

DP: Tim Bull?

SP: Yeah, Tim Bull

DP: Tim the Yowie Man?

SP: Time the Yowie Man, I was familiar with that. I got in contact with him through his website.

DP: You've got Internet also?

SP: Yes I do.

DP: And go on.

SP: Tim and I organized to meet. I contacted him on the Thursday after the sighting.

DP: The film was shot August 28th, so maybe within several days?

SP: Yeah, three days, it was three days.

DP: OK

SP: And then, I think Tim was pretty busy at the time, so we organized to meet on a Sunday. That following Sunday. That was about six days later. And, yeah, he was pretty rapt with what I captured

DP: You have been deluged by several newspapers and television programs and what not, what all happened there?

SP: Well, Ah

DP: Did it become too much intrusion in your life?

SP: Yeah, it really was. Like I told you before I'm self employed. And I take care of my children every second week so I'm pretty busy with the children and my own business. I found it, and I like to lead a quiet life, do my own thing. And I found it to be a bit of an invasion of my privacy. I cherish my freedom in my personal life. And the phone was just running hot

DP: So I take it your phone number is listed?

SP: Yeah, totally

DP: Has your phone number been published on the Internet?

SP: Probably. Yeah, I think it's there.

DP: Now I understand also from last evening's conversation with a colleague, that you have an answering machine but that you've turned it off

SP: Yeah, it's a light on my phone, and I turn it off and select who I want to talk to. I was quite disappointed in the response from Australian, particularly from Canberra. My first phone call came from San Diego and they were just so excited about this.

DP: San Diego, California?

SP: Yeah, San Diego, California.

DP: From a newspaper?

SP: Yeah, from a journalist. I don't know exactly where he came from. I tried to ring him straightaway, but mobile phone had a bar on it. Tim's been handling all that anyway. And now I got phone calls from Perth, and they were just absolutely incredible, really excited about the whole situation

DP: Did anyone ridicule the situation from the media?

SP: I think it was really disappointing locally as *Canberra Times* came in and had a look at the tape and apparently the lady just laughed at it and walked out. And I thought, well, if that's your attitude we got this incredible creature up here and you're going to do that, well. This is why I waited three days to determine what I was going to do with the tape, because I knew there was going to be skeptics. And I have a pretty high profile in my business in Canberra, and I thought what sort of ramifications is that going to have. And the following day the *Canberra Times* approached me for an interview and I thought, no, well you had your chance.

DP: So you shut down on the media?

SP: Yeah

DP: But nonetheless I understand that your videotape was shown in Brisbane, Australia, the full feature?

SP: Yeah, it was recorded at WIN, I did a TV. interview for WIN

DP: So you actually gave the television news people permission to show that videotape on TV?

SP: Well, Tim did. Once I showed it to Tim I said look you take care of this.

DP: But you retain all rights and ownership to the film?

SP: That is correct, yes. I have the original.

DP: Any you realize that the film has potentially unlimited mileage in terms of a cash cow?

SP: I don't know.

DP: The thing is it's the only videotape we have of a yowie in Australia.

SP: Is that right.

DP: There has never been, to my knowledge, a videotape of one of these things ever shot in Australia. There are alleged still pictures, but no videotape. You would be the first one.

SP: I didn't know that. But, what concerned me was like Tim and I discussed being approached by different television stations, and it was just too much arguing and bickering. They were trying to divide us and turn us against each other and get the tape for nothing, things like that. I thought, I don't need this, I really don't need this. And the other thing is, I started thinking, what happens if we go out there and we find this creature. We corner it. What are we going to do? Are we going to put a dart into it and then take it to some sort of laboratory and put it through tests? Where were we going with this? That's what concerned me also, because obviously its been living out here, I don't know what they're lifespan is, but its been living out here for a long time undisturbed. What was its future if we found it?

DP: Now let me ask a could of question. In your mind, could someone have been down there perpetrating a hoax on you, like a man in a costume? Could that have been conceivable?

SP: I don't think so.

DP: You don't.

SP: No, I don't think so. Like how could that happen? In that place, at that time.

DP: Nobody had any idea you would be here?

SP: No one. There are people that know I come out here and spend a bit of time walking.

DP: But you could have stopped anywhere?

SP: Yeah, could have stopped anywhere. But, I only stop for specific reasons. I have a pretty keen eye.

DP: So the likelihood of anyone stopping, perpetrating a hoax on you in this area, is almost laughable?

SP: It is, because, I came out here on a Monday and there is absolutely no traffic, like, as you've noticed during this interview there's cars going up and down here all the time. But, Monday, Monday evening, absolutely no one around

DP: So this is Sunday traffic when everyone is off from work. So this is expected today?

SP: Exactly

DP: But on a Monday, very little traffic?

SP: Yeah, absolutely, no traffic.

DP: So when you saw the subject down there in the gully you're forced into a position where you have no option to make a decision about the yowie. It's like you've seen it, you don't have an option to believe or not to believe, it's just like, there it is.

SP: Yeah, exactly. There's conclusive evidence on video that this thing does exist.

DP: And you saw it?

SP: I saw it with my naked eye and I've got it on tape.

DP: So now if you read about someone else having a yowie sighting in Australia you're not prepared to laugh at it yourself?

SP: No. I wouldn't laugh [at it].

DP: Because these people obviously are seeing something?

SP: Well, if they've got video evidence of it, what more could you require from someone.

DP: Is there anything in terms of my questioning of you and interrogation that you wish to add to compliment this interview that I have not sufficiently covered?

SP: I think, no not really. I think you've covered the interview pretty well. As I said before we came up here it's pretty straightforward, clear cut story.

DP: Are you surprised to see an American from the United States here on site investigating this situation.

SP: Yeah, I was surprised. I was pretty excited when I heard you were coming over here. Because, obviously it's an area you've been involved in for a long time and you've got you're Bigfoot over there and, I think, it's quite amazing that you've come out here taking the time to check this out.

DP: Oh, Absolutely. I was coming here for the Olympic Games and coincidentally this film, videotape, happened. And I said, you're damn well better believe I'm going to check it out and hopefully get the witness out here to see if he'd participate in doing some research on the situation.

SP: Well I appreciate that you've made this effort and I'll show you the live footage of it.

DP: Very good. I have no further questions, does anyone here present have any further questions.

TB: Two corrections there I think Dan. The Brindabella Mountains here are actually in the A.C.T. not New South Wales.

DP: A.C.T. is what?

TB: Is the Australian Capital Territory.

DP: Ok, I stand corrected. And the other.

TB: The film has been shown on television. It was shown on television news in Canberra. What happened, what people saw in Brisbane, was some stills from the film. Which was from my website, the footage itself wasn't shown in Brisbane.

DP: Ok, I stand corrected on that point too and I appreciate those comments. Any further questions of Mr. Piper?

DP: Tony Healy, do you have a question?

TH: I was just going to ask Steve if he wouldn't mind just indicating exactly where this was? When you saw it Steve and when you began filming?

SP: I got out of the car and I moved. I saw the creature from the vehicle, I stopped the car quickly. And walked around here to try and get, as you can see there are very few trees there, and I had the camera on and I moved around to the best vantage point. The sun was right behind me going through some black clouds.

DP: And this was about six p.m.?

SP: Yeah, about six p.m. daylight.

DP: Did you have a timer on the video camera? Sets the time or the date.

SP: This is a relatively new camera and I hadn't set that up. I'd just been practicing the operation of it.

DP: So, but, you can set that camera up for the time and the date stamp?

SP: You can, yes.

DP: But yours wasn't?

SP: Mine wasn't. It was a brand new camera. I've had two analog cameras, and this is my first digital. And, us Australians we don't like instructions we just want to get it out of the box, charge the battery and use it.

DP: Just like the Americans.

SP: Just like any male I think. It was funny because the analogs that I've bought in the past have already been preset and I expected the digital to be the same way. But, apparently that wasn't the case.

DP: OK, very good. I'm going to end the taped interview part and then we'll move on to the next phase of this investigation. So, end of taped interview. I thank you for your time Steve Piper

SP: Thank you for yours too.

DP: One more correction to be added by Tim the Yowie Man regarding this interview.

TB: Not sure if it's a correction, more a clarification. The way you seemed to react when Steve said he went down there and he stumbled and he was panning across, you seemed to get the impression that he was actually filming at that stage. I think he actually stopped filming up here. I can't be sure, but Steve might want to confirm that. From the film I saw he stopped filming up here, then he went down with his camera. But, he was panning the bush with his eyes not the camera, but you might want to check with Steve.

DP: Is that correct?

SP: Um, yeah, I think that's pretty much true. Yeah, I did scan the bush with my eyes and then I moved.

DP: When you moved down the gully you stopped filming?

SP: Yeah, when I got, probably half way between this site and the actual object, the subject.

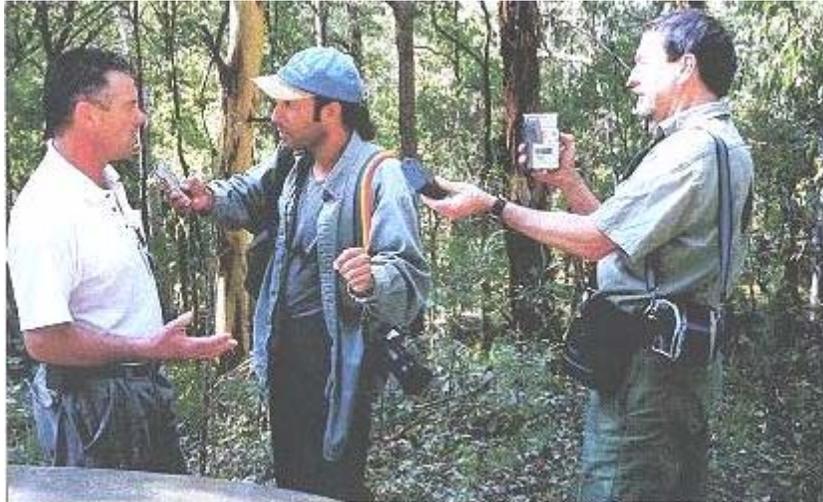
DP: Very good. End taped interview.

Daniel Perez is the editor of the *Bigfoot Times* and runs the *Center for Bigfoot Studies*. He has written one of the preeminent bibliographical listings in Hominology in *Big Footnotes: A Comprehensive Bibliography Concerning Bigfoot, the Abominable Snowmen and Related Beings* (D. Perez Publishing, Norwalk, 1988). His October 20, 1992 examination publication *Bigfoot at Bluff Creek* is an excellent short overview of the history and aftermath of the October 20, 1967 Patterson-Gimlin Film from Bluff Creek, California. Perez is currently working on a book surrounding the 1967 California film.

CRYPTO

Hominology Special Number II

Subscription costs for the *Bigfoot Times* are \$10.00. Payment can be sent to Daniel Perez at 10926 Milano Avenue, Norwalk, CA 90650-1638. Or E-mail or phone him at Perez@worldnet.att.net or (909) 509-2951.



Daniel Perez (center) interviewing Steve Piper (left) with Tony Healy (right) recording. Picture taken on September 24, 2000 by Paul Cropper at the location of the *Piper Film*.
Picture used by permission (© 2002, Paul Cropper)

late 1950s, I was living in New York City. An associate of mine told me one morning that he had seen a special on television the night before about a strange yeti-like creature living in California. Since I was the only person he knew that had spent much time in California he asked me if I had ever heard of it. At that time I was firmly convinced of the existence of the Yeti in Asia but had not yet heard mention of the names Sasquatch or Bigfoot. I assured him that any such thing was certainly impossible, but to his credit I didn't convince him. The special had impressed him enough to leave him with an objective open mind. I really can't defend the stand I took. In mitigation perhaps it's to my credit that I did think about what he was saying for a few minutes, and then told him that I believed that the one place in California where such creatures could best exist, if they did exist, would be in the far northwest corner of the State. He said that he thought that was the very area they were talking about.

Around 1960 I moved to the San Francisco Bay Area from New York. A year or two later I came across Sanderson's "*Abominable Snowmen*" book which really began my education in Cryptozoology. Thus I was more than ready for and receptive to the November 63 edition of the "*S.F. Territorial News*".

The article in the *Territorial News* was an account of a visit to Willow Creek for their Bigfoot Daze celebration by George Wamsley, publisher of the paper. The article included an account of a trip out along the Bluff Creek road to see Bigfoot tracks. It wasn't very long before I was at the newspaper's office on Fisherman's Wharf purchasing a "*Bigfoot Diary*" and meeting George Wamsley. It turned out that Betty Allen was George Wamsley's aunt and the person that had arranged his Bluff Creek outing. During our conversation that day I told him I was taking my family on vacation up the California coast and inquired about the possibility of viewing tracks. He encouraged me to contact his aunt and gave me her address in Willow Creek.

Up to that time I had hardly heard of Betty Allen. She is mentioned a couple of times in Sanderson's book but so casually her name did not stick in my memory. I certainly wasn't aware of the extent of her investigations and her other efforts that were bringing such widespread attention to Bluff Creek. She was about as unknown to me then as she seems to be to many of the Bigfoot investigators and authors of today.

I wrote to Betty. There was no reply for awhile. Then just a day or so before heading out a letter arrived. It was dated July 17, 1964 and said in part:

" I would be glad to meet with you and though the news out of the area of Bluff Creek is very sketchy this year, I know earlier the tracks were seen. It would be a very interesting trip for you to take at any rate and there is a fine camping spot at the Notice Creek bridge. Workmen are going and coming but with ordinary caution it is safe enough to drive. Loggers are very polite and careful in this area. I wish I had more recent news and more definite appearances this year but often I do not hear when they come in and the men are so busy they pay no attention."

A couple of days later I met Betty Allen at her home in Willow Creek. She looked very much like someone's favorite aunt, but I soon discovered there was a very capable level headed investigative reporter in this "favorite aunt image". I also found, as others have, that she was very hospitable and more than generous with advice and help. Early in our conversation I attempted to test her by casually bringing up another type crypto-creature

living in the Klamath area. She paused for a few moments, seeming to consider possible implications, and then quietly asked who I really was. Her quiet but matter-of-fact attitude clearly set out the parameters. I had to satisfy her with some answers as to how I knew some of the semi-secrets of her area before we could continue with Bigfoot.

Betty told me that at first she tried to discourage people from going to Bluff Creek, or anywhere else, to search for signs of Bigfoot. She was afraid they would find nothing and spread the word it was all a hoax. Some insisted on poking around anyway and in time she came to realize that those that went into the field to search often found. She began encouraging those that wanted to investigate.

She told me of three general areas that were good places to look for tracks. One was on Notice Creek. I forget if she mentioned the location of a second one, but the one she recommended to me was an area on Bluff Creek near Louse Camp. She didn't tell me where to look but she did mention things to look for besides tracks. She also told me exactly, to the tenth of a mile, the best place to get down from the road into the steep-sided creek.

Among the most interesting parts of my visit was hearing her relate much of the historical Bigfoot investigations and experiences. She talked a bit about searches for Bigfoot evidence not only in the area of Bluff Creek, but as she put it "*coming in from the other side*". Incidentally, it appears the term Bigfoot had been used in the Klamath area by non Indians for some time before the creature ever made the Eureka newspapers.

At the time of my first visit to Willow Creek, and for sometime previously, Betty was a string reporter for the Eureka newspaper gathering news and material from the areas near where she lived. The Yurok and Hoopa Indians had known for a very long time about the strange hairy man-like giants they called OhOhmah (my own spelling from verbal coaching of a Yurok friend). Incidentally, it is a Yurok Indian that probably should get credit for the quoted reaction when first informed about the white man's interest in Bigfoot by replying that it was interesting that the white man had finally gotten around to discovering this.

There are many accounts from loggers, female cooks at the logging camps, hunters, fishermen, ranchers, and other non-Indians in the area reporting sightings and tracks from long ago. I have seen and heard some of these accounts that go back at least as far as the early 1940s, and I have heard rumors of much earlier incidents. Betty told me about one very old Indian lady she took up to Bluff Creek to see the tracks. This lady carried the very old tattoos on her face that I understand were applied to young children of her tribe in the 1800s. The lady couldn't walk very far and then only with help. When she saw the tracks she excitedly exclaimed "*All my life I've heard about these things and now at last I finally get to see their tracks!*"

In the 1950s logging operations in Northern California were going full blast. The one best known to Bigfoot buffs is one that was located in the great "V" of the Klamath River where a new road was built paralleling little known Bluff Creek and stretching back more than 20 miles from the Klamath River. For much of the time that logging operations and road building were taking place near Bluff Creek and along Lonesome Ridge the workers camped out or lived in portable accommodations in the woods. They generally only went home on week ends leaving their woody campsites deserted. It didn't take long before strange large foot prints started appearing, especially where new road grading had taken place. Soon other incidents began to occur which have been previously mentioned in various Bigfoot records. Betty told me that the Contractor was loathed to have any word of these strange happenings reported to the outside world. Partly for this reason, and partly not to be accused of being crazy, the workers were

reluctant to speak of the strange events that were taking place. Some of the occurrences the workers found very alarming. At home on the weekends some of the workers would confide their uneasiness to their wives and, in time, some of these wives began to talk to Betty.

It is likely that Betty had heard about this Bigfoot creature prior to the time when these wives began to fear for their husband's safety. I do know that at some point Betty began her own investigation of whatever evidence she could uncover that might prove or disprove the existence of Bigfoot. Her efforts eventually convinced her that Bigfoot roamed her area and his visits were not isolated or just occasional.

The reports from the worker's wives, coupled with information she obtained by other means, enabled Betty to gather a considerable amount of data. One time she was having dinner in one of the Willow Creek restaurants when she overheard a man at the table behind her talking about huge footprints. He had found these tracks around his snow bound construction equipment out in the woods. He was telling how he had followed the tracks for several miles in the snow in the dead of winter before turning back because of a new storm threat. She told me that when she overheard this conversation she turned around and politely asked a question or two. This led to an evening's dinner where she spent about as much time conversing with the table behind her as with those at her own table. She said that on the restaurant wall near her table was a map of the Klamath area. This map was used during this conversation to indicate various locations. Some years later, while having dinner in one of the Willow Creek restaurants, I noticed a map on the wall above my table. In looking closely at it I notice a circle and several other pencil marks drawn in the upper Bluff Creek area. I wondered if these marks were added to that map one evening by a contractor and/or Betty Allen. I'm not sure that same restaurant is still there, but I do know the map has disappeared.

With some of the information she gathered Betty began a scrapbook. As the reports from logger's wives and others accumulated she began to try to interest her Editor, Andrew Genzoli, in her material. She wanted to do an article for the Eureka paper. For some time Mr. Genzoli expressed no interest in such an article. Finally, after repeated efforts on Betty's part, he stopped putting her off. Betty sent a small sample portion of her material. Then she waited for his response.

Some days later, Betty opened the Eureka paper to see an article Mr. Genzoli had written using some of the material Betty had supplied. His article featured an illustrated cartoon caricature, probably so that no one would accuse the newspaper of seriously believing the Bigfoot material. Betty was disappointed. When she talked with her editor by phone she learned that he fully expected hoots and ridicule to result from the article's appearance but decided to publish anyway. When letters from readers slowly began to arrive, Mr. Genzoli was surprised that instead of ridicule the writers told personal stories of Bigfoot experiences. Betty was surprised at the extent of the readership reaction.

Later Mr. Genzoli got in touch with Jerry Crew regarding the casts he had made and wrote a second article. It just might have been Betty Allen that brought Mr. Genzoli and Jerry Crew together as she was there helping Jerry Crew when he made his first cast. She said she came back the next day to the casting site with her own material and made a cast from the same series of tracks Jerry used. The article featuring Jerry Crew and his cast was the one picked up by the *Associated Press Wire Service* that resulted in changing the scope of Bigfoot investigations forever. Betty had not gotten to write her article, but

her efforts to collect, examine, and her attempts to publish had launched the modern Bigfoot era.

In Canada John Green and René Dahinden read about the Bigfoot in Northern California and first John and later René came to investigate. Tom Slick saw the reports and shifted his attention from the Yeti of Tibet to the Bigfoot of California.

Betty didn't seem to have great admiration for Tom Slick's Pacific Northwest Expedition. She didn't approve of hunting Bigfoot with guns, especially since so little was known about it. She was relieved when the Expedition members left without a Bigfoot specimen. It also may be that she declined to share her information with the Slick Expedition. If this is so, it may explain why members of that group have pretty much ignored her contributions to the study of Bigfoot in their writings.

In 1958 Ivan Sanderson became aware of reported Bigfoot activity in Northern California. In his book, *"Abominable Snowmen, Legend Come to Life"* Sanderson, on page 129, makes the following statement referring to when he heard about the California Bigfoot for the first time:

"The point I want to make is that this whole bit did sound quite absurd even to us, who became immune to such shocks years ago. It is all very well for abominable creatures to be pounding over snow-covered passes in Nepal and Tibet; . . . but a wild man with a 17-inch foot and a 50-inch stride tromping around California was then a little too much to ask even us to stomach, . . ."

In the forward to his *"Abominable Snowman"* book Mr. Sanderson also states *"Three years ago"* (his book was published in 1961) *"I dismissed all such evidence"* (ABSM) *"as either hoax or legend, . . ."* Of course that was before his trip to Willow Creek in 1959 and his meetings with Betty Allen. She said Sanderson stayed in a motel in Willow Creek for a week or two while she ran around lining up witness after witness

for him to interview. She opened her files to him. She offered to accompany him to Bluff Creek but he wasn't interested in viewing anything for himself, neither locations nor tracks. By the time Sanderson left, Betty had furnished him with enough material for a book on the Bigfoot of Northern California which she expected him to write. Instead he used only a small part of her material for a chapter or so in his *"Abominable Snowman"* book. She was disappointed once again.

It should be realized that the Bigfoot incidents at Bluff Creek in the 1950s and 60s were by no means unique. Similar happenings had been known in many places in and outside the United States. Sometimes the occurrences were, and still are, as frequent if not more so than at Bluff Creek. But thanks to Betty Allen's efforts, it was Bluff Creek that got the big play in the newspapers, thus attracting the attention of many investigators and researchers and eventually Patterson and Gimlin.

Betty lived very modestly when I knew her. She did not even have a car. She enjoyed going out into the field to investigate but to do this she had to get someone to take her as the trip from her home to the prime evidence areas was more than 50 miles over not the best of roads. Al Hodgson, who was later to be involved with the Patterson/Gimlin filming and who now is doing such a nice job of developing the Bigfoot Wing of the museum in Willow Creek, was one of those that accompanied her on trips up Bluff Creek.

Today Willow Creek seems to me to be about the same size as it was in the early 1960s. It is the southern gateway to the Bluff Creek area and is the place where *"The*

Bigfoot Scenic Highway", State Highway 96, starts and proceeds north towards the creek Betty so loved to visit. The Willow Creek Museum is well worth a visit as it houses Bob Timus' Bigfoot cast collection and other interesting material. It is a shame that Betty's material is not there as well.

Willow Creek was Betty's home town until the mid 1960s when she moved to Alaska. She wrote me sometime after the big Alaska earthquake telling me of information she had received from Ivan Sanderson regarding Bigfoot happenings on the Pacific Coast near where Alaska and Canada meet. I think the idea of searching out Bigfoot in Alaska appealed to her.

I was at the dedication of the Bigfoot Wing of the Willow Creek Museum in 1999. I had been to the museum once before and have visited it several times since. The staff of volunteers is very helpful and polite, but with the exception of Al Hodgson, none that I talked with seemed to have any idea who Betty Allen was. I think it would be nice if her name was on the outside of the museum in big letters. Maybe something like: "**The Betty Allen Bigfoot Museum and Research Center**". What do you think?

There is a copy of Betty Allen's small booklet "*Bigfoot Diary*" locked up in one of the museum's display cases. Outside of that she seems pretty much forgotten in her home town and most everywhere else.

Don Davis was involved casually as a witness, investigator, and researcher in the field of Cryptozoology since before Bernard Heuvelmans coined the term. The article appearing here is the first draft for a chapter of a book he was preparing about some of his more interesting Bigfoot experiences. Sadly, Don died in February 2002 and this article was his last work to see print.

Wild Men and Mountain Gorillas

A Historical Retrospective of 19th Century Sasquatchery Encounters as Recorded in North American Newspapers

By: Gary S. Mangiacopra and Dr. Dwight G. Smith (© 2002)

"In Spain there are 12 newspapers – in Portugal, 17 – in Switzerland, 362 – in Belgium, 62 – in Denmark, 80 – in Austria, 8 – in Russia and Poland, 84 – in Holland, 150 – in Great Britain, 274 – in Prussia, 288 – in other Germanic States, 305 – in Australia, 9 – in Africa, 12 – in Asia, 2 – and in America, 1138 – from which it will be seen that there are more than half as many newspapers published in America than there is in the whole world put together, and with not one fortieth of the population."

Number of Newspapers Published in the World, *Camden Mail* (New Jersey), 2 December 1835

"The rapid increase of the country may be estimated in some degree by the fact that the number of newspapers now published in the country is said to be rising fifteen hundred – double the amount actually wanted or properly supported."

Old Newspapers, *Camden Mail* (New Jersey), 14 September 1842

Newspapers and Sasquatchery: Rediscovering Neglected 19th Century Encounters

In the past four decades, the cryptozoological history of Sasquatchery from North America has been well documented and preserved. Since the year 1960, when the late zoologist Ivan Terrance Sanderson in his breakthrough articles on Bigfoot for the men's magazine *TRUE*, resulted in hundred of individuals across the country becoming actively involved in the zoological controversy. Many are still investigating current reports that are making newspaper columns of this continent. A smaller number of Bigfoot hunters are taking the much harder task of locating pre-mid 20th century accounts.

When North America had a lesser *Homo sapiens* population and the continent was still wilder and much unexplored, with an occasional sighting being claimed by explorers, prospectors and hunters. Such personal encounters with Bigfoot of nearly a century-and-a-half ago went, for the most part, unrecorded, or at best, written in one's personal journal. This, in turn, did not survive to the present day, or were relegated in some museum or historical society as to its contents.

America was fortunate and unique in the world, in the massive number of newspapers that were published in the 19th century. Though, the majority of these newspapers were small weeklies, with press runs of several hundred to a few thousand at best. It is through these columns that the precious and scarce local Bigfoot sightings became known locally, and in a few instances, were reprinted in other newspapers across America.

John Green¹, Canadian Sasquatch writer, in his massive 1978 tome on the topic *Sasquatch: The Apes Among Us*, presented a chapter on 19th century "wildmen" and "gorilla" accounts that were sent to him from other North American investigators. He marshaled evidence proving that Bigfoot reports from that century do exist, provided that one is willing to go through old newspapers.

To this database we have added some 50 different runs of newspapers for the past, ranging from the prestigious *Times* and *Herald* of New York to the *San Francisco Examiner*, to obscure weeklies in Pennsylvania. The work included scanning several thousand reels of microfilm that yielded a handful of accounts that can be credited as Bigfoot encounters. To give an indication of the scarcity of such reports, a ratio of 50 sea-serpent articles to one Wildman/gorilla article (50:1) was discovered among the newspaper columns.

It should be pointed out, that due to the harshness of life in America, and especially in the rural and remote regions of America, normal human beings did in fact revert to "feral humans". These "feral humans" were able to live off the land, though in mind and body they had degenerated. Such cases of "wildmen" are in truth just that, *Homo sapiens* that did become wildmen and such encounters did see the newspaper columns as reports of wild men. These examples are considered totally separate from the Bigfoot phenomenon.

The following forgotten accounts of "hairy wildmen" and "mountain gorillas" are presented in a chronological order as to year of the earliest account published within a

specific locale. The cases presented are usually brief, and at times may be lacking in more details than that which are given. More accounts still exist out there in all probability, lost among the forgotten newspapers that can give a better understanding of the 19th century “Sasquatchery” in North America.

The Great Monkey of Arkansas-Missouri

One of the earliest pre-Civil War accounts is from the columns of the prestigious *Scientific American*² for March of 1846. Briefly, it informs of a discovery of a “*monstrous wild man*” in the swamps about the Arkansas and Missouri line. Its track measured 22 inches, with toes “*as long as a common man’s fingers.*”

The Gorilla “What is It?” of Missouri-Kansas

John Green¹ acknowledged the following case in his book, of a letter to a St. Louis paper from Crawford County dated 15 August 1869. This same letter was reprinted three weeks later in the September issue of the *San Francisco Examiner*³. Arcadia Valley in Crawford County, Kansas was having visitations of a “wild man” or a “gorilla” or a “What-Is-It?”. It was seen at different times by almost every valley inhabitant and even in adjoining Missouri counties, but apparently made the Arcadia Valley its home. The wild man occasionally approached settler’s cabins, inducing terror in women and children when their men folk were out in the fields working. In one instance it approached old timer William Armsworthy, but was driven away with clubs.

Due to its near resemblance to human form, men were unwilling to shoot at it. It was described as possessing a stooping gait with very long arms, with immense hands or “claws” and a hairy face. Those who saw it describe it as having “*ferocious expressions of countenance*” and generally it walked on its hind legs, but sometimes on all fours. “*The head is as cowardly as it is ugly.*”

Settlers nick-named it “Old Sheff” and fences were torn down, allowing stock to range in the corn fields. Speculation ran that “Old Sheff” was tearing them down rather than climb over them. Settlers reported hearing its “*curses loud and deep.*”

Local settlers differed in their opinions as to whether “Old Skeff” was human or a gorilla that had escaped from an itinerant circus. Sixty citizens hunted “Old Skeff”, but it escaped and was not seen for several days.

The Wild Boy of Iowa

In September, 1869, residents of East Davenport and Gilbert reported a prowling “*wild boy*” about the woods of Judge Grant’s farm and on the river bank and island. A week prior, a returning hunter saw what he at first thought was some wild animal crouching by the river bank, it plunged in and emerged with a fish that was devoured ravenously. Getting closer, the hunter discovered that this animal was a boy, about 15 or 16 years of age, but entirely without clothes and covered with light sandy hair of a silky appearance. The face was “*revolting ugly and brutal in its appearance.*” As the hunter approached, the wild boy became alarmed and took to the water and swam to a neighboring island to hide in the brush. A close lookout was kept for its reappearance.⁴

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The Gorillas of California

In February of 1871, a Pennsylvania newspaper, the *Williamsport Sun-Gazette*⁵ reprinted a lengthy statement from the Californian *Antioch Ledger* about an old hunter who told of seeing a gorilla and its mate among the mountains at the head of Orestrimbe Creek and Crow Canyon. His lengthy letter detailed his sighting in 1870 and also includes notes about the prior history of “*California Gorillas*” of nearly two decades prior, circa 1850, at the time of the influx of gold hunters during the 1849 rush.

“I positively assure you that this gorilla or wild man whatever you choose to call it, is no myth. I know that it exists, and that there are at least two of them, having seen them both at once, not a year ago. Their existence has been reported at times for the past 20 years, and I have heard it said that, in early days an ourang-outang escaped from a ship on the Southern coast; but the creature I have seen is not that animal, and if it is, where did he get his mate? – import her, as the ‘Web-foots did their wives? Last autumn I was hunting in the mountains, about twenty miles south of here, and camped five or six days in one place, as I have done every season for the past fifteen years. Several times I returned to my camp after a hunt, and saw that the ashes and charred sticks from the fire place had been scattered about.

An old hunter notices such things, and soon gets curious to know the cause. Although my bedding and little stores were not disturbed that I could see. I was anxious to learn who or what it was that so regularly visited my camp, for clearly the half-burned sticks and cinders could not scatter themselves about. I saw no tracks near the camp as the hard ground covered with dry leaves, would show none. So I started on a circle round the place, and three hundred yards off, in deep sand, I struck the track of a man’s feet, as I supposed bare, and on immense size. Now I was curious sure, and resolved to

lay this bare-footed visitor. I accordingly took a position on a hill-side, some sixty or seventy yards from the fire, and securely hid in the brush, I waited and watched.

Two hours or more I sat there, and wondered if the owner of the bear feet would come again, and whether he imagined what an interest he had created on the inquiring mind, and, finally what possessed him to be prowling about there with no shoes on. The fire place was on my right and the spot where I saw the tracks was on my left hid by bushes. It was in this direction my attention was mostly directed, thinking the visitor would appear there, and, besides it was easier to sit and face that way. Suddenly I was startled by a shrill whistle, such as boys produce with two fingers under their tongue, and turning quickly, I ejaculated, “Great God” as I saw the object of my solicitude standing beside my fire, erect, and looking suspiciously around.

It was in the image of a man, but it could not have been human. I was never so benumbed with astonishment before. The creature, whatever it was, stood fully five feet high, and disproportionally broad and square at the shoulders, with arms of great length. The legs were very short and the body long. The head was small compared with the rest of the creature, and appeared to be set upon his shoulders without a neck. The whole was covered with dark brown and cinnamon-colored hair, quite long on some parts, and on the head standing in a shock and growing close to the eyes, like a Digger Indian’s.

As I looked, he threw his head back and whistled again, and then stooped and grasped a stick from the fire. This he swung round and round, until the fire on the end had gone out, when he repeated the maneuver. I was dumb almost and could only look.

Fifteen minutes I saw and watched him, as he whistled and scattered my fire about. I could easily put a bullet through his head, but why should I kill him? Having amused him, apparently all he desired, with my fire, he started to go, and having gone a short distance he returned and was joined by another – a female unmistakably – when they both returned and walked past me, when twenty yards of where I sat, and disappeared in the bush.

I could not have had a better opportunity for obscuring them, as they were unconscious of my presence. Their only object in visiting my camp seemed to be to amuse themselves with swinging lighted sticks around. I have told that story many times since then, and it has often raised an incredulous smile; but I have met no person who has seen the mysterious creatures, and a dozen who have come across their tracks at various places between here and Pacheco Pass.”

A Pennsylvanian “Wild Beast”

Towards September of 1874, it was confirmed again that this year, as in every year about this time that the village of Morgantown, situated on the confines of the counties of Lancaster, Berks and Chester was being visited by a “wild man.” Villagers described the wild beast as nearly seven feet in height and weighing over 250 pounds, almost covered with hair, walking generally on all fours, and giving unearthly yells and making all kinds of gestures. Its hands and feet are double the size of a typical man’s and present “*altogether a horrible appearance.*”

This hairy giant’s behavior was thought to approach the mountain cabins and carry off their pigs and sheep, disappearing into a nearby forest with a “*demonic laugh.*” A hunting posse sighted the wild beast, but the wild man yelled and jumped and disappeared quickly.⁶

An Oregonian Long-Lost “Hairy Man”

In December of 1885, much excitement attended the discovery of a “*hairy wild man*” in the mountains above Lebanon, Oregon. The hairy-man was found by a party of hunters, among whom was a Mr. Fitzgerald, while in the vicinity of the butte known as Bald Peter situated in the Cascades, several miles from any settlement. They saw a hairy-as-an-animal man, entirely destitute of clothing and eating raw deer flesh. They were able to approach within a few yards before the hairy man saw them and fled. This same creature had been seen two years prior by Issac Banty. It was assumed that this may have been John Mackentire who mysteriously disappeared four years prior while hunting in the mountains east of Albany. A party of seekers was being organized to search for this deranged hairy man.⁷

A Demon Ape of Mexico

A possible Sasquatch encounter that was firmly entangled among the myths of 1892 gold seekers among the Mexican Sierra Madre Mountains of Chihuabua told a strange tale of a “haunted mine.” This mine was claimed to be haunted by a “*huge demon ape*” with a hairy body and long powerful arms. Misshapen and with deep sunken eyes, it is alleged to be have been seen peering around a corner of the shaft just before it

wreaks its vengeance upon the mine diggers. It does not attack the miners, but causes all sorts of accidents to occur just before a fatality happens.⁸

The Monster of Montana

In early November of 1892, the Connecticut *New Haven Evening Register*⁹ reprinted an article from the *Anaconda Standard* entitled, “A Montana Monster” which related the following:

“Some of the old time hunters and Indian fighters who are still holding out in the city should endeavor to find a wild eyed individual who came in from the mountains this morning. Whether he discovered a new brand of whisky or whether it was the loneliness of this life in the mountains that caused him to see visions and hear sounds is not known, but, whatever the cause, he had told a story that knocks Joe Klaffki’s ghost story, attested to by Jack Brennan, completely in the shade. He said that over in the range of the Wyoming line he had seen evidence of the existence of a creature whose genus was unknown to him. He also claimed to have obtained a glimpse of the “varmit,” but always when he was unarmed, and as its appearance was such as not to invite a close inspection he had never sought to get near enough to it to see just what it was. He says the animal is covered with hair, but in form it is not unlike a man, a resemblance that is increased by the creature’s habit of rising on its haunches and walking on its hind legs after the manner of a gorilla. After having seen the animal the man said he could account for the existence of the torn and partly eaten carcasses of several large bears and also on one mountain sheep that he claimed to have found in the vicinity of where the unknown animal apparently makes his headquarters. The stranger says he will return to the mountain shortly and will pilot anybody who may desire to visit the locality to the exact spot where he last saw the monster.”

The Man-Beast of Indiana

Beginning sometime in 1895, farmers living near sailor, northwest of La Grange, Indiana, were aroused over the appearance in their woods of a strange human-like animal. On April 29th, farmers Adam Gardner and Ed Swinehart shot at a beast that “walked on its hind feet and had every appearance of a man, save the body was covered with hair.” Its height was that of an average man. Its behavior upon the farmers approach was to jump and start for the thick portion of the woods on its hind legs, but afterwards dropped on its hands and disappeared with “rabbit-like” bounds. Gardner’s shot may have hit the beast and it seemed lame. A searching party was organized to hunt for the mysterious animal.¹⁰

The Wild Man of Ohio

Another 1897 wild man report was cited a month later in May from West Union, Adam’s county seat, Ohio. The wild man was said to be again terrorizing the citizens of nearby Rome. On the morning of May 26th, Charles Lukins and Bob Forner were cutting timber a few miles from Rome. They struggled with a gorilla-like creature before driving it into the cliffs, the creature’s supposed retreat. The farmers described the gorilla as about six feet tall and covered by a mat of long, curly hair. Their descriptions agree with

the description previously given a number of times several weeks previous. Women and children were thoroughly frightened and a posse scoured the county in an effort to capture and kill the creature.¹¹

Wild Man of Oregon

This story appeared in the April 1901 edition of the small newspaper published in Cottage Grove, Oregon. At repeated intervals for the past ten years, miners and prospectors in the rugged Sixes mining district in Coos County, Oregon, near Myrtle Point, told of an erect walking wild man. As originally carried in the *Myrtle Point Enterprise*:¹²

“The appearance again of the “Wild Man” of the Sixes has thrown some of the miners into a state of excitement and fear. A report says the wild man has been seen three times since the 10th of last month. The first appearance occurred on “Thompson Flat,” Wm. Ward and a young man by the name of Burlison were sitting by the fire of their cabin one night when they heard something walking around the cabin which resembled a man walking and when it came to the corner of the cabin it took hold of the corner and gave the building a vigorous shake and kept a frightful noise all the time – the same that has so many times warned the venturesome miners of the approach of the hairy man and caused them to flee in abject fear. Mr. Ward walked to the cabin door and could see the monster plainly as it walked away, and took a shot at it with his rifle, but the bullet went wild of its mark. The last appearance of the animal was at the Harrison cabin only a few days ago. Mr. Ward was at the Harrison cabin this time and again figured in the excitement. About five o’clock in the morning the wild man gave the door of the cabin a vigorous shaking which arouses Ward and one of the Harrison boys who took their guns and started in to do the intruder. Ward fired at the man and he answered by sending a four pound rock at Ward’s head but his aim was a little too high. He then disappeared in the brush.

Many of the miners avow that the “wild man” is a reality. They have seen him and know whereof they speak. They say he is something after the fashion of a gorilla and unlike anything else either in appearance or action. He can outrun or jump anything else that has ever been known; and not only that but he can throw rocks with wonderful force and accuracy. He is about seven feet high, has broad hands and feet and his body is covered by a prolific growth of hair. In short he looks like the very devil.”

Conclusions

Newspaper accounts of Bigfoot encounters were scarce during the 19th century, but did reach the reading public of these localized regions. In many cases the accounts also included prior incidents of Bigfoot/wildmen, suggesting that the “Sasquatches” spent some time in the local neighborhood.

Plotted on a map (see insert) of the states of America, we can see the dispersal of sightings scattered across the continent in a somewhat random fashion. As shown below in the chronological time order of sightings and the states where such reports occurred, Sasquatch (a.k.a. mountain gorillas) encounters established this as a century-and-a-half zoological phenomenon that still persists into the 21st century. And with additional investigation into microfilm sources should reveal additional encounters.

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19th Century Bigfoot Sightings

Year	State	Area	Description
1846	Arkansas / Missouri	State Line	Monstrous Wildman – 22 Inch Tracks
Circa 1850	California		Gorilla
1869	Kansas	Crawford County	“Old Sheff”, Gorilla Like
1869	Iowa	East Davenport & Gilbert	Wild Boy – Covered With Hair
1870	California	Orestrimbe Creek & Crow Canyon	Gorilla and Mate
1874	Pennsylvania	Lancaster, Berks & Chester counties. Morgantown	Wildman 7 Feet Tall, Covered With Hair
1883	Oregon		Hairy Wildman
1885	Oregon	Cascades – Butte Bald Peter near Lebanon	Hairy Wildman
Circa 1891-1901	Oregon	Coos County	Hairy Man
1892	Mexico	Sierra Madre, Chihuabua	Huge Demon Ape
1895	Indiana	La Grange	Man-Like
1897	Indiana	La Grange	Man-Like
1897	Ohio	West Union	Gorilla-Like 6 Feet Tall
1901	Oregon	Coos County, Myrtle Point	Hair Wildman Seen 3 Times

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Some Thoughts on the Origin of Speech

By Dmitri Bayanov (© 2002)

The subject of the article is at the root of such problems as the origin and nature of man, homins and academic resistance to hominology. I intend to discuss only a limited number of aspects of this vast and profound theme, namely, those aspects with relevance to the present state of hominology.

The Second Signalling System

Speech can be defined as verbal communication through air vibration. Non-verbal communication through air vibration is *not* speech neither is verbal communication without air vibration (telepathy for example). Thus speech is an exclusively human faculty and function. Non-human speech makes as much sense as non-human poetry. Speech cannot be inarticulate. Inarticulate speech is as good as inarticulate eloquence. There is no speech without words and it is words that make speech articulate. Proper names for inarticulate vocalizations are mumbling, gabbling, babbling and gibbering.

Speech has evolved from non-verbal animal communication, termed by Ivan Pavlov the *first signalling system*, while speech he called the *second signalling system*.

The two systems have much in common, a fact stressed by me in *Current Anthropology* (December 1974, p. 455) as follows:

There are many points on which man's speech and the communication systems of animals coincide, but there are others on which they are as far apart as heaven and earth. By the communication means at their disposal animals can greet, warn, threaten, frighten, order, tease, invite, entice, deceive, ask for, beg, give consent, and show indifference, surprise, bewilderment, respect, contempt, contentment. A bee through her dance can indicate to her sisters the direction and distance to nectar-laden flowers, which the instructed bees don't fail to find. Thus both animals and humans do use symbols to influence their counterparts' behavior in their respective kingdoms. But what animals can't do, what is the sole prerogative of man, is to engage in a symbolic give-and-take which we happen to be performing right now and which is called discussion. Animals can 'argue' with paws and claws, but not with symbols.

The difference between the first signalling system and the second is not just a matter of degree, but of kind. The secret of speech is in the secrets of the word, its meaning, formation and combination. Isn't it wondrous that a mere alteration in the order of sounds turns "dog" into "god"?

Words have the capacity to evoke mental images. Saying "dog" or "cat", one evokes a corresponding mental image in the mind. The word "dog" has nothing canine, the word "cat" nothing feline, so most words are arbitrary sound symbols. But, it may not

have been always like that. If I say "bow-wows growl, meow-meows hiss", you probably understood what I mean. The linguistic term for sound-imitating words is "*onomatopoeic*" (the Greek for "name making").

Many words in various languages are onomatopoeic, for example in English the words hoot, zoom, buzz, whisper, whistle, bang, plop, rumble.. Such names as "mumbling", "gabbling" and "babbling" are also onomatopoeic. From ancient times to the present, scholars have shared the view that sound imitation was indispensable in the origin of language. Onomatopoeia is perhaps the "most fruitful mother of language." One of the most detailed works on the subject, that the author has come across, is by A.M. Gazov-Ginzberg, published by the Soviet Academy of Sciences in 1965, entitled *Is Language Imitative by Origin?*. The scholar comes to an affirmative conclusion.

There is a parallel between the development of spoken language and written language in the emergence of abstract and arbitrary symbols from the initially imitative (iconic) and non-arbitrary. As one reference encyclopedia says: "*Early Man drew rough sketches in order to convey his ideas to another. This method was succeeded in the course of time by a system of hieroglyphics.*" Hieroglyphics in turn gave rise to alphabetic writing, with its abstract and arbitrary signs and sounds in the form of letters. To be able to write, man had first to learn to draw. To be able to speak, he first had to be able to imitate sounds.

Now, let us note that of all mammals, presently recognized by science, man is the only one capable of sound imitation. Curiously enough, man shares this faculty, as well as bipedalism, not with primates, but with evolutionary distant birds. The lesson of the parrot is, first, that sound imitation is in the nature of biological things, and, second, the faculty is not necessarily a precursor of speech or eloquence.

Our primate ancestors acquired hands not in order to enable us to clutch a steering wheel or hold a mobile phone. And they became bipedal not in order to waltz or skate. So, is it not possible that they developed their vocal and sound imitative abilities in advance of speech and not for that purpose at all?

An infant prattles before talking or speaking. A pre-human primate must have mumbled and gabbled before turning human. Thus, the antiquity of speech, the temporal aspect of the problem is of special importance both for Hominology and anthropology.

Darwin's Thoughts about Language

According to Boris Porshnev, hominology manifests itself as “the third stage of the Darwinian revolution in science.” Therefore it is relevant to review Charles Darwin's thoughts on the subject of speech and its origins. The following quotes are from *The Descent of Man and Selection in Relation to Sex*. First published in 1874, this book, in Darwin's words has passed through “*the fiery ordeal*.” Darwin's main purpose was to substantiate man's evolutionary origin; as such he paid more attention to the characters that unite man with the apes and other animals than those characteristics that set him apart. Some of the terms used by Darwin are not valid today. Quotations are taken from the 1874 edition.

Chapter III. Comparison of the Mental Powers of Man and the Lower Animals

... *Language. – This faculty has justly been considered as one of the chief distinctions between man and the lower animals...*

The habitual use of articulate languages is, however, peculiar to man; but he uses, in common with the lower animals, inarticulate cries to express his meaning, aided by gestures and the movement of the muscles of the face. This especially holds good with the more simple and vivid feelings, which are but little connected with our higher intelligence. Our cries of pain, fear, surprise, anger, together with their appropriate actions, and the murmur of a mother to her beloved child, are more expressive than any words.

The lower animals differ from man solely in his almost infinitely larger power of associating together the most diversified sounds and ideas; and this obviously depends on the high development of his mental powers.

With respect to the origin of articulate language, after having read on the one side the highly interesting works of Mr. Hensleigh Wedgwood, the Rev. F. Farrar, and Prof. Schleicher, and the celebrated lecturers of Prof. Max Muller on the other side, I cannot doubt that language owes its origins to the imitation

and modification of various natural sounds, the voices of other animals, and man's own instinctive cries, aided by signs and gestures.

Since monkeys certainly understand much that is said to them by man and when wild, utter signal-cries of danger to their fellows; and since fowls give distinct warnings for danger on the ground, or in the sky from hawks (both, as well as a third cry, intelligible to dogs), may not some unusually wise ape-like animal have imitated the growl of a beast of prey, and thus told his fellow-monkeys the nature of the expected danger? This would have been a first step in the formation of a language.

A complex train of thought can no more be carried on without the aid of words, whether spoken or silent, than a long calculation without the use of figures or algebra. It appears, also, that even an ordinary train of thought almost requires, or is greatly facilitated by some form of language, for the dumb, deaf, and blind girl, Laura Bridgman, was observed to use her fingers whilst dreaming.

We have, also, seen that animals are able to reason to a certain extent, manifestly without the aid of language. The intimate connection between the brain, as it is now developed in us, and the faculty of speech, is well shown by those curious cases of brain-disease in which speech is specially affected, as when the power to remember substantives is lost, whilst other words can be correctly used or where substantives of a certain class, or all except the initial letters of a substantives and proper names are forgotten. From these few and imperfect remarks I conclude that the extremely complex and regular construction of many barbarous languages, is no proof that they owe their origin to a special act of creation. Nor, as we have seen, does the faculty of articulate speech in itself offer any insuperable objection to the belief that man has been developed from some lower form.

Darwin's Opposition

If in Darwin's opinion the faculty of speech offered no insuperable objection to the belief of man's origin from some lower form that was not the view of Darwin's staunch critic, St. George Mivart, author of *Genesis of Species* (1871), *Contemporary Evolution* (1876), *Man and Apes* (1877) and *The Origin of Human Reason* (1889).

In *The Origin of Human Reason*, St. Mivart took to task Darwin's follower, G.J. Romanes, author of *Mental Evolution in Man, Origin of Human Faculty* (1888). Romanes speculated that *Homo sapiens* must have been preceded by a form of speechless man, *Homo alalus*. He states, "I believe this most interesting creature probably lived for an inconceivably long time before his faculty of articulate sign-making had developed sufficiently..."

St. Mivart in his 1889 book, found fault as well with Darwin's well known hypothesis of "the spontaneous vocal imitation by a monkey of some other animals' voice as a sign to denote its presence." St. Mivart further states that he was more than ever confident "that between the intellect of man and the highest psychological power of any and every brute there is an essential difference of kind, also involving, of course, a difference of origin."

According to St. Mivart, there have been on Earth three major transformations of nature, these being: 1) *“the first introduction of life”*; 2) *“the first introduction of sensitivity... the mode in which a creature that did not possess the faculty of feeling, could have been endowed with that wonderful and unprecedented power...At least two branches of continuity have certainly occurred, and two novel natures(the living and the sensitive) essentially different in kind, have somehow come to be...”*; 3) *“Under these circumstances a third breach of continuity was possible and probable”*

St. Mivart argues that these branches of continuity could not have occurred naturally and speaks of *“the formation of a new creature, or the infusion of a new nature...a new nature infused into one which already existed.”* Explaining, *“the impossibility of the evolution of intellect from sense... It is always the same kind of fallacy which besets these speculations: sensitive phenomena are supposed to be divided and subdivided till they are imagined to be subdivided enough for the entrance of a grain of conceptual power into them. Such a grain having once been smuggled in unnoticed, there is then really no difficulty in seeing how it may augment till it attains the level of the intellect of a Scotus. But phenomena are not really to be explained by merely being subdivided or even pulverized. Of course, Mr. Romanes himself thus slips in intellect, without saying so, although not with any personal disingenuousness, but with an entirely innocent unconsciousness of what he is doing... Thus is intellect silently ‘slipped in’, and when once it has been so smuggled in unnoticed, it is, of course, easy enough to explain any subsequent progress by it.”*

“With a mind thus freed from the mists of imaginary prejudice, let the reader next consider the arguments in favour of a difference of kind between man and brute – the presence in the former and the absence in the latter of intellect, as manifested by language, and, above all, by language expressing moral judgments and asserting merit and demerit. We are strongly persuaded that he will then clearly see that language is the ‘rubicon of mind’.”

The Rubicon of Mind

Language, the “rubicon of mind”. Hear! Hear! It is from St. George Mivart that I first heard of language thus defined.

On the one side, Darwin, with *“natura non facit saltum”* (nature makes no leap), on the other, St. Mivart with *“breaks in nature,” “breaches of continuity,”* and the *“rubicon of mind.”* Who is right? Both are! For *“Touching on the problem of continuity in evolutionary and historical processes, we can say that Porshnev proceeded from the thesis that in evolution and history slow processes of quantitative change alternate with sudden and stormy processes of qualitative change – in other words, that there is no evolution without revolution.”* (*Current Anthropology*, December 1974, p. 456). The revolution that broke out with the origin of speech is known as The Human Revolution. The following are relevant thoughts by scientists, aside from Porshnev.

Stephen J. Gould:

Philosophies of change and progress formulating such laws as the 'transformation of quantity to quality' of the Hegelian dialectic: the addition of quantitative steps will lead eventually to a qualitative leap.
- *Ontogeny and Phylogeny*

Perhaps the most amazing thing of all is a general property of complex systems, our brains prominent among them – their capacity to translate merely quantitative changes in structure into wondrously different qualities of function.
- *The Panda's Thumb*

Ernst Mayr:

Progress is by trial and error. One organ may run far ahead, the others lag behind; periods of stagnation may alternate with periods of explosive advance.
– Accident or Design, The Paradox of Evolution, in *The Evolution of Living Organisms*

Transformation of quantity to quality is ubiquitous, from physics to chemistry to biology to sociology to cosmology. The melting of ice, the boiling of water are the most familiar examples. Quantitative changes in temperature lead to qualitative changes in the state of matter. Water can be boiled or non-boiled. It can't be half-boiled. Puberty is an example from biology. A growing organism can be either fertile, or infertile, it cannot be partially fertile. Puberty hence is the "rubicon of fertility."

St. Mivart and, independently, Porshnev took speech for the rubicon of mind, thus denying the possibility of "speechless man" – *Homo alalus* theorized by G.J. Romanes, a species of man with "inarticulate speech" is impossible either. This view implies that speech emerged in evolution fully grown-up, like Athena born from the head of Zeus.. The difference between St. Mivart and Porshnev, however, is that the latter was a firm Darwinist and evolutionist whilst the former believed that the power of speech was "infused" into our ancestors by "the great Author of nature."

The question arises: Quantitative changes in *what* have resulted in the qualitatively unprecedented faculty and function called "speech"? Essentially in two biologically interconnected structures, the vocal system and the nervous system, especially the brain.

The vocal capacity that humans possess has been evolving gradually since the amphibious stage. Among primates, gibbons are very good singers, but apes and monkeys are not capable of imitating various sounds. Therefore this vocal ability must have developed at the hominid stage of evolution.

As for the nervous system and the brain, the latter's growth in size and complexity along the evolutionary way leading to man is well known and called "encephalization" (from the Greek for brain, "encephalos"). At the hominid stage, the brain was growing ever more rapidly from the pongid size and eventually doubled the highest pongid quantity. At the same time, as we have concluded, the vocal system attained the ability of sound imitation.

Are there any imaginable reasons for these developments?

Proceeding from Porshnev's ideas, I wrote in 1974:

When the anthropoid ape found himself on the ground and in the savanna as a result of ecological changes in the Tertiary period, he suffered a decrease in food supply from what he had enjoyed in the forest; hence his search for dietary substitutes. Because of his morphology, he could not consume grass the way herbivores do, nor could he feed on herbivores the way carnivores do. But he had the hands formed in the forest, and it didn't take him long to put this biological pr adaptation to good use. Abundant bones, especially skulls, of savanna-dwelling animals were like shells and nuts which the ape knew how to crush with stones. The only problem was to bring bones and stones together.

Thus bone carrying and crushing was the main factor of selection which made the anthropoid ape bipedal and marked the beginning of the Troglodytes as such. In this respect, Porshnev's theory closely coincides with Hewes's (1961) food-transport hypothesis, the only difference being that the former suggests scavenged bones as the objects carried by would-be bipedal primates, while the latter suggested scavenged meat. Writes Hewes (1961: 687): "Dubrul (1958:90) notes that upright posture is essentially a 'reduction of the repetition of structures serving the same function,' with the forelimbs becoming 'as it were, accessory mandibles rather than locomotor devices,' leading to a 'new mode of feeding and feeding niche.'"

Indeed, the Troglodyte's hands became mighty accessory mandibles, with ever replaceable teeth of stone, which could crush bones of such strength and in such numbers as were beyond the power of all other scavengers, including the hyenas. This bone-cracking, brain-and-marrow-eating stage in the evolution of the Troglodytidae, which we may call a stage of cerebro-and-myelophagia, must have lasted at least a couple of million years.

As a result of this million-year-long process, the ground-dwelling higher primates not only became bipedal, but also got the knack of using stones to provide for their livelihood. A million-year-long application of stones to skeletons taught the Troglodytes that stones were good not only for cracking bones, but also for cutting and mincing meat that remained on some bones they collected. They also learned in the process that only sharp stones, appearing as a by-product of bone smashing, are good for meat cutting. Thus, the next and most important phase in the process was their hunting for skeletal remains with ever more meat on the bones and eventually for the whole carcass, on one hand, and their systematic making of sharp stones, on the other. Such a reconstruction of events makes comprehensible how bipedal primates came to apply hard objects (stones) to soft material (meat), which otherwise seems to be a stroke of genius.

Another, and ultimately the most important, 'byproduct' of the process was the unusually swiftly growing brain of our bipedal scavengers. What were the causes of natural selection of the brainiest in this case? The answer is probably provided by realization that the Troglodyte had not one

but several rather demanding tasks on his mind during each feeding cycle: 1) to watch the herbivores, 2) to watch the carnivores, 3) to look for results of their interactions, 4) to be in the right place at the right time to find an adequate carrion supply, 5) to out-fox and out-maneuver carnivore enemies and competitors in getting away with it, and 6) to solve the problem of consumption with the ever present handicap of inadequate teeth through finding and later fashioning 'artificial teeth.'

Thus the Troglodytidae became the brainiest creatures on earth prior to H. sapiens. (Current Anthropology, December 1974, P. 453).

The Troglodytidae is the term applied by Boris Porshnev to all hominids except *Homo sapiens*, i.e. he meant “non-human hominids”, which I call “*homins*.”

I did not mention sound imitation then, but the phenomenon fits well into the picture already described. Hominids must have interacted with wildlife to a much higher degree than pongids usually do, and having a bigger and more developed brain, they must have started to imitate the sounds of other animals, just as Darwin assumed.

Looking for “Living Fossils”

What hominid crossed the “rubicon of mind”? All agree and none objects that *Homo sapiens* did. The difference between Porshnev and his countless opponents is his strong insistence that only *Homo sapiens* did the crossing, which actually turned a non-human biped into a human being. During the whole hominid stage (the “Troglodyte” stage) there was a step by step evolution by degree, culminating with a change in kind – the birthing of a talking animal, called man.

Porshnev’s opponents, on the other hand, believe that *Homo sapiens* was not the first talking animal, the faculty was also present to a lesser degree in *Homo neanderthalensis* and even *Homo erectus*. If they are right, there was no “rubicon crossing”, or the “rubicon” must have been as wide as the Gulf Stream, or there were several rubicons, which doesn’t seem plausible either.

Is there a way to find out the truth? Charles F. Hockett says:

A century ago there were still many corners of the world that had not been visited by European travelers. It was reasonable for the European scholar to suspect that beyond the farthest frontiers there might lurk half-men or man-apes who would be 'living fossils' attesting to the earlier stages of human evolution. The speech (or quasi-speech) of these men (or quasi-men) might then similarly attest to earlier stages in the evolution of language. The search was vain. Nowhere in the world has there been discovered a language that can validly and meaningfully be called 'primitive.' Edward Sapir wrote in 1921: 'There is no more striking general fact about language than its universality. One may argue as to whether a particular tribe engages in activities that are worthy of the name of religion or of art, but we know of no people that is not possessed of a fully developed language. The lowliest South African Bushman speaks in the form of a rich symbolic system that is in essence perfectly comparable to the speech of the cultivated Frenchman.

(The Origin of Speech, Scientific American, September 1960).

No, the search was not vain, at least at the time when Hockett published that article. As for a century earlier, the budding scholar who came closest to discovering the “living fossil” of a man-ape was none other than Charles Darwin. In Chapter X of *A Naturalist's Voyage Round the World*, he mentions a story by a Fuegian, named York Minster, educated in England and serving as a guide and interpreter during the expedition's visit to Tierra del Fuego.

In a wild and excited manner he also related that his brother, one day whilst returning to pick up some dead birds which he had left on the coast, observed some feathers blown by the wind. His brother said (York imitating his manner), 'What that?' and crawling onwards, he peeped over the cliff, and saw 'wild man' picking his birds; he crawled a little nearer, and then hurled down a great stone and killed him... What the 'bad wild men' were has always appeared to me most mysterious; from what York said, when he found the place like the form of a hare, where a single man had slept the night before, I should have thought that they were thieves who had been driven from their tribes, but other obscure speeches made me doubt this; I have sometimes imagined that the most probable explanation was that they were insane.

A 19th century classic of Russian literature, novelist Ivan Turgenev, also took a mysterious gorilla-like creature for an insane human. The creature accosted him in the river and nearly made him drown. Today we know better. As for Tierra del Fuego, Charles Darwin is not alone in reporting the presence of “wild men” in that remote corner of the world. Without any reference to him, bipedal Fuegian “apes”, locally called “Yoshil”, are reported in the 20th century by Dr. Manuel J. Molina, Professor en la Universidad San Juan Bosco de Comodoro Rivadavia, in his article “El Yoshil o Mono Fueguino” (*Karukinka*, 1971).

Commenting on Darwin's information, I wrote in 1984:

I am much inclined to think that the creatures described as 'wild men' by the savages of Tierra del Fuego were not Homo sapiens but Troglodytes recent ubiquitous. Realizing that Darwin himself may have been close to a live object of our long and torturous research, undertaken in the light of his great and revolutionary theory, I can't help feeling sort of elation mixed with wonder. It is intriguing to conjecture what course anthropology might have taken had Darwin happened to see the 'bad wild man' whose sleeping place he was shown.

(In *The Sasquatch and Other Unknown Hominoids*, edited by Vladimir Markotic and Grover Krantz)

Now, we have information on “wild men” that preceded Darwin not by centuries, but millennia. It has two main aspects and is reaching us in two main currents; mythological (demonological, folkloristic) and realistic (natural historical). The first is predominant and ubiquitous (beginning with the Babylonian mythology, the Bible, etc.),

the second is sporadic and surreptitious for the following reasons. In a pre-Darwinian world the naturalistic and biological views on the living non-human hominids could not seriously resist and challenge religious and demonological views and explanations.

Examples of natural science views on the subject are given in the descriptions of the wild, “earthborn”, woodland men (troglodytes, i.e. cavemen) by ancient Greek naturalists and the Roman philosopher Titus Lucretious Carus (1st century B.C.); description of the *nasnas* by the 12th century Persian scholar Nizami al-Arudi (“*This, after mankind, is the highest of animals, in as much as in several respects it resembles man; first in its erect stature, secondly in the breadth of its nails, and thirdly in the hair on its head.*”); mention in *De Animalibus* by Albertus Magnus (1193-1280) of two (male and female) forest-dwelling hairy “monsters” captured in Saxony. But, the most salient fact is the Linnaean classification of primates in which *Homo troglodytes* plays a crucial part.

Carl Linnaeus

A cardinal question of human life is how to class man. If, “when the saints go marching in,” humans want “to build a city where all people can march in,” they have to understand human nature, the nature of those who will build the city and those who will march in to live there. The City of God, is God’s business, the City of Man is Man’s business. Therefore self-knowledge is indispensable. That was clear to the ancient Greeks, with their motto of “Know thyself,” but apparently not to Marx and Lenin. The grandiose worldwide experiment in realizing their ideas floundered and flopped, as predicted, on account of human nature, or rather ignorance of it. That is why some Russian thinkers, such as Boris Porshnev, feel a keen interest in anthropology. And it was for this reason that I associated with him.

The point of departure for Porshnev was the Linnaean classification. This gives me reason and occasion to discuss Linnaeus and his contribution to our subject. Carl Linnaeus (1707-1778, originally named Karl von Linne) was as great a natural science celebrity in the 18th century as Charles Darwin was in the 19th. He established the

binominal system of designation of plants and animals. “*To him later naturalists owe the definition of genera and species and the uniform use of specific names. His style is a model of brevity and precision, with no possibility of ambiguous meaning.*” (reference encyclopedia entry) It was said at the time, “God created things. Linnaeus put them in order.”

And this is how Linnaeus is viewed by a foremost Soviet primatologist:

The first efforts in creating the modern basis of taxonomy in primatology are connected with the name of the great classifier of nature Carl Linnaeus. The son of his century, a sincere religious man, fearful of collisions with the official dogmas, Linnaeus, as a primatologist, stepped none the less far beyond the limits of his time. In primatology he is immortalized as one of the most progressive and major builders of this science. It was Linnaeus who in a century, still risky for ‘free thinkers,’ courageously united man and ape in one zoological order, and named this order Primates, the term hitherto used by the Church.

(Eman Friedman, 1979, *Primaty*, in Russian, Bayanov’s translation).

What is less known is that it was Linnaeus who introduced in science the central term of anthropology – *Homo sapiens*, and did so a century before the discovery and study of fossil hominids. And nobody wonders why man was given such an incongruous scientific name. What is also generally unknown, even among members of our “club”, is that Linnaeus stands out as the patriarch of hominology and cryptozoology, and that precisely because of his interests and pursuits in this sphere that he coined “*Homo sapiens*” and included man, along with monkeys, in the Primate order.

It was with awe that one day in 1966 I opened and copied relevant pages in Latin from the original 10th edition of Caroli Linnaei *Systema Naturae* (1758), in the library of the Moscow Zoological Museum. This edition launched the Linnaean nomenclature. One of its salient features is that it presents *two* living species of man: *Homo sapiens* (Man the Wise) and *Homo troglodytes* (caveman). The first is described as “diurnus, varians cultura, loco”, the second as “nocturnus” and “sylvestris.” *Homo sapiens* is subdivided into races, and includes *Homo ferus*, which designated, in the opinion of Linnaeus, *Homo sapiens* gone wild (children captured and reared by animals), but actually embraced cases, as it is apparent now, of real “wild men” (i.e. non-human hominids) reported at the time in Europe. Right after the term *Homo sapiens* Linnaeus put in the words to address mankind, “Nosce te ipsum” (know thyself).

As for *Homo troglodytes*, and *Homo ferus*, Linnaeus made no secret of the fact that these terms and categories were established on the basis of circumstantial evidence supplied by the ancient and modern authors and travelers. It was his interest in and use of anecdotal evidence, presented in his most serious scientific work, that makes Linnaeus a perfect hominologist and cryptozoologist and our eminent colleague in the 18th century.

Homo ferus and *Homo troglodytes* evidently filled in for Linnaeus the gap between ape and man and prompted him to establish a single order of primates. On the one hand, there were *Homo sapiens* children; reared by animals and turned into beasts, on the other hand, stood *Homo troglodytes* that seemed to be more manlike than apelike, especially on account of bipedalism and the dental system devoid of diastemata, the characteristic of apes and monkeys (his information included this important detail). So

there is no doubt that man owes his underserved name of *Homo sapiens* to the presence of non-sapient *Homo troglodytes* in the Linnaean classification.

Still his information on the subject was so patchy, fragmentary and contradictory that the great classifier, with his passion for order and exactness, must have been tormented by the lack of precise knowledge in the matter. This is seen from the dissertation *Anthropomorpha* (1760) which he dictated to his St. Petersburg student Christian Hoppius, saying in part the following:

Is it not amazing that man, endowed by nature with curiosity, has left the Troglodytes in the dark and did not want to investigate the creatures that resemble him to such a high degree? A lot of mortals spend their days in feasts and banquets, and all they care for is how to prosper by honest and dishonest means. No better is the behavior of most navigators who sail to the Indies and who alone happen to see the troglodytes. Driven by greed, they despise the tasks of natural science, such as investigation of the way of life of troglodytes. Just imagine what wondrous objects of diversion for a monarch in his palace such animals could be, for one would never tire of marveling at

them. Or is it really difficult for a monarch to get such animals, knowing that people vie with each other to fulfill his orders? And it would be of no small benefit for a philosopher to spend several days in the company of such an animal in order to investigate how much superior human reason is and thus discover the difference between those endowed with speech and those devoid of it. And should I mention what light could be shed for natural science from a detailed description of these animals. As for me, I remain in doubt what specific characteristic distinguishes the Troglodyte from man within the scope of natural history.

(Bayanov's translation from a Russian translation from the Latin,
published in St. Petersburg in 1777.

The fervent call of the great naturalist fell on deaf ears. Not only that but his whole classification of primates, along with the latter term, was condemned and done away with by the scientific establishment of the century whose creationist faith revolted against Linnaeus's innovation. The job was done by Johann Blumenbach (1752-1840) who in his *Manual of Natural History* (1775) established the order *Bimanus* for man and the order *Quadrumanus* for apes and monkeys. As for *Homo troglodytes*, Blumenbach discarded the species altogether as “*an unintelligible mixture of pathological cases and the orangutan.*” He moved the term “troglodytes” to *Simia* and established “*Simia troglodytes* or Chimpansi”, which implied that chimps were cave-dwellers.

According to S.J. Gould, “*Historical changes in classification are the fossilized indicators of conceptual revolutions.*” Blumenbach's monumental change in the Linnaean classification was then a conceptual counter-revolution, which lasted nearly a hundred years, until resisted and reversed by Darwin's “bulldog”, Thomas Huxley (1825-1895), who with *Man's Place in Nature* (1863) restored the single order Primates, as well as the term itself. But, *Homo troglodytes* stayed in limbo for another hundred years, until resurrected and vindicated by Boris Porshnev (1905-1972), who proclaimed yet another conceptual revolution.

The struggle for primates is little known in the West today, as I conclude from the fact, among others, that encyclopedias are usually silent about the fundamental role of Linnaeus in primatology, and present him just as “a botanist,” not a philosopher and great naturalist. And, as to the struggle for troglodytes and its Linnaean connection, it's a complete secret for the scientific community. Says a modern specialist:

Besides Homo sapiens, with various subspecies, he [Linnaeus] used the name Homo troglodytes, with a description based upon confused travelers' accounts, for a non-existent type of man, and this name was soon dropped. (Dobzhansky states /1962:162/ that Linnaeus included the anthropoid apes in the genus Homo, but a look at the original publication shows that the description of Homo troglodytes was not intended for any ape).

(Anna K. Winner, Taxonomic Nomenclature in Paleoanthropology,
Current Anthropology, April 1964)

A hominid fossil in the hand is worth two homins in the bush

Let us imagine that living apes and monkeys are unknown to science with only their fossils known. Then one day information starts coming in of sightings, of footprints, of a documentary film, testifying to the existence of live creatures corresponding to reconstructions from the primate fossils known to paleontologists. “Rubbish!” say the paleontologists. “We have the fossils. This means apes and monkeys are extinct. All ‘evidence’ submitted by monkey fans is nothing but hoaxes and misidentifications.”

Replace apes and monkeys by hominids, and paleontologists by paleoanthropologists, and you have the unbelievable, yet real situation in primatology and anthropology today. Historians of science will doubtlessly dwell at length on how and why science was first blindly fixed on the fossils of hominids and ignored the ever present signals about living creatures. A proverb comes to mind, “A bird in the hand is worth two in the bush,” or paraphrased for the occasion, “A hominid fossil in the hand is worth two homins in the bush.”

On a more serious note, it can be said that science looked not where it had lost *Homo troglodytes*, but where light was. The troglodyte was lost in the mind and on the ground, while light had begun to be shed on paleontological digs in the ground. Thus paleoanthropology was born, and the science of anthropogenesis (origin of man) swerved to digs in the ground rather than to long and difficult searches on the ground. And the longer paleoanthropologists continued their fixation on the fossils, the more they were liable to go wrong in interpreting them. Their very thinking became sort of fossilized.

Explaining Boris Porshnev’s views on this score, I wrote in 1974 the following:

How could science possibly go awry in interpreting facts of paleoanthropology? First of all, by uncritically using the ready-made, unscientific, pre-Darwinian, intuitive concept of man in the study of fossil material. When skeletal remains were found that looked more manlike than apelike, scholars, without much further thought, started labeling them ‘man.’

Thus such terms as Java man, Peking man, and Neanderthal man came into usage. Using a familiar name for an unknown thing, one inevitably imagines that unknown entity in terms of the makeup of the familiar one of the same name. In other words, images of ourselves were projected into the unfathomed past, and once placed there they began to be treated as facts of prehistory.

Another possible cause of misinterpretation in paleoanthropology is the fact that this science is manned by osteologists, who know everything about skulls and very little about their content, while it is the latter and not the former that have anything to do with the life of all brainy creatures.

*A third cause is the fact that modern evolutionary anthropology was born in Western Europe, and the closest living animal relatives of man known to the European scientists were representatives of the Pongidae. The evolutionist’s thoughts could have taken a somewhat different direction had he set his eyes on a *Troglodytes recens*.*

(Current Anthropology, December 1974, P. 452).

According to G.J. Romanes, *Homo sapiens* was preceded by *Homo alalus* that “probably lived for an inconceivably long time.” However, Porshnev maintained that *Homo* cannot be “alalus” (speechless), but he fully approved of the German Darwinist Ernst Haeckel’s idea of *Pithecanthropus alalus* (speechless apeman), proclaimed in 1868. Inspired by Haeckel, the Dutch physician Eugene Dubois went to Java and, after a considerable amount of excavation work, discovered in 1891 the hominid fossils which he named *Pithecanthropus erectus* (upright apeman). Note that “alalus” was dropped. As the fossil apeman, being upright, looked more manlike than apelike, it soon became known as “Java Man,” and served as the type specimen of *Homo erectus* (upright man). Has anyone heard of a species of non-upright man?

The doubly inappropriate term *Homo erectus* served to bury for a long time the term and question of “alalus,” so that today we hear Professor Philip Lieberman say that “speech and language must have already been present in *Homo erectus* and in *Neanderthals*.” (Lieberman, 2000, P. 141) As for Neanderthals, who could doubt the presence of speech in the hominid called Neanderthal man, or *Homo sapiens neanderthalensis*? I can name at least three scientists who could -- Boris Porshnev, Grover Krantz and Ian Tattersall.

Ian Tattersall wrote in his book *Becoming Human* that:

Neanderthals, for examples, had brains as large as ours, and I shall argue later that they probably did not have language... in any event, if we combine this with the absence of any substantive archaeological evidence of symbolic behavior, it seems reasonable to conclude that the Neanderthals did not communicate as we do. (Tattersall, 1998, Pg. 74, 172)

Grover Krantz noted “...the lack of full speech capability in Neandertals...” and added, “Of course we will never hear the vocal utterances of Neandertals, but neither will we ever see a pterodactyl fly.” (Sapienization and Speech, *Current Anthropology*, June 1976, P. 317)

Boris Porshnev, on the contrary, believed that sooner or later scientists shall hear the vocal utterances of Neanderthals, as he took *Homo troglodytes* for the relics of Neanderthals.

Defending my teacher’s concepts:

*In Porshnev’s opinion Neanderthal’s muteness accounts for his disappearance from the toolworking records only; he never disappeared from life itself. If Porshnev is right, we should still have a chance to examine the neuroanatomical structures for speech (or lack of it) in Neanderthals **in vivo**.”* Later in 1976 I continued, “Neanderthal fossils (or at least fossils that look Neanderthal) in Europe are known from prehistoric and historic times. The causes of Neanderthal disappearance are unknown. Europe in historic times is known to have been the habitat of hominoids that looked Neanderthal. Ergo, these hominoids **are** Neanderthals. (In *Current Anthropology*, June 1976, P. 317)

Bernard Heuvelmans, in his book *L'homme de Neanderthal est toujours vivant* (written with Boris Porshnev), reproduced 16 photographs of Neanderthal heads, reconstructed by paleoanthropologists from fossil skulls. All the heads appeared quite different, in keeping with the specialists' personal tastes and preferences. It never occurred to the paleoanthropologists to consult the pictures and sculptures of "wildmen," performed by ancient and medieval artists who worked not from fossils, but occasionally from life itself, i.e. living Neanderthal relics.

Why have anthropologists overlooked this anthropological treasure-trove? Simply because they have a wrong image of Neanderthals and never equaled them with "wildmen." A fair image of the latter is given by Richard Bernheimer in his *Wild Men in the Middle Ages* and reads as:

About the wild man's habitat and manner of life, medieval authorities are articulate and communicative. It was agreed that he shunned human contact, settling, if possible, in the most remote and inaccessible parts of the forest, and making his bed in crevices, caves, or the deep shadow of overhanging branches. In this remote and lonely sylvan home he eked out a living without benefit of metallurgy or even the simplest agricultural lore, reduced to the plain fare of berries and acorns or the raw flesh of animals.

That is a fair image of "wildmen," i.e. homins, not only in Europe, but around the world. Does it mean they are all relic Neanderthals? Not necessarily or even likely. It only means that they are all relics of the pre-sapiens stage of hominid evolution. According to Grover Krantz in *Sapientization and Speech*, Neanderthals had more common traits with *Homo erectus* than with *Homo sapiens*, so that they "could all be classed with *erectus*."

I therefore conclude that homins in Eurasia, Australia, and the Americas are relics of the *Homo erectus* – Neanderthal stage of evolution.

Historical and Modern Data

Now let us examine more closely the historical and modern data on the homins, especially their ability in regards to speech, which is the particular concern of this paper.

According to Pliny the Elder, in *Natural History* "the Satyrs have nothing of ordinary humanity about them except human shape." Plutarch mentions a satyr being captured by soldiers of the Roman general Sulla (old spelling Sylla):

In this place [in Albania], we are told, a satyr was taken asleep, exactly such as statuaries and painters represent to us. He was brought to Sylla, and interrogated in many languages who he was; but he uttered nothing intelligible; his accent being harsh and inarticulate, something between the neighing of a horse and the bleating of a goat. Sylla was shocked with his appearance and ordered him to be taken out of his presence.
(Plutarch, 1792, Pg. 349)

In the Middle Ages, according to Richard Bernheimer, a wild man:

...described as tailless and hairy but bald, is supposed to have been caught in 1161 in the sea near Orford on the English coast, and to have been dumped back again, when it turned out that nobody could make him talk.

*Several authors inform us that the wild man did not enjoy the benefit of human speech... Orson, the wild man, and Shakespeare's Caliban are both originally afflicted with aphasia. And Spenser relates of his wild man that ... other language had he none, nor speech,
But a soft murmurs and confused sound
Of senseless words, which nature did him teach
T' expresse his passions, which his reason did impeach.*

His wild man is thus reduced to showing 'faire semblance...by signes, by looks, and all his other gests.'

This intellectual deficiency is paralleled and aggravated by a spiritual one. For the wild man is devoid – perhaps incapable - of any knowledge of God, and thus suffers from a defect which a religious age could not but regard as a decisive obstacle against brotherhood with civilized man. He could not even be looked upon as an infidel... The wild man did not worship idolatrously because he did not worship at all.

Medieval writers are fond of the story which tells how hunters, venturing farther than usual into unknown parts of the forest, would chance upon the wild man's den and stir him up; and how, astounded at the human semblance of the beast, they would exert themselves to capture it, and would drag it to the local castle as a curiosity... The wild man's own reaction to the sudden encounter with his civilized counterpart varies according to type and temperament. While some wild men, like one humorously depicted in the fourteenth-century Psalter of Queen Mary, are seized with panic and attempt

to escape in headlong flight, others, like Orson, offer dogged resistance and are overcome only after a struggle in which they may defend themselves literally tooth and nail. But whether they be elusive or combative, the result of the encounter is the same: the wild man is dragged out of his habitat and brought to the castle, there confined, and immediately exposed to the efforts of his captors to return him to full-fledged human status. Only if all endeavor fails, and the hairy man remains morose and speechless in spite of blandishment or torture, can he hope to be released again.

Wild Men in the Middle Ages was published in 1952 by Harvard University Press, and its subtitle is *A Study in Art, Sentiment and Demonology*. Should I add that author Richard Bernheimer, along with corresponding scholars all over the world, takes the hairy hero of this monumental volume for a figment of the mind.

In contrast to Bernheimer and his peers, Albertus Magnus (1193-1280), a philosopher deeply interested in natural science, takes for a fact of life, in his work *De*

Animalibus, the recent capture in Saxony of two (male and female) “forest-dwelling hairy monsters much resembling human beings in shape.” The female died of blood poisoning caused by dog bites, while the male lived on in captivity and even “learned the use, albeit very imperfectly, of a few words.” That is the only reference known to me, and if correct very significant, to a homin that was able to learn and use a few words.

One of the most detailed and trustworthy accounts of a homin in captivity was published in Vienna in 1796 by Michael Wagner in his scholarly *Beitrag zur philosophischen Anthropologie*. It dealt with a hairy wildman of perfect Neanderthal anatomy, captured in Rumania and held in captivity in the city of Kronstadt (now Brasov) in the second half of the 18th century. His vocal performance is described as follows:

He was completely lacking in speech, even in the slightest articulation of sounds. The sounds which he uttered were ununderstandable murmuring, which he would give when his guard drove him ahead of him. This murmuring was increased to a howling when he saw woods or even a tree. He seemed to express the wish for his accustomed abode; for once when he was in my room from which a mountain could be seen, the sight of the trees caused him to howl wretchedly... As soon as he saw a woman, he broke out into violent cries of joy, and tried to express his awakened desires also through gestures... Chiefly he was in every respect like a child whose capacities had begun to develop, only with this difference that he was unable to speak and could not make any progress in that regard.

Going farther east, we reach the Caucasus, visited in the 10th century A.D. by the famous Arab traveler and historian Abul Hassan Ali Masudi, who in his historical narrative *Meadows of Gold and Mines of Gems* (translated from the Arabic by Aloys Sprenger) wrote of the Caucasian “forests and jungles which are inhabited by a sort of monkey having an erect stature and round face; they are exceedingly like men, but they are all covered with hair. Sometimes it happens that they are caught. They show very great intelligence and docility: but they are deprived of speech by which they could express themselves, although they understand what is spoken. But they express themselves by signs.”

In 1888 the Caucasus was traveled by Douglas William Freshfield, president of the English Alpine Club, who published his impressions in the book *The Explorations of the Caucasus*, writing in part:

I had for years been possessed by a strong desire to penetrate the ‘No Man’s Land’ west of Svanetia... All we heard in our travels had added to the mystery of the Great Forest. Russian officials gravely repeated strange tales of a race of wild men, who had no villages or language, but appeared naked and gibbering in the depths of the woods, who lived on berries and were without fire-arms.

In the second half of the 20th century, the Caucasus became the main area of fieldwork for Russian hominologists, the largest part undertaken by Marie-Jeanne Koffmann. Accounts of the local people who happened to observe the Caucasian homins and hear their vocalizations fully support the notion of the homins’ verbal deficiency. It is also confirmed by the Zana case, a “wild woman” held in captivity in the 19th century. According to witnesses, “she could not speak, over decades that she lived with people

Zana did not learn a single Abkhaz word; she only reacted to her name, carried out commands given by her master and was scared when he shouted at her.”

North of the Caucasus, in the central part of European Russia, a good example is the already mentioned case of the 19th century novelist Ivan Turgenev, who encountered, while hunting in the forest, “*the fearful human beast*,” “*like a female gorilla*.” The sounds she made are described as “*little cacklings of delight*”, “*growling*” and “*howling*.”

The foremost Russian lexicographer Vladimir Dal included in his dictionary a popular saying, “*Leshy nem, no golosist*” (*Leshy* is mute, but vociferous.) “*Leshy*” is derived from “*les*” (wood) and translates as “*wood-goblin*.” A poet called this saying “*a charming and eloquent contradiction*.” The poet was wrong, for there is no contradiction in the saying – *Leshy* is mute, being unable to speak, and he is vociferous, having a powerful voice.

Earlier I cited Charles Hockett, saying that the European scholar at one time suspected that beyond the farthest frontiers there might lurk half-men or man-apes who would be “*living fossils*” attesting to earlier stages of human evolution. “*The search was vain*,” concluded Hockett. Actually, to be successful the scholar had to go not beyond the farthest frontiers but to the nearest public library and a museum of ancient and medieval art to read in the former descriptions and see in the latter pictures and sculptures of “*living fossils*” attesting to earlier stages of human evolution. In addition, the European scholar had a choice of several places in Europe where he could meet and interview people who had seen “*half-men or half-apes*” and/or heard their vocalizations. The only reason the scholar did not do that was his being a stranger to the science of hominology.

Philip Lieberman states in *Human Language and Our Reptilian Brain* that , “*Real science relates phenomena that previously appeared to be unrelated and explains those relationships*.” (Lieberman 2000, p.167). Being real science, hominology relates the phenomena of paleoanthropology, history, ethnography, art, folkloristic and demonology that previously appeared to be unrelated, and comes to the conclusion, among others, that relics of Neanderthals, and moreover earlier hominids, are devoid of speech.

Grey Areas of Science

The picture real science presents is never neatly black and white; grey areas are always there, along with spots of different hues. In our case it means that the conclusion of the homins’ total speech deficiency is not without question marks.

Surprisingly, the first objection came from North America. Surprisingly, because the homins of that continent are believed by many to be descendants of *Gigantopithecus*, removed therefore a lot farther from *Homo sapiens* than relics of Neanderthals and *Homo erectus*. My old friend and colleague John Green, a foremost authority on the subject, wrote me in 1973 : “*Couldn’t you and I agree that the creatures in Russia are likely to be Neanderthal man and shouldn’t be shot, but the thing over here is a monstrous ape and a fit specimen for dissection*.” He also said that “*when live Sasquatches are caught they will end up in the zoo alongside the gorillas. Or maybe alongside the grizzly bears, since the apes are usually indoors and well heated*.”

And yet it was John Green who included in his voluminous book, *Sasquatch: The Apes Among Us*, the story of Albert Ostman which is in stark contradiction with Green's own views on the North American homins, called there bigfoot and sasquatch. Ostman claimed to have been kidnapped, in 1924, by a male sasquatch, brought to a secluded campsite in the mountains of British Columbia, where he spent a whole week with a sasquatch family before escaping and returning to civilization. There is nothing unusual about the abductions of humans by homins, this topic is well in place in hominology, but usually it is human females that are abducted by male homins. I know only one case (in Mongolia) of a man kidnapped by two female almases. In the Ostman case, a man was grabbed and carried by a male sasquatch, along with the hunting gun and other possessions with him. Why?

I have it from Rene Dahinden, who heard it from Ostman himself, that the old sasquatch kidnapped Ostman and brought him to his family as a future bridegroom for his young sasquatch daughter! No doubt, that does set sasquatches apart from bears and gorillas. Yet, it's a hardly credible supposition. Still, the question remains: why was Ostman seized by a male sasquatch and carried on his back for three hours over rugged terrain before being dumped in front of the "missus" and children in their mountain abode?

The answer is missing, and we wouldn't need it if we could dismiss the whole story as a wild yarn. The problem is we cannot. By "we" I mean, at least, John Green and myself. The late Rene Dahinden, a most skeptical and distrustful investigator, who, like Green, personally interviewed Albert Ostman, could not dismiss the story either. Ostman may have made wrong interpretations of what he experienced and drawn unjustified conclusions, but his testimony can't be discarded and has to be taken into account.

So, here are Ostman's own words bearing on the theme of this paper as extracted from John Green's voluminous work.

Finally he stopped and let me down... Then I heard chatter – some kind of talk I did not understand... It was still dark, I could not see what my captors looked like... They were standing around me, and continuously chattering... I asked, 'What you fellows want with me?' Only some more chatter... The old lady did not seem too pleased about what the old man dragged home. But the old man was waving his arms and telling them all

what he had in mind... I wanted to go out. But he stood there pushing towards me – and said something that sounded like 'Soka, soka'... He [the young fellow] tasted it, then went to the old man – he licked it with his tongue. They had a long chat... He picked it up and looked at it then he went to the old man and showed it to him. They had a long chatter. Then he came to me, pointed at the dipper then at his sister. I could see that he wanted one for her too... The young fellow pointed to the old man, said something that sounded like 'Ook'. I got the idea that the old man liked snuff, and the young fellow wanted a box for the old man.

To believe Ostman, the sasquatch communicated in a way no different from people speaking a foreign language. Could it be really so, or was it only his grossly exaggerated impression under conditions of the psychological stress he must have been experiencing at the time?

Arthur Buckley was not under any stress when he wrote about sasquatches as follows:

They communicate orally. On two separate occasions with colleagues, we have surprised a small group in their base camp – who upon a hurry retreat have resorted to a jargon that has the phonetics of a language when we got close to them. (Buckley 1981).

Finally, the famous Sierra vocalizations case, presenting the best tape-recorded sounds for the general public to hear and for scientific study. Warren Johnson, who with his brother Louis was the first to be involved in those events, wrote to Ivan Sanderson in 1971:

They (the creatures) seem to be able to communicate with each other in some manner as there seemed to be a pattern to their calls at times and they seemed to be able to let each other know each time we started out of the cabin...During the times they were present they would be extremely vociferous for several minutes and then just mill around for a short time and then start their tirade all over again... This time we discovered a new sound that they seem to use as some sort of signal. The sound is rather like the call of our mountain quail...

(Warren C. Johnson's *Our First Meeting with Bigfoot*)

Alan Berry, invited by Warren Johnson to witness the Sierra sasquatch events, heard the homins' vocalizations and made the best tape recordings in existence so far. In his book, co-authored with B. Ann Slate, entitled *Bigfoot*, he describes the sounds with the following words and phrases:

“weird snarling and snortings”, “screeches and cries”, “the things jabbered a lot”, “the snarls and growls”, “jowls shaking”, “lip-smacking and teeth-popping”, “the chest beating”, “spells and whining”, “a gibberish that came in spurts punctuated by snorts and occasional long, drawn out nasal snarl”, “some of it had the ring of monkey’s chatter”,

“some of it seemed almost articulate and human”, “nearly all of it was loud and raucous”, “the creature-things responded...sometimes with a snort or a high-speed burst of chatter”, “the creatures began whining like kids in a kitchen waiting to be fed”, “a vigorous and violent-sounding altercation between them ensued”, “Warren whistled to them, and was answered in whistles in an exchange that lasted several minutes”, “a deep, resonant, nasal voice mumbling incoherently”, “a series of sonorous, almost singsong, ‘umm-oh/oh-ahhs.’ It had a primitive texture. It was like a chant.”

Vocalizations thus described have no resemblance to the voices of people speaking a foreign tongue. Alan Berry has kindly provided me with his recordings, and I can confirm that his description of the sounds is accurate. I am confident that they are natural and do not belong to humans or any known animals. At the same time, I do not

believe the creatures emitting such beastly sounds are capable of verbal communication. And they reminded me of an account of almasti vocalizations, received by Marie-Jeanne Koffmann in the Caucasus in 1962 from a 65 year-old shepherd named Daniel Khakonov.

He told her that one evening, in October 1947, when he and his mates returned from the pasture to their cabin, they saw that the caldron with boiled meat was missing. They immediately realized it had been stolen by the almasti. The episode is recorded in Russian in *Information Materials No. 7* as follows:

They lived in an old dwelling, some 15 meters from our cabin. How many, don't know. A whole family, maybe 6 or 7. We heard their noises every evening. Horsing around, quarreling, playing. Very noisy crowd: screeching, howling, whining. They have no human language. Their talking is like drum beating: boom, boom, boom.

None of us entered that dwelling. I offered a ram to any one who would. Nobody volunteered. They would come to our cabin and take food left-overs. Once they brought home a steel pipe and, beating it, played the whole night with it, giving us no sleep. We were 5 men, armed with hunting guns, but nobody dared go and look at them.

We found the caldron in the morning, empty, of course, some place between their dwelling and the river.

Our dogs got used to them, they barked but did not bite them. But if an almasti is encircled by dogs he cries very loudly. (translated by Bayanov).

So much for “Neanderthal Man” in Russia and “a monstrous ape” in North America, as was suggested by John Green. It turns out that in vocalizations and behavior the two are very similar. Besides, we have an eyewitness account in Russia echoing Albert Ostman’s impressions of sasquatch vocalizations. It’s a story by Alexander Katayev who claims to have seen two human-like creatures one night in August 1974 in the Urals.

One was male, the other female, both covered all over with gray hair. The male was over two meters tall, the female shorter. He had very long and hefty arms, she had very big breasts and an outstanding belly indicating pregnancy...He said something to her, she answered and they began to eat from the box... They talked again and she laughed.” I asked Katayev to explain what he meant by saying that the creatures “talked,” and he wrote back: “The sounds they made were very strange, resembling those of humans but dumb humans: Kh-Kh-Kh, M-M-M, No-No. The female made both high and low sounds, and he too, but she also laughed like a girl, only with a metallic sound. They talked in turn. After saying something one would be silent for maybe a minute, then would speak again, waving the hands. The sound phrases were short.

(Bayanov 1996)

So what can we make, at this stage of research, of the vocal exchanges by homins? Do they exchange “notions” or “emotions”, or both? With the insufficient evidence so far, there can be no absolute certainty one way or another, of course, but my feeling is they have only a semblance of “talk” but no verbal communication, i.e. speech, as such. Let us recall Darwin’s words, indicating what we may have in common in this respect with our hairy cousins: Man “*uses, in common with the lower animals, inarticulate cries to express his meaning, aided by gestures and the movements of the muscles of the face. This specially holds good with the more simple and vivid feeling... Our cries of pain, fear, surprise, anger, together with their appropriate actions, and the murmur of a mother to her beloved child are more expressive than any words.*”

If homins have not crossed the “rubicon of mind,” there is little doubt they have come close to it, and some may even have stepped into it. This follows from evidence in different habitats (central Russia, the Caucasus, Tajikistan, China, North America) of their sound imitation ability, which is *condition sine qua non* in the origin of speech. In Russia, for example, the leshy is said to be able to imitate the voices of human males, females, and babies, he can neigh like a horse, squeal like a pig, bark like a dog, meow like a cat, and cry like a cock and hen. Sasquatches, according to Arthur Buckley, “*...are excellent mimics. In order to communicate and conceal their presence, they will at times employ the mimicking of other animals, birds and natural sounds. We have heard them bark like dogs and coyotes, whistle and pound rocks. I have even had them repeat my voice.*”

According to Warren Johnson, sasquatches used some sort of signal sound, “*rather like the call of our mountain quail.*” Let us also recall that the satyr brought to Sulla and interrogated in many languages, uttered “*something between the neighing of a horse and the bleating of a goat.*”

So, it is reasonable to conclude, first that the sound imitative ability in hominids had developed long before their linguistic ability, and not for that purpose. Second, there is little doubt that a homin’s brain can form the image of the animal whose cry is imitated, thus making a connection between object and sound, between sight and hearing, which is a necessary condition of speech and “a first step in the formation of a language”, as predicted by Darwin.

And not to forget that if not all then, at least some homins have been reported to be capable of utterances resembling words: “*confused sounds of senseless words, which nature did him teach t ‘ express his passions*” (Edmund Spenser); “*imperfect use of a few words*” (Albertus Magnus); “*Soka, soka*”, “*Ook*” (Albert Ostman). No matter how primitive these utterances may sound to the ear of *Homo sapiens*, no ape is capable of vocalizations resembling words.

Speaking of apes, let’s recall that young specimens reared by humans and taught sign language, become able to communicate with man at the level of two-year-old children. The question is: What level of communication and humanness will be reached by a young homin reared by humans and taught sign or sound language? I guess the specimen will acquire what Pavlov called the second signalling system, i.e. language *per se*, which is the hallmark of a human being. But then the “rubicon crossing” will be made in a man-induced, i.e. artificial and cultural, not natural evolutionary way.

Porshnev Paradigm

The ancients have left us the behest “Known thyself.” Linnaeus repeated it in the 18th century and made a major step in man’s self-study by uniting *Homo* with apes and monkeys in the Primate order. And he left to the future generations the task of discovering the difference between primate beings “endowed with speech and those devoid of it.”

We owe our next great advance in self-knowledge to Charles Darwin, who substantiated with a host of convincing arguments the idea of evolution and maintained that numerous common features in man and ape are due to their common evolutionary origin. Boris Porshnev called this the first stage of the Darwinian revolution in anthropogenesis. The second, according to him, was the discovery of man’s fossil ancestors. And he called the third stage of the Darwinian revolution the discovery in the 20th century of relics of hominids believed by him to be ancestors of *Homo sapiens*. So the latest advance in man’s self-knowledge is due to the philosopher and historian Boris Porshnev.

We are used to the terms “human” and “non-human” (e.g. “non-human primates”), but for these terms to be really meaningful we have to know the exact difference between human and non-human beings and the line of division between them in the process of evolution. Porshnev saw “*the main diagnostic distinction*” of human beings in “*the presence of those formations in the structure of the brain which make speech possible and the correlative features in the organs of speech and in the face.*” He convincingly argued that this condition was attained in evolution only by *Homo sapiens*. Thus only *Homo sapiens* is human, the rest of hominids are non-human. Humans without speech is nonsense, a contradiction in terms. In man’s phylogeny, speech emerges as a completely novel and ready-made ability, somewhat like fertility appears as a novel and ready-made function in ontogeny. All changes in the evolution of presapiens hominids were those of degree; the appearance of *Homo sapiens* was a change in kind. The Porshnev paradigm moves humans far away from the ape, but puts them cheek by jowl with wildlife because *Homo sapiens* is the first human on Earth, still retaining in body and mind a great deal of non-human features inherited from his very recent non-human ancestors.

The emergence of speech split our evolutionary past into history and prehistory. Even more, it signified the appearance of an absolutely novel world, not only distinct from the animal kingdom but in some ways opposite to it. The significance of this transformation is only comparable to that of the origin of life.

Proceeding from Porshnev’s ideas, we conclude that language is not only a means of human communication, but also of *reproduction*. Human bodies (“hardware”) are reproduced and multiplied by way of sexual relations; human minds (“software”) are reproduced and multiplied by way of linguistic interaction. In the first case, parental genes are reproduced in children; in the second, certain neural patterns and structures of parental brains are reproduced in the brains of children learning the mother tongue. In genetics, the result is achieved by way of molecular replication; in linguistics, through sound imitation (a kind of replication as well), and both processes, biological and psychological, are connected with the world of physics by the universal phenomenon I call *structural induction*. The latter is responsible for transference and transformation of

qualities, being distinct from *kinetic induction*, responsible for transference and transformation of motion. Thus, the throwing of a stone or launching of a missile is kinetic induction; a steel bar magnetized by a magnet is an example of structural induction. As for speech, structural induction is involved not only in its origin and reproduction, but also in every act of verbal communication.

Language is not only the main factor in the making of humans, both phylogenetically and ontogenetically, but also of nations, for every nation is determined, united and sustained by a national language. What's more, language is *sine qua non* of so-called globalization, turning mankind into a single whole, whatever the positive and negative sides of the process. In distinction from the animal systems of communication, human languages are translatable. The "bee language" cannot be translated in the "ant language," that is why globalization is not on the agenda of insects. If human languages were like that, international trade, science and technology, and the United Nations itself would be impossible. Thus, at the individual, national and global levels, language is the basis of human existence.

A Quantum Leap

The primatologist and paleoanthropologist John Napier will be long remembered for the following revelation in his 1973 book *Bigfoot*: *If any of the sasquatch footprints "is real then as scientists we have a lot to explain. Among other things we shall have to re-write the story of human evolution. We shall have to accept that Homo sapiens is not the one and only living product of the hominid line, and we shall have to admit that there are still major mysteries to be solved in a world we thought we knew so well."*

Sasquatch footprints are real, as well as homins themselves on all the continents, except Antarctica. But Napier was wrong in saying "*we* shall have to re-write the story of human evolution," implying paleoanthropologists. The task is dealt with by specialists of another discipline – hominology, while paleoanthropologists are following, as Porshnev said, the example of ostriches, hiding their heads in the sand. Even the most perspicacious, such as Ian Tattersall, who doubts the presence of speech in Neanderthals, does not dare draw the right conclusion from his views. According to him, language "*does appear to represent a quantum leap away from any other system of communication we can observe in the living world.*" (Tattersall 1998, p.68). A "quantum leap" means a

leap in kind, and yet Tattersall blithely uses the term "human" for all and any hominids, *before* and *after* the "quantum leap." By taking non-human hominids for humans, anthropologists and paleoanthropologists, followed by the rest of the scientific community, have monumentally failed to see the homins as a present day reality.

Shepherds, hunters, lumberjacks around the world know that hairy "wild men" are real and part of the wildlife – academics around the world don't know this. How can it be? Is the paradox real? Can the scientific establishment be so divorced from life? Yes, it can. A similar situation occurred in the 18th century, when the French Academy (the world's leading at the time) refused to recognize the reality of meteorites, because "stones can't fall from the sky." Hence all evidence to the contrary was taken for mythology and popular superstition.

Still, the difference between heavenly stones and earthly homins is not of degree, but of kind, and the consequences of one discovery and the other are incomparable. Cosmologists maintain the Universe came into being with a Big Bang. I am not a

cosmologist and don't know whether the claim is true, but, being a hominologist, I expect a Big Bang in science when it faces at last the truth of hominology.

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Dmitri Bayanov is a veteran of hominology. He has been researching the subject and has taken part in numerous searches for homins since the 1960's. He was a founding member of the *International Society of Cryptozoology* and has also acted as chairman of the Relic Hominoid Research Seminar at the Darwin Museum in Moscow.

Dmitri has authored numerous articles and books over the years. These include entries in such publications as *Cryptozoology*, *Current Anthropology*, *Hominologie & Cryptozoologie*, *BIPEDIA*, and *Pursuit*.

His books, in English, are *In the Footsteps of the Russian Snowman* (Crypto-Logos, Moscow, 1996), *Americas's Bigfoot: Fact Not Fiction* (Crypto-Logos, Moscow, 1997) and *Bigfoot: To Kill or to Film?* (Pyramid Publications, Burnaby, 2001).

**ABOUT THE TAXONOMIC STATUS OF
<< WILD MEN >>
FROM THE STANDPOINT OF *INITIAL BIPEDALISM***

By François de Sarre (© 2002)

SUMMARY :

Scientists who believe in the possible existence of wild men usually keep the mainstream representation of apemen as transitorily stages between ape and man.

On the contrary, the initial bipedalism theory suggests that non-sapiens hominids have developed after “modern” man (Homo sapiens). Extant wild men would represent post-human lineages rather than relic pre-human stages.

In the same way, “early” fossil-known species (like erectus, neanderthalensis) are thought to have evolved from humans who gradually became more suited to water habits, developing heavy body structure, then returning to a more terrestrial existence in forests.

DEFINITIONS

HOMO in this paper only refers to “modern” man ;

HOMINS, as defined by Dmitri Bayanov, are the “non-human hominids” who may exist hidden ;

PONGOIDS are wild men *with simian aspect* but not related to apes, as defined by Bernard Heuvelmans ;

HOMINIDS are a taxonomic group which includes several sub-families such as :

HOMININAE, i.e. all “modern”-shaped *Homo*, fossil or extant, feral men of the woods or men from civilized areas,

HYPERANTHROPINAE, *PITHECANTHROPINAE*, i.e. the representants of “*Homo*” *neanderthalensis*, *erectus* and other lineages, still extant or fossil,

AUSTRALOPITHECINAE, *GIGANTHROPITHECINAE*, i.e. bipedal apes, fossil and maybe extant,

PANINAE, *GORILLINAE*, *PONGINAE*, are the modern quadruped apes in Africa and Asia.

OUR QUEST FOR ANCESTRY

In the theoretical framework of *initial bipedalism*, the common ancestor of humans, pongoids, australopithecines and apes, is thought to already have been *bipedal*. Such an approach, once made by ‘dissident’ zoologists like Serge Frechkop and Bernard Heuvelmans, seems now to convince palaeontologists (Yvette Deloison, 1999), geneticians (Simon Eastal, 1996) and other scholars.

The theory of *initial bipedalism* was developed by the German anatomist Max Westenhöfer who declared at the Anthropological Congress in Salzburg (1926) that apes originated from the human lineage. According to this, the genus *Homo* would have come from a stock peculiar to itself (i.e., very early semi-aquatic wading mammals). In this

way, man has remained an obligate biped thanks to his big, globular encephalon. His normal body posture kept fully upright and the head resting without muscular strain on neck and shoulders.

Derived aptitudes are those of apes or other mammals, as they modified the carriage of their head and the posture of their body (*dehumanization*, Heuvelmans 1974). In that sense, the palaeontological discoveries of ‘our ancestors’ concern ape-like creatures (*Australopithecus*, *Oreopithecus*, and others), often obligatory bipeds, or deal with specialized human lineages, such as ‘*Homo*’ *erectus* and the Neanderthals.

WHO ARE THEY?

An analogy can be made with the bipedal hair covered *Wild Men*, as reported today throughout the world.

First, we should avoid speaking of “ape men” because the designation “ape” means a tree-living primate, with very peculiar foot and habits. In the case of *Sasquatch*, the foot remained human-like with some modifications (no arch, increased flexibility).

Further, we are conditioned to see human history as a gradual evolution from ape toward man. But that is only one current hypothesis...

As a matter of fact, we should better speak of “apelike-men” or “pongoids”, emphasizing that many *Wild Men*, indeed, look very like apes (especially: face, outlines...), but they are evidently not related to the apes. Tracks and reports, insisting on full bipedalism, rather indicate that *Homins* are non-simian Hominids [excepting typical *Yeti* who may be a *Sivapithecus* or a *Gigantopithecus*].

We plan here to test the hypothesis that some of them are feral *Homo sapiens* of the woods, whereas the others are true *pongoids*, developing semi-aquatic adaptation, then returning to a more terrestrial way of life in our forests.

‘PREHISTORIC’ MEN STILL ALIVE

As I emphasized in the *Hominology Special Number* 1, p. 22-28, my opinion is that two kinds of *Wild Men* co-existed in Europe during the Middle-Age, as vast portions of land were uninhabited by civilized people, “... *there existed at the same time feral Homo sapiens, living like in Paleolithic times, and pongoid creatures related with fossil ‘Homo’ species*”.

The existence today of feral *Homo sapiens* of the woods [similar to us!], all around the world, has certainly been often under-estimated by most hominologists. But in my opinion, they constitute a good part of all encounters. These are either individuals, small groups (families, tribes), or maybe ‘nations’.

We may speak of “prehistoric men alive”, with a look at the Upper Paleolithic (Cro-Magnon), but only in a comparative way. The feral *Homo sapiens* in Eurasia, today, are not their descendants [in the same way as the *Tatsaday* in the Philippines are not the descendants of local prehistoric men who kept their ‘primitiveness’, but they are rather a ‘neo-savage’ group of recent composition].

These *Wild Men*, belonging to the species *Homo sapiens*, are described as being round-headed, like in the *Lovozero* case in Russia (Bayanov 1996). They are often nomads, continually changing in region. Such feral *Homo sapiens* are more or less hairy, bearded (males), often clothed, wearing weapons and tools... They resemble us, both bodily and mentally. Some of them may possibly be hermits or outlaw, coming from civilized areas.

PONGOID MEN

They are considered as ‘beastly’ by the witnesses, because of their ape-face and general appearance. No neck is visible; they have thick facial hair, heavy browridges (no visible forehead), and often a beard.

They may sometimes wear skins and use tools/weapons or speak their own language... They are human-sized or much taller. They jump skillfully on trees, walk very quickly on the ground, or dive through the water... Nevertheless, *pongoids* seem to keep their knees bent, in an erect posture.

This reminds us of some descriptions of fossil hominins by paleontologists, like the *Neanderthal Man*.

By classifying today *pongoids*, we will now insist on two principal lineages, drawing a parallel with the fossil hypodigms, respectively called *erectus* and *neanderthalensis*. As a matter of fact, many natural varieties may exist, in the fossil record (*Homo ergaster*, *heidelbergensis*, *antecessor*, *soloensis*, etc), as well as in the living populations today.

From a paleontological point of view, the two main lineages are clearly described. They both present the same heavy body and similar head structures, but some details allow us to regard this as simple *convergence* [for instance, the skull-bone thickness is due, in *erectus* to the development of the internal and external layers, in *neanderthalensis* to the development of the intermediary *diploë*].

Concerning the taxonomical status of ‘*Homo erectus*’, a recent analysis of dental records (DEAN *et al.* 2001) suggests that the young *erectus* grew up more like an ape, i.e. he missed adolescence. As prolonged growth is seen as a key event in human evolution, this leads to the assumption of a peculiar evolutionary pattern, as I think; ‘*Homo erectus*’ was actually not in our ancestry, but a laterally branching lineage, like apes of today.

We are aware of the fact that they are the result of two different phylogenetical courses. Both forms would have originated from the *Homo sapiens*, but they are not related together! The first hypodigm may be called *Pithecanthropus* [historically, first genus name of *erectus*], the second hypodigm may be called *Hyperanthropus* [i.e., “beyond man”]. So we may speak of *Pithecanthropus erectus* and *Hyperanthropus neanderthalensis*, each form with some local varieties.

WATER HABITS OF THE PONGOIDS

Humans are known to be more efficient swimmers than other primates (excepting the proboscis monkey *Nasalis larvatus* from Borneo), but what is the matter with the *Wild Men*, as reported by witnesses?

They can often be seen in or near the water (Bayanov 1996, Crowe 199?). Maybe the low brow ridges, heavy skull and body structure are to be seen as an adaptation to water habits? In correlation with strong jaws and facial muscles, used to chew hard sea-food (as emphasized by Belgian anthropologist Marc Verhaegen, regarding fossil *erectus*).

As a matter of fact, paleontologists now argue that '*Homo*' *erectus* had reached the island of Flores, and then Australia, although no land connection was done. They may have swum through the Indonesian islands, in the same way Sasquatch may today swim between the British Columbian islands of Canada!

DISCUSSION

Logically, "*humanization*" is a continuation of the *humanizing* evolution as far as our species *Homo sapiens* is concerned, whereas "*dehumanization*" is the continuation of evolution as soon not as *Homo sapiens* is concerned, but one *daughter-species* which evolved separately.

We are not the last in the chain of evolutionary patterns. *Pithecanthropus* and *Neanderthals* may have evolved at sea-shore, after catastrophic events had disturbed the world climate, because such regions near the sea (or great lakes) offered more food (fish, mollusks, crustaceans, algae) than land areas. In water a large heavy body would be more easily supported, too. The only 'problem' (from our point of view) would be their increasing *dehumanization*...

In this hypothesis, *Homo sapiens* also survived in some protected areas (Africa, for instance). Then, different *Hominins* could meet together, like in Europe at the end of the Würm glaciation with the Neanderthals and Cro-Magnon!

Now, *pongoid men* exist contemporaneously with *Homo sapiens*, but unlike Loren Coleman (1999), I have no reliable clues to distinguish *erectus* from *neanderthalensis* from their only appearance (or tracks).

If we compare *feral sapiens* of the woods and *pongoids*, we notice some relevant points:

Wild Man <i>Homo</i>	Wild Man <i>Pongoid</i>
- erect bipedalism, fully upright	- flexed-leg bipedalism, obligatory biped
- round-shaped head	- heavy browridge, no forehead, no visible neck
- body more and less covered with hair	- body hair sometimes like fur, abundant facial hair, often beard but no moustache

- language, possible clothes	- possible language and clothes
- human muscular appearance	- broad thorax, heavy build, general ape appearance

So we shall define three main hypodigms of living *Wild Men*, all belonging to the sub-family *Homininae* :

- *Homo sapiens*
- *Hyperanthropus neanderthalensis*
- *Pithecanthropus erectus*

This distribution actually matches the fossil records. By this way, a comparison with paleontological data would indicate that the non-*sapiens* hominins developed semi-aquatic habits in sea-shore or lake habitats. They now remained near the coast or returned to a more terrestrial life along waterside forests.

Against traditional paleoanthropology, we shall argue that the *neanderthalensis* and *erectus* fossils are not former stages in human evolution, but specialized semi-aquatic primates, issued from the genus *Homo*.

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François de Sarre has authored a varied of articles in the past for many publications, some of these are:

- The theory of Initial Bipedalism on the question of Human Origins, *Biology Forum*, 87: 237-258, Perugia
- About the Survival of Relic Hominoids from the Point of View of a Zoologist, *CFZ Yearbook 1996*, The Centre for Fortean Zoology, Exeter (UK), 1995.
- Were Aquatic Pre-Humans the First Vertebrates to Enter the Land?, *CFZ Yearbook 1997*, The Centre for Fortean Zoology, Exeter (UK), 1997.
- D'où viennent les Oiseaux?, *Tau*Ceti*, 39, 1997.
- De la Sirène à la Baleine - Une approche sémiobiologique, *Tau*Ceti*, 43, 1998.
- Le Singe descend-il de l'Homme ? ou le passé aquatique de l'Homme, *Le Monde de l'Inconnu*, 293: 36-45, 2001
- Über die Koexistenz von Menschen und Dinosauriern, *Pterodactylus*, 8: 14-20, Berlin, 2001.

First 'Wireless Wilderness' Project Ends

By Thom Powell (© 2002)

A two-year effort by BFRO to obtain photo and video images of sasquatches has ended. We learned a lot about deploying a remote monitoring system though we did not get the video evidence we hoped for. The only photographic evidence we got was a few shadowy images, which can be viewed through a link at the end of this article. We are sharing our results and experience now so that others can initiate future projects with greater chances of success.

Our project began with a sighting report received by the Bigfoot Field Researchers Organization (BFRO) in April of 2000. Residents of a ranch in western Washington were reporting multiple bigfoot sightings on and around their isolated homestead. Considerable

effort went into confirming the report of a possible bigfoot family group frequenting the area. As it turned out, not only did the site offer strong evidence of repeated sasquatch visitations, but it also had everything else that we were looking for in a good monitoring site: cooperative and resourceful residents, proximity to extensive forests, and 110 AC power and phone lines on-site.

The residents wish to remain anonymous so for purposes of this piece lets call them Allen and April, or just A&A for short. They raise many types of livestock on their ranch, and keep many pets as well. They often rescue and rehabilitate injured wildlife. They are keen animal trackers and completely at ease with the bigfoot activity which was sometimes quite close to the house. They had multiple sightings and had been aware of the possible bigfoot family group for many months before they contacted BFRO. They were not at all eager to be invaded by strangers and they were cautious about their involvement with BFRO. They also insisted that their names and location remain confidential. Besides concern for their own privacy and that of their neighbors, A&A had great concern for the well being of the sasquatches. Nothing that might endanger the bigfoots would be tolerated. All things considered, it was an ideal situation for installing cameras that we hoped would get photos of the local bigfoots.

Many kinds of evidence were surfacing on the property, though most of it was subtle. Large footprint tracks were often found. They were seldom distinct. Rarely were these tracks distinct enough to warrant casting them with plaster. Wide game trails were observed that had no hoof prints on them. Most of the members of A&A's family had sightings from the car or from horseback. The daughter and the mom had the most. Visitors to the homestead sometimes had sightings on the drive in and other nearby residents had sightings and strange experiences of their own. Livestock such as bunnies and chickens would often vanish, and various other types of bait that we left out for the bigfoots routinely disappeared.

Despite the many signs of bigfoot activity at the site, funding the project was a struggle. Financial constraints forced us to start simple. Our initial equipment consisted of a "Buckshot" weatherproof, motion-activated still camera. It was positioned to photograph anything that tried to enter an outdoor freezer that was being mysteriously raided. Among the items that disappeared from the outdoor freezer were a half of a pig and a lot of smelt. We were familiar with reports of freezer raids from a previous situation in southeast Oklahoma. An outdoor freezer in that state was being fleeced of deer meat in conjunction with many direct sightings. In light of this, it was reasonable to test the possibility that the bigfoots were the culprits in the case of A&A's freezer losses.

The "freezer cam" as we called it, was tripped a few times during that first spring and into the summer, but no animal photographs were obtained. In fact, the raids on the freezer ended once the camera was installed. Meanwhile, a close-range sighting by both Allen and April, and many track finds, took place at a shady forest clearing elsewhere on their property. We began leaving candy, bananas, and ears of corn at that location. The bait consistently disappeared and nothing was happening at the freezer, so we eventually moved the camera to the clearing. The camera was tripped a few times at its new location but nothing ever appeared on the photos. Again, the bait stopped disappearing as soon as we stationed the camera at the location and the bigfoot activity there soon ceased altogether. We also discovered to our surprise that some of the game trails leading to the clearing had been barricaded with criss-crossed limbs. Later that summer, Allen noticed that the freezer had once again been opened and some of the meat we left as bait was gone.

Our camera was too crude. Sightings and other signs of bigfoot activity were continuing, so outside interest in the project increased. We were finally able to afford an

equipment upgrade. We were also fortunate enough to enlist the help of Vaughn Hughes, a brilliant senior engineer from Intel Corporation. He guided us through the acquisition and deployment of CCD video technology, infrared illuminators, and a motion-activated video capture software package known as “Eyes and Ears.” This software enables a computer to capture, store, and upload images to a secure, password-protected website that Vaughn constructed. Image data could then be downloaded and viewed remotely from any home computer.

What sounds like a simple system was anything but simple. Beyond the equipment problems and computer glitches, environmental factors provided frequent hassles. Camera placement could not be based solely on promising locations for sasquatch activity. Much thought had to go into locating the camera so that unwanted video captures were minimized. At times hundreds or even thousands of weekly “hits” were logged due to wind motion of trees, celestial and lunar movements, cloud motion, and weather changes. Video captures showed that cats, dogs, and birds were less bashful about being photographed than the more esoteric local wildlife we were after. Camouflaging of the equipment proved to be exceptionally difficult. The substantial heat output from an infrared illuminator prevents it from being covered by any camouflaging material that might catch fire. Eventually, through persistence and much fine-tuning of software and hardware, we were able to get the system running just as it had been envisioned.

Much like the SETI (Search for Extra-Terrestrial Intelligence) project, it was necessary for our project participants to sift through the hundreds of images that were being captured each week. Dedicated individuals in the U.S. and Great Britain viewed and evaluated the hits in hopes of one day discovering the face of a sasquatch staring back at us through the camera lens.

We never got the clear bigfoot images we were hoping for, but we could certainly see that the ability to download the captured images using one’s home computer was a huge improvement. I was no longer making frequent visits to the site to collect rolls of film, change batteries, then paying for film processing, only to find that wind and tree motion was repeatedly triggering the camera.

As this first monitoring project concludes, I will share these eight tentative conclusions. Like sasquatch research in general, nothing here is provable. In the absence of hard data, one can only observe subtle changes in the landscape and look for patterns in those changes, then try to make inferences as to why this might occur based on our knowledge of animal behavior in general. It need not be said but the conclusions below are completely my own, and not necessarily shared by any of my colleagues at BFRO. If any of these hunches

are correct, then they should fit with observations and patterns being witnessed by other observers at other active sites. I am sharing these tentative conclusions in the hope that I will receive feedback on them from other bigfoot researchers or rural residents who periodically witness bigfoot activity:

1. Bigfoots seem to choose certain homesteads to frequent based on things like the available sources of food, and maybe even more subtle matters like a ‘live-and-let-live’ spirit of animal accommodation displayed by some rural residents. A&A’s place earns high marks on both counts. They raise many types of tasty livestock, and they have a compassion for animals that is evident through their behavior and the caged animal in various stages of rehabilitation on their property. It is easy for me to accept that bigfoots have the capacity to identify people who display compassion for animals because I have seen indications of this at other rural locations where bigfoot activity was suspected. I also understand that such suggestions are pretty far-fetched. Gathering hard data on extremely rare events like bigfoot sightings is virtually impossible. Gathering data on

- even rarer and more obscure matters like bigfoots' preferences is beyond the current realm of science. All we can do when it comes to answering such questions is to look for patterns and make educated guesses based very limited data. It's not very scientific, but it is the best we can do for now.
2. Bigfoots consciously and effectively avoid most human contact. In general, they don't want to be seen or found by people. The more you try and stalk them, the more they retreat and hide until you leave. Trying to stalk bigfoots is not just futile, it may be counterproductive. They likely observe people in the woods. If someone is seen to be searching for footprints and casting them in plaster, they may strive to avoid leaving any more easily identified footprints. This suggests that if you want to see a sasquatch, try not to be too obvious about looking for one. Best to go to the woods with another purpose in mind, whether it is mushroom picking, meditating, playing music, or painting nature scenes. Then keep your eyes open and your ears attuned. Guns and other visible weapons are an anathema.
 3. Bigfoots are very smart and very shy. They modify their behavior in response to our behavior. The more you try to trick them, the trickier they become in avoiding your tricks and traps. So, if you are trying to get a bigfoot on camera, make sure that your first attempt is your best attempt. Once you flash a bulb or aim a video camera at them, you will never get another chance with the same group of bigfoots. Whether they understand it is a camera or not is a point of considerable debate. Regardless, they have an aversion to things being pointed at them, particularly things that look like weapons or big eyes.
 4. Remotely monitored video systems seem promising for getting a sasquatch on film, but they are still crude and heavily reliant on luck. Based on our experience at A&A's, getting lucky probably means catching a less cautious and more curious juvenile that carelessly wanders in front of the camera. At our experiment site we thought we were seeing evidence that the juvenile was sometimes far away from any supervising adult. One possible reason for bigfoots blocking trails could be as a reminder to juveniles not to wander too close to suspicious items like the cameras that we had placed in their woods.
 5. The only photographic evidence we are likely to get from mounted video cameras would be fleeting images that are lacking in detail, and therefore inconclusive. On the other hand, the only photographic evidence that could have any real scientific merit must be close-range, extended video or film footage. This seems unlikely to happen with stationary remote monitoring equipment. A more promising approach that has not been tried to my knowledge would be to first habituate a family group over a period of years. Only after the bigfoots are completely comfortable with the researcher's presence should a camera be deployed. Even then, it would be necessary to avoid big lenses and obvious cameras. I would suggest wearing a hands-free, button-sized miniature camera that is recording images on a belt-mounted digital recorder.
 6. Habituating not just one, but a group of sasquatches to human presence is a critical step. Bigfoots are not solitary by nature. Even when it appears that there is only one around, there is usually a family group that keeps very much out of sight. Gaining their trust takes an amount of time that is measured in years, not months. Based on sighting report

patterns, children and human females, being more inherently vulnerable, seem to be trusted by bigfoots much more readily than human males.

7. Forget about proving they exist by shooting one with a gun. There are practical problems of caliber and shot-placement that make the chances of success improbable in the extreme. Beyond that, you just can't get close enough to one to shoot it. Unless you have habituated it to your presence, it will take years to overcome their distrust of humans. If gaining their trust were actually accomplished, empathy for the creatures on your part would be so great that betraying them with a gun would feel like murdering a relative. If you doubt this, it is only from a position of no particular experience. Even if someone did succeed in killing one, it is highly doubtful that this bigfoot executioner could avoid the swift and lethal retribution from the rest of the family group. This is why, when people ask me what to do if they did manage to shoot a bigfoot, my answer is, "Reload."

8. If obtaining a carcass is your goal, chances are it will be a road kill or other accidental mortality, not a hunting mortality. There is reason to believe that this has already happened. Probably more than once. In the three cases I am familiar with (Startup, Washington, circa 1935; Battle Mountain, Nevada, 1998; Hart County, Kentucky, 2000), the remains allegedly ended up in the hands of local or federal authorities and that was the last that anyone ever heard or saw of them. This suggests that scientific recognition of the species will only happen if someone is successful in beating law-enforcement to the scene, procuring at least part of the remains, and quickly getting them to a qualified scientist in the presence of the media. Media attention may be critical. If the public finds out through the media that good evidence exists, it may become much harder for institutions or authorities to steal or lose it. Sorry to sound paranoid but powerful entities do not want bigfoots' existence proven. To doubt this is naïve.

Habituating bigfoots to humans is the critical step, which has not been achieved to my knowledge. Yet, the world is a big place and someone, somewhere is probably well on the way. Many people seem to have figured out that, while bigfoots may be dangerous, they are not hostile toward unarmed people. While undeniably rare, bigfoots are sighted in or near forested areas in virtually every state except Hawaii.

Whoever wishes to be the next Jane Goodall certainly does not need to contact the BFRO to get started. A large forest tract in virtually any state ought to eventually yield a bigfoot sighting to a sufficiently patient person. The more remote the location, the better, only because bigfoots seem to be bolder and more conspicuous the farther they are from civilization. Living in a remote place, as opposed to just visiting there often, is also a huge advantage. Either way, it is largely a test of personal endurance to remain in the woods so long that the local bigfoots finally become accustomed to you and then allow themselves to be seen. Along the way, one is certain to experience varied and sometimes intense displays of intimidation. If one can hang tough in the face of that, then trust and habituation may eventually be accomplished.

I'm hoping to someday learn of a successful effort to habituate a group of sasquatches to human presence. If anyone has already habituated sasquatches successfully, it would likely be members of Native American tribes in the U.S. or Canada. This opinion is based on

several conversations I've had with Native Americans. They inform me that tribal elders from certain tribes, such as the tribes on the Colville Reservation in northeastern Washington, know a great deal about habituating sasquatches. They would not want use the term 'habituating' and they may not want share their knowledge of sasquatches for two reasons.

First, science has never valued Native American lore as a reliable source of information especially when it comes to the sasquatch, and Native American elders feel pretty much the same way about science. Second, Native Americans are very aware of the bigfoots' strong desire to remain undisturbed. Native American ethics on this matter illustrate a basic paradox that is working against our ever hearing about anyone's successful efforts to habituate sasquatches, on or off a reservation:

Anyone who achieves success at habituating bigfoots also develops considerable empathy for the creatures along the way. This empathy is so strong that one becomes completely unwilling to betray the creatures by sharing with others the secret window they have gained into the hidden world of the sasquatch.

Link to BFRO Remote Monitoring Project:

www.bfro.net/avevid/remote

Click on: "Interesting images captured to date"

For animated sequences of suspected sasquatch shadows.

(Warning: download times can be long, particularly for the second animated sequence.)

In an attempt to gather solid bigfoot evidence, Thom Powell and Vaughn Hughes have been working to perfect remotely-monitored video systems. Thom (the author) has a Masters Degree in Science Teaching and has taught earth science for 18 yrs. at Robert Gray Middle School in Portland, Oregon. He is an amateur geologist, botanist, and astronomer. He is also an avid outdoorsman, favoring kayaking, canoeing, and wilderness survival. He lives in sasquatch-infested Clackamas County, Oregon. Eyewitness accounts by his neighbors some fifteen years ago sparked his first academic and field investigations into the bigfoot phenomenon. He became an investigator/curator for B.F.R.O. in '97. He was a key organizer and participant in their 'Skookum Expedition' of 2000, and the cast he helped obtain has been the butt of sasquatch humor ever since.

New Evidence for a North American Sasquatch Skookum Meadow Field Report – Gifford Pinchot National Forest BFRO Expeditions 2000

By LeRoy Fish PhD, Richard Noll and Derek Randles (© 2002)

INTRODUCTION

Countless eyewitness encounters with an unknown creature we currently call sasquatch have captivated the interest of North Americans since prehistoric times. When Jerry Crew and Bob Titmus (1957) discovered and described large anthropoid like tracks in

the dust of a remote road-building camp near Bluff Creek CA, new efforts were kindled to identify and discover the animal making these big foot prints. The fall 1967 filming of an alleged female sasquatch along Bluff Creek in northern California by Roger Patterson, supported by his partner Bob Gimlin, significantly spurred further public interest and awareness for hundreds of authentic eye witness accounts during the last 40 years.

Computer technology coupled with global communication through Internet access has given researchers current information only hours old. The ability to communicate directly across time zones and large geographic areas is the key that brought these skookum discoverers, authors, scientists, and other researchers together. Direct communication allowed us to initiate, plan, and implement a field expedition that produced this compelling new sasquatch evidence cited in this field report.

NARRATIVE DESCRIPTION

Our recent discovery and preservation of a partial body imprint, shown in Figure 1, shows detailed anatomical features and indicates behavior that gives new evidence of a North American primate, sasquatch.



**Figure 1. Skookum Sasquatch Body Imprint in Drying Mud Pool
22 Sep 2000 © LeRoy Fish**

This discovery occurred 22 September 2000 on the edge of a remote muddy pool and partially graveled forest roadside area near Skookum Meadows in the Gifford Pinchot National Forest between Mount Adams and Mount Saint Helens in southwest Washington State USA. Figures 2, 3, and 4 give photographic clues about the habitat diversity associated with the Cascade Mountains Dark Divide. This geographic forest area measures at least one hundred (100) miles in every direction. The Dark Divide is mostly unpopulated lying between Mount Saint Helens, Mount Adams, and Mount Rainier.



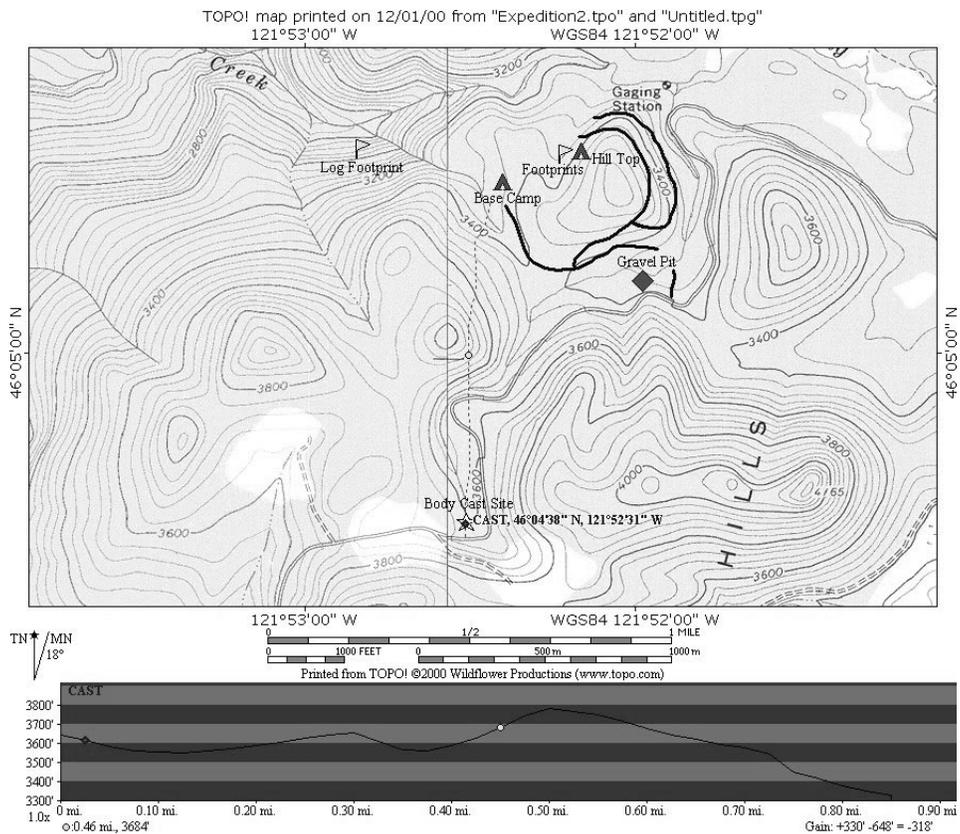
**Figure 2. Roadside Drying Mud Pool inspected by Derek Randles and Richard Noll
18Sep2000 © LeRoy Fish**



**Figure 3. Skookum Sasquatch Habitat near Mount Adams
18 Sep 2000 © LeRoy Fish**



**Figure 4. Western Hemlock Douglas Fir Forest Habitat
in Gifford Pinchot National Forest Washington
18Sep2000 © LeRoy Fish**



**Figure 5. General Area Map of Skookum Sasquatch Imprint/Cast Location
02Dec2000 © Rick Noll**

Figure 5 features a generalized topographical map location of the imprint-cast site at an elevation approximately 3620 feet above sea level. The map also gives the locations for collaborative evidence we found during our expedition. We will give specific serious scientific inquiry complete disclosure on the associated evidence and site.

Our field interpretation of the mud imprint and plaster cast show a large bipedal primate that approached the muddy edge of a surface water pool on hard ground, sat down in the drying mud along the edge, then turned on its left side to reach for some fruit (apples, melons, nectarines) that had been placed near the pool center in muddy water within the same six hour time period. Figure 6 gives a view of the mud pool and location of the fruit prize that likely attracted the animal to sit down on the muddy pool edge. The creature apparently spewed apple pieces in a rather limited area over its lap and between its legs. Coyote and elk tracked over and nearby the creature's imprints after it had left the immediate area.



**Figure 6. Richard Noll taking Preliminary Measurements of Skookum Sasquatch Body Imprint in Drying Mud Pool
22 Sep 2000 © LeRoy Fish**

The field investigators who discovered the mud imprint are: LeRoy Fish, semi-retired wildlife ecologist with a doctorate in zoology from Washington State University; Richard Noll, a tooling metrologist and photographer with years of field research experience, and Derek Randles, a landscape architect with years of field research experience. We almost walked over and past the imprint while checking the soft semi-hard mud for possible wildlife spoor after placing fruit in the center water pool at 0300 PDT less than six hours prior to discovery of the fresh mud imprint. The placing of fruit was part of a weeklong endeavor by the Bigfoot Field Researchers Organization (www.BFRO.net) to develop new field techniques for the detection of wildlife spoor and possibly find evidence of a sasquatch population. Richard Noll directed the casting of the partial body imprint using some 200 pounds of fine grained gypsum cement (USGypsum Hydrocal B-11) to produce the 3.5 by 4.5 foot plaster cast of the entire impression area (see Figure 7). The cast was reinforced with aluminum tent poles. The cast had an initial estimated weight of 550 pounds including plaster, water, metal, and adhered mud.



Figure 7. Skookum Sasquatch Lower Body Cast 3.5' X 4.5"
O2 Oct 2000 © LeRoy Fish

RESULTS

An investigative team of highly qualified individuals was assembled to examine the cast with its associated evidence and to advise procedures for cleaning the cast, taking detailed measurements, interpreting the cast, and then publishing the news to zoologists, mammalogists, anthropologists, primatologists and other interested persons. Figure 4 shows the carefully cleaned cast. Dr. Jeffrey Meldrum, associate professor of anatomy and anthropology at Idaho State University lead the cleaning of the cast assisted mostly by Dr. Ron Brown and Dr LeRoy Fish; and has taken preliminary measurements of the Skookum cast that indicate its linear body dimensions are 40 to 50 percent greater than those of a six-foot tall human (W. Henner Fahrenbach, *Cryptozoology*. **13**, 47-75 (1997-1998). Figure 8 illustrates the placement of the creature's primary anatomical parts and measures the impression depths directly from the cast (Richard Noll unpublished data (2000)). Jeff Meldrum also took latex impressions from the multiple heel-foot casts to permit more careful examination of the dermatoglyphics.

These heel-foot cast details are illustrated by Figures 9, 10, and 11. Copies of the heel-foot impressions were also provided to a professional latent fingerprint examiner, Officer Jimmy Chilcutt who confirmed Meldrum's preliminary interpretations (Grover S. Krantz, *Cryptozoology*. **2**, 53-81. (1983); D. Jeffrey Meldrum, unpublished data (2000). The only large creatures that have dermal ridges are primates, therefore no other large animal of

the Pacific Northwest could have made these heel-foot imprints and associated lower body and limb impressions. Further, each species of higher primate has a different pattern or arrangement of dermal ridges. Sasquatch dermal ridges tend to run parallel with the borders of the sole of the foot whereas human dermal ridges tend to run diagonally and across the long axis of the foot (Jimmy H. Chilcutt, unpublished technical report Conroe TX (1999). Also, no known, living primate has a heel and Achilles' tendon as large as sasquatch. The anatomy shown in the Skookum cast is consistent with other foot imprints that yield evidence of a "midtarsal break". This intermediate ape-like joint anatomy allows sasquatch a bipedal compliant gait on a flat flexible foot. Observers often characterize the sasquatch gait as a quick fluid bipedal glide on bent knees (D. Jeffrey Meldrum, *American Journal Physical Anthropology* **28**, 200 (1999).

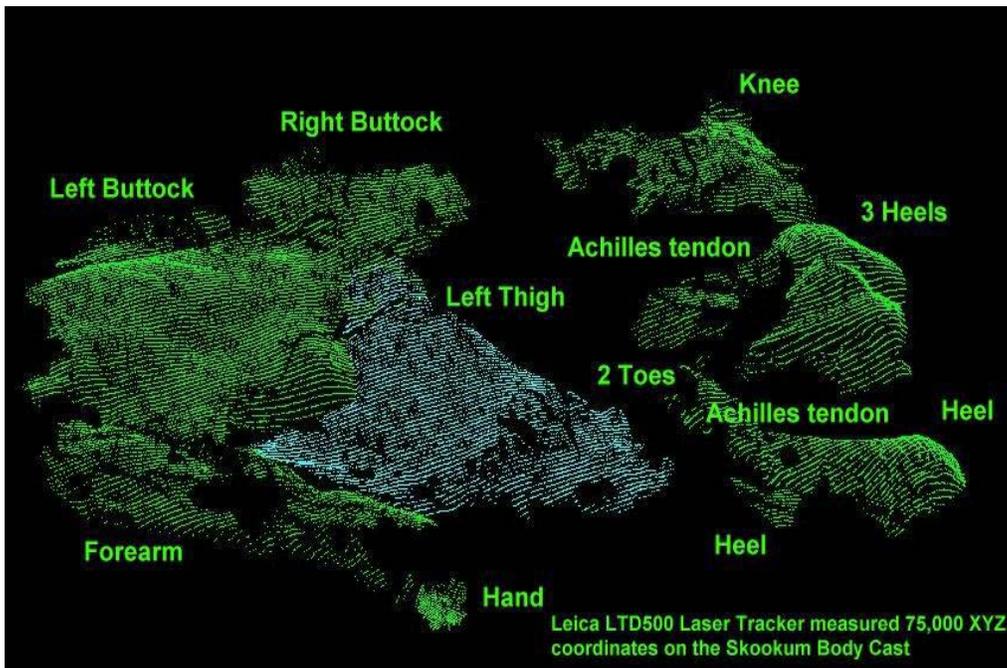


Figure 8. Leica LTD Laser Tracker measured 75,000 XYZ Coordinates on the Skookum Body Cast 06 Nov 2000 © Richard Noll

Several individuals have offered explanations about why this animal sat down beside the fruit to reach for it, rather than simply walking closer, bending over or squatting to pick-up the prize. Our view is that great apes are cautious and often sit down nearby in a relaxed attitude to study a situation for an extended period of time before taking action. Other people indicate that sasquatch may intentionally avoid leaving spoor that would reveal a presence in its habitat. This animal may also have been trying to avoid the muddy pool after the previous days rain storm.



Figure 9. Skookum Sasquatch Heel-Foot-Achilles' Tendon Cast details show hair and dermal ridges 02 Oct 2000 © LeRoy Fish



Figure 10. Skookum Sasquatch Multiple Heel Cast details show dermal ridges 02 Oct 2000 © LeRoy Fish

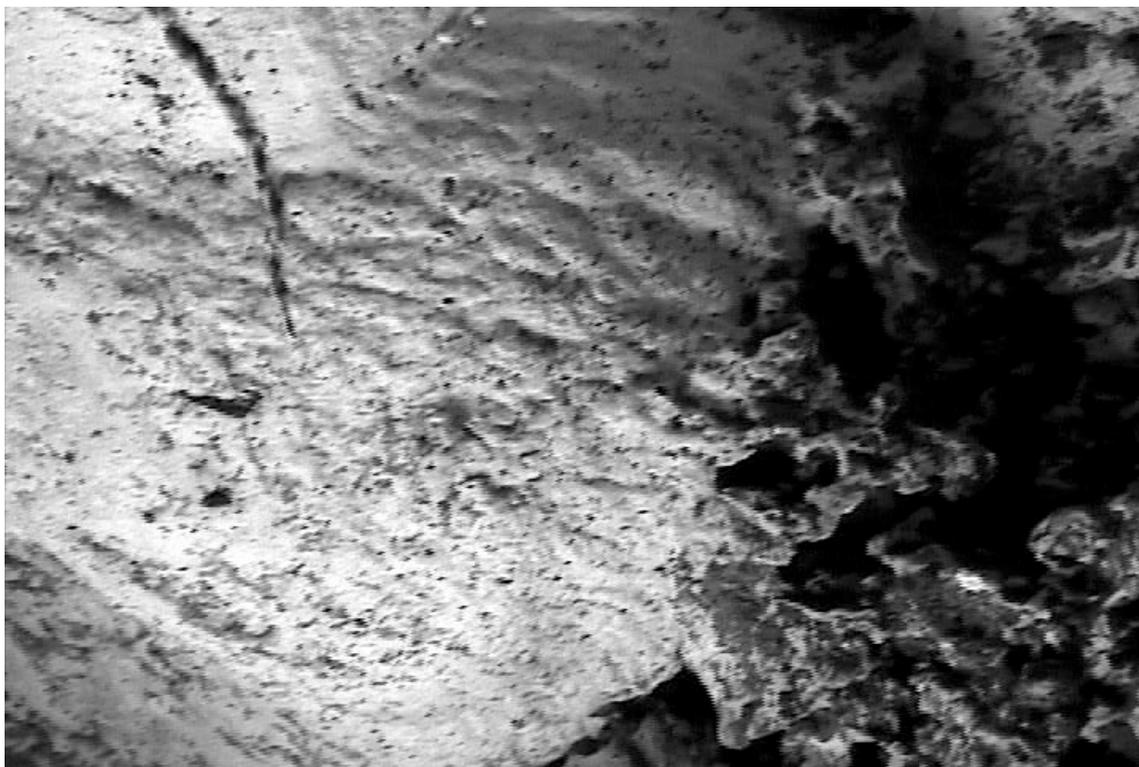


Figure 11. Skookum Sasquatch Multiple Heel Cast details show dermal ridges
02 Oct 2000 © LeRoy Fish

The Skookum body cast reveals characteristic hair patterns on all parts, including the forearm, consistent with the hundreds of visual sightings on record. Individual hair samples collected from the mud pool area and from the splash coat of the cast have been examined by Dr. Henner Fahrenbach from the Oregon Regional Primate Research Center in Beaverton Oregon. The hair collected was primarily from deer, elk, coyote, and bear as is expected since spoor in the mud area was from these animals. However, preliminary examination revealed several collected primate hairs that were identified as possible sasquatch, based on comparative characters from other sasquatch sightings where hair has been collected and later analyzed (W. H. Fahrenbach, unpublished data. 2000). We note that these unknown Skookum primate hairs are essentially indistinguishable from human hair since they do show a degraded internal medulla which is characteristic of some human hair. Sasquatch, as an unknown primate, generally lacks a medulla or inner core of the hair. Further DNA analysis of some collected hair has been identified as human, probably a contaminate to the roadside mud pool site.

Other qualified persons who have examined the evidence from this Skookum Sasquatch imprint and cast are: Dr. Grover Krantz, retired physical anthropologist (now deceased) from Washington State University (Grover S. Krantz, *Bigfoot Sasquatch: Evidence* (Hancock House Publishers. Blaine, WA, 1999); Dr. John Bindernagel, Canadian wildlife biologist (John A. Bindernagel, *North America's Great Ape: the Sasquatch* (Beachcomber Books, Courtenay, BC, 1996); John Green, retired Canadian journalist and

author (John Green, *Sasquatch: The Apes Among Us* (Hancock House, Cheam Publishing, Agassiz, BC, 1978); Dr. Ron Brown, zoologist, exotic animal handler, and health care administrator; Dr. Greg Bambenek, clinical psychiatrist and animal pheromone specialist known as Dr. Juice. All have concluded along with the authors that the mud imprint and resulting plaster cast can not have been made by any common Pacific Northwest animal; the imprint likely represents sasquatch, an unrecognized primate species extant in the natural faunal assemblage of the Coastal and Intermountain Pacific Northwest including Alaska and Canada.

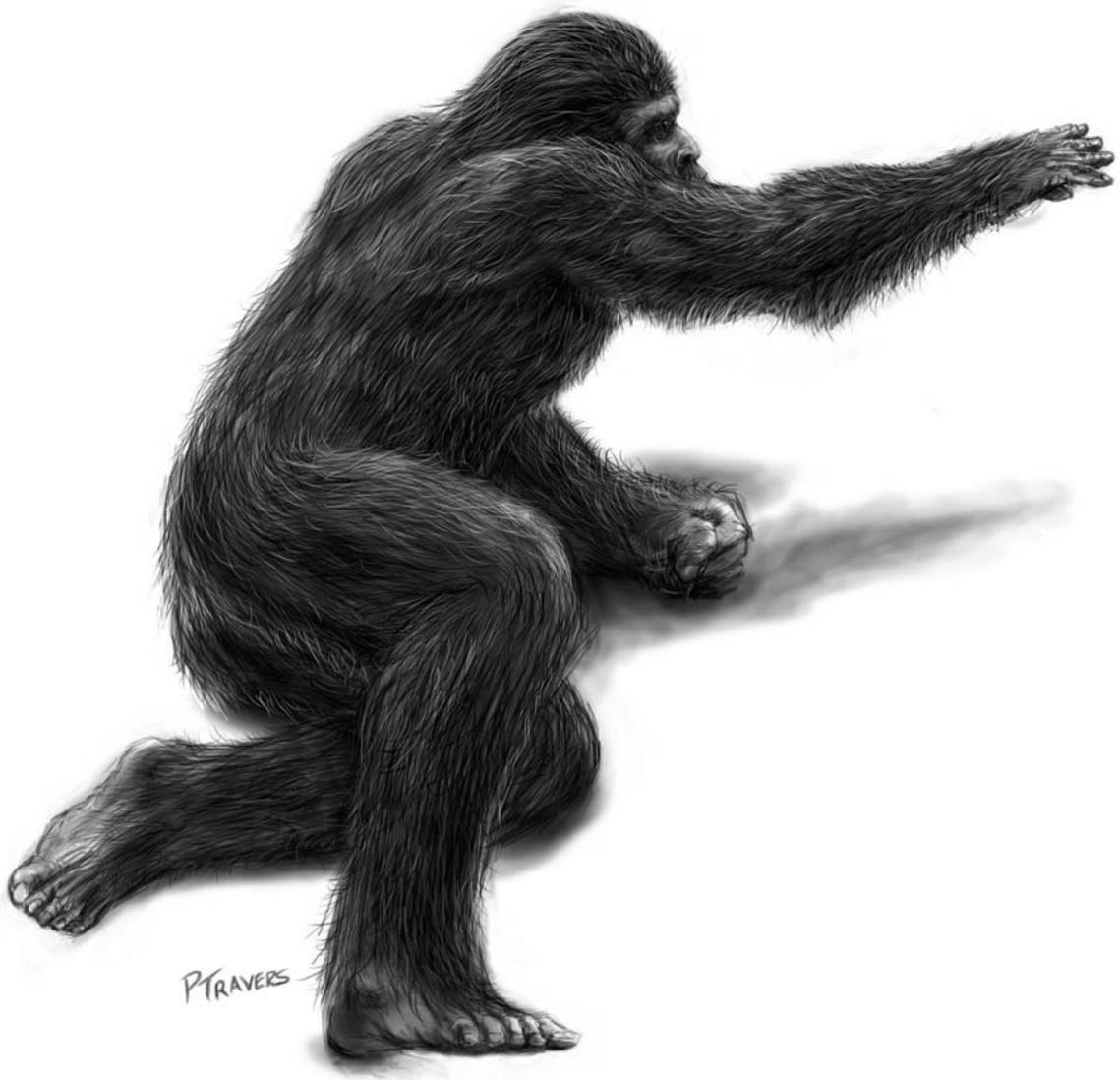
FUTURE PLANS

Sasquatch is a species of North American primate thought to inhabit large tracts of remote forests and mountains seemingly foraging in an opportunistic manner as an omnivore. This primate usually avoids contact with humans and is difficult to find under most field conditions. The Skookum Sasquatch creature's mud imprint position is illustrated in Figure 12. The animal's existence remains controversial despite regular and numerous eyewitness visual sightings and auditory reports that are often associated with enormous footprints. Currently, the Skookum cast is located near Seattle, WA and is available for study by appointment. We encourage widespread discussion and examination of this discovery at upcoming professional scientific meetings as well as forthcoming peer reviewed primary journal papers and abstracts on primate dermatoglyphics, great ape footprints' inferred functional morphology, comparative hair morphology and pigmentation, plus great ape behavioral ecology. Hopefully, all persons will take a serious look at this cast for what it reveals about this alleged primate.

People who observe this recent physical evidence indicate the Skookum lower body cast is the best recent evidence for the sasquatch species' viable existence in the Coastal and Intermountain Pacific Northwest of North America. How can we persuade qualified people to take an interest and look at this evidence for sasquatch as an elusive, essentially unknown North American primate? The need to answer that question is our current challenge.

ACKNOWLEDGMENTS:

The authors thank the Bigfoot Field Researchers Organization (www.BFRO.net) for their comments and collective knowledge that made this discovery possible. Special recognition is given to Pete Travers for his illustration of sasquatch as an unknown elusive primate species.



**Figure 12. Artist's Conception of Skookum Sasquatch Body Imprint Position
11 Oct 2000 © Pete Travers**

Figure and Table Captions

- Figure 1. Skookum Sasquatch Body Imprint in Drying Mud Pool
- 22 Sep 2000 © LeRoy Fish
- Figure 2. Roadside Drying Mud Pool inspected by Derek Randles and Richard Noll
- 18Sep2000 © LeRoy Fish
- Figure 3. Skookum Sasquatch Habitat near Mount Adams
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- Figure 5. Topographical Map of Skookum Sasquatch Imprint/Cast Location Elevations, Track Finds, and Expedition Camp Locations
- 01 Dec 2000 © Rick Noll
- Figure 6. Richard Noll taking Preliminary Measurements of Skookum Sasquatch Body Imprint in Drying Mud Pool
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- Figure 10. Skookum Sasquatch Multiple Heel Cast Details show dermal ridges
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- 02 Oct 2000 © LeRoy Fish
- Figure 12. Artist's Conception of Skookum Sasquatch Body Imprint Position
- 11 Oct 2000 © Pete Travers

Cryptofiction:

We Lucked Out on Granite Peaks A Bit of Sasquatchery Fiction

By Clifford C. Olson (© 2002)

Area: Granite Peaks, Clackamas and Collawash, Drainages

Weather: Middle of August...Warm, Mid-70's. Windows open... Scattered clouds

Time: About 12:30 P.M.

Investigative Equipment:

Dash mounted Video camera, track casting kit, cameras and DNA sampling kit, more commonly known as a couple of clean plastic baggies. With other assorted sundries (GPS unit, Binocs, spotting scope, and a pair of FRS+ radios).

Activity:

Road Patrol. My '97 Maroon Jeep Wrangler with a tan hardtop on 30 inch rubber dotes on this kind of chore, up the Collawash River, through Whiskey Bottle Gulch to Graham Pass then onto the high ridges from Rhododendron Ridge's berry fields to Mt. Lowe, (pass the Glen Thomas site on Burnt Granite) to Granite Peaks then on down the hill off of Granite to the Collawash, end of patrol with loop completed.

Sighting:

Driving the loop described without any action other than some elk and deer and a few grouse in Whiskey Bottle Gulch. We clear the top of Granite Peaks and park in a good overlook beyond the Red Box Cut to spend a half hour viewing, eating lunch and glassing from this spot. Glassing places like the south side of Oak Grove Butte, where we've had some action.

Continuing on we round the next corner catching Biggie right out in the open (guessing **IT** to be a young adult male, having not seen one before, standing somewhere near 6 ½ to 7 feet tall, and being male was obvious by **IT'S** generous male endowments) standing and looking at us right in the middle of the road approximately 60 feet away.

All parties startled, Biggie whirls to depart with no good avenue of escape, (too steep above and below the road, that's probably why **IT** was on the road), and **IT** has to continue down the road to seek cover. About 150 feet down the road, the timber started again. Time is suspended while watching Biggie depart at a quickening pace. Thinking, "maybe we should try to slow **IT** down." Crazy Zack (my partner on these outings) snapping pictures while the dash mounted video camera is grinding away. Mashing the throttle of the Jeep we take off behind the retreating Biggie, which is now running right down the left hand ditch after **IT**

had made a quick, but futile, attempt to scale the slope. The middle of the road would have been better; it's tough going in the ditch. We're gaining, but what to do when we catch up? Throw something to stop **IT**?? Oh, but what?

We drank some beer while parked and one unopened longneck was still in the cup holder, maybe just maybe, I could bean **IT** with the beer. As we close on it, **IT** tries to watch our advancements while running in the ditch, but loses its footing every time **IT** twists **IT'S** torso to look back around **IT'S** shoulder at our gaining Jeep, thus slowing a bit. Somehow I have the long neck bottle in my left hand and out the window, trying to steer with my right, closing fast, wheels throwing gravel and making lots of noise with that harsh exhaust rumbling and the tires spinning, which is spooking Biggie all the more.

My mind is going at a mile a second, I'm thinking, "Biggie don't come up out of the ditch, I might run into you"... "What will I do if **IT** stops?"... "Am I close enough, close enough for what?"... "Throw the damn bottle, what if I hit **IT**?"... "What the hell am I doing this for?" Crazy Zack is still snapping pictures and yelling, "Go for it man!" He must be reading my mind. We're getting close, and I can smell the damn thing, Christ **IT** stinks. About 10 feet behind **IT** now, I throw the bottle, but I'm right handed and can't hit diddly squat throwing with my left hand. I throw it anyway, Christ **IT'S** big, slow down before you run **IT** down.

It all came together quick, I throw the bottle and step on the brakes to watch. I winged that bottle overhand for all it was worth. Time is so slow, the beer looked like it was going to fly high above **IT'S** right ear and just that quick **IT** came up out of the ditch to turn and run across the road, right in front of us, more or less running into the high flying tumbling beer bottle, which caught Biggie square in the right temple just above the ear.

Capture:

Splat... **IT** went down like a pole axed steer, right in the middle of the road, raising quite a bit of dust, with us skidding toward it. Falling, **IT** went out of sight below the hood line of the Jeep and we stop with bumper against it... WOW... Just that quick Crazy Zack hollers "Good Throw" and jumps out of the Jeep and around the front of the rig with no apparent concern for his safety with Biggie down and maybe trying to get up and protect itself, like thumping whomever had knocked it down.

Through the settling dust, I hear Crazy Zack yelling, "Back up, back up, you're almost on him." I hear my self-yelling, "Watch out, that damn thing could kill you." Crazy Zack assures me, "No, it's okay. **IT'S** out like a light." I slowly back up watching for movement from **IT**, thinking I'll run over **IT** if there is as much as a single movement, but **IT** doesn't move.

Crazy Zack has his camera going full time, snapping shots of the soles of **IT'S** feet to the ridge on the top of **IT'S** head. I backed up just enough so the dash mount camera could see over the Jeep's hood, so as to keep the action recording. **IT** lay face down in the road, out cold.

I have no idea how quick young Biggie's can regain consciousness from a rap over the ear, so on a whim I grab a couple of soft-ball sized balls of mule tape I keep in the rig, with a single strand tensile strength of near 1800 pounds. "Let's just hogtie that big sucker before he comes around and see what happens", I mention the idea to Crazy Zack as I sprint up to them. A camera nut about to run out of film, and a conked out Bigfoot, Christ what good luck we've had!! We have an unrecognized biped lying unconscious, face down in the road, waiting to be shown to the world. Let's not mess this up!

We need to detain the creature, don't injure it, study it quickly, take samples for DNA study, hair samples, take more pictures and release it. First things first, we must render **IT** helpless. Crazy Zack already is tugging **IT'S** massive arms behind **IT** so I could bind the wrists together. I use a criss-cross pattern, going around each wrist about three times and the same on **IT'S** ankles, then I loop around the cross binding and pull **IT'S** wrists and feet close together behind **IT'S** back. The best **IT** could do toward an escape would be to get on **HIS** knees. To limit him further, I take a couple of loops around a large rock jutting out of the bank, pulling it taught, then taking the other end and a couple of turns around the tow hooks on the bumper of the Jeep. Backing up the Jeep, stringing **IT** out between the rock and the Jeep. We have no way of knowing if these puny bindings would hold such a magnificent creature, and I had used all the tape we had brought, hoping for the best.

Sampling:

Crazy Zack went right to work taking hair samples from different places on **IT'S** body with notes on the location, while I took some glass slides from our sampling kit and took some blood smears from his temple contusion (bottle impact) and from his bloody cheek (skinned on impact with the road). These wounds are quite superficial, very little blood, hardly enough for the smears. Taking the samples is spooky and difficult. The stench is horrible and overwhelming to the point of nausea. We don't speak much, maybe we can't, but we are on a heightened alert for **IT'S** first movements.

Crazy Zack caught **IT'S** first movement, having just tugged out the last hair sample. It was like **IT** had flinched, that was all. Now, he was wide-awake and watching. Slowly, he tested the bindings with rippling muscles and no sound except for some straining grunts. **HE** tested the binding well, quickly realizing the futility of **HIS** efforts. **IT** calmed right down and just lay there watching our every move, when we were in **IT'S** area of vision. **IT** was lying on his right side with his feet and hands close together behind the back, facing away from the Jeep, right on the inside tire lane.

This has to be a sign of great intelligence, just biding **IT'S** time, waiting for a chance to escape, showing no fear just forever watchful and silent. The silence was short lived however, when **HE** rears back and lets go with a wailing scream that all but split our eardrums. No doubt a distress call of some type. Then moments later, like an echo to **IT'S** cry, a yell similar but deeper comes back. It sounds a ways off, but it is hard to be sure. That convinces us of the urgency of the moment, I grab my camera and take about 20 pictures, starting with the sole's of **IT'S** feet, many of the hands that remained flexed through the bindings, marveling at how strong **IT'S** nails were, some pictures of the head and face with those ever watchful dark eyes, I finish the film roll with shots of the groin area for the anthropologists to use for primate comparisons.

We finish our work, knowing release is imminent. We talk of the procedure we should use, We can't just cut **HIM** loose, **HE** would be on us like ugly on an ape, no, we would have to weaken the wrist bindings, preferably on just one wrist, slack the tight line between the Jeep and the rock, then sit in the Jeep and watch **HIM** untie himself and make an escape. Hoping all that would take place before **IT'S** help arrived, knowing we could drive away from danger. Yeah, sure we could.

Release:

We increase the strain between the Jeep and the rock in the bank, next we planed to cut one wrist binding then pull the Jeep up giving him slack to move and release himself, making sure that the tug was off the tow hooks. Crazy Zack opted to be the legman and I was to stay with the Jeep using it to run interference as needed.

With a plan in place, Crazy Zack opens his folding knife to check it's sharpness, knowing full well he has to make some delft cuts near big hands that could grab and hang onto him. Thankfully Biggie couldn't see over **HIS** shoulder. Caution to the wind, I get in the drivers seat while Crazy Zack advances to start the show. As he nears the Sasquatch, **IT** screams again with the same ear shattering effect, and a louder and quicker response is answered, only much closer. "Oh shit, mama's almost here," I say, "Hurry up Zack, cut him loose. I don't think we can handle another pissed off Bigfoot." My voice trails off quietly, "This is getting real serious."

The screams stop Crazy Zack in his tracks; he looks back at the Jeep frozen. I rev the engine and give him a thumbs up, he turns and continues on to Biggie staying on **HIS** blind side and makes a couple of upwards slashing cuts. For an instant he watches Biggie struggling, then turns and sprints toward the Jeep. I ease the Jeep forward slightly to slacken the tug and with one quick jerk Crazy Zack clears the tape from the tow hooks.

As he comes around the door to get in, he pauses and looks up the road. Behind us, wondering what could make him pause like that, I glance in the rear view mirror and there just around the corner and coming our way is Biggie Sr. Coming at a trot, Senior sees us and stops. Crazy Zack grabs his camera for a quick snapshot of Senior and clambers aboard and in unison we say "Oh, Shit!".

Looking ahead we see Biggie Jr. sitting in the road untying himself from the bindings and just that quick Junior is on his feet and looking at us. Not sure what to do next, I pull the selector into gear and take my foot off the brake and we start to creep ahead. Constantly checking the rear view mirror while we move, I see Biggie Sr. start toward us again, while Junior stands **HIS** ground.

Crazy Zack's neck muscles are getting a heavy workout as he looks first one way and then the other and just as quick, he reaches for my shotgun, which was hanging in the gun rack in the back seat with six rounds of some mean stuff in the magazine and some reserve rounds on the shoulder strap. Crazy Zack asks, "I am riding shotgun, aren't I?" My quick response is "Damn right partner, blow us a hole in their perimeter and I'll bust us through." Crazy Zack eases the barrel out the window, jacks a round of 00 buckshot into the empty chamber and aims skyward. "Say when", he whispers. "Squeeze off one for effect" was my retort, "cause Senior is closing fast on our six and playing bulldozed with the bumper of the Jeep on Junior, sure wouldn't do the Jeep's paint job any good!".

When Crazy Zack squeezes that trigger, it is obvious that the Biggies, both Junior and Senior, have been exposed to gunfire before. Not necessarily shot at, but well aware of its threat to them, because they both respond quickly. Senior stops closing on our six and goes to the edge of the road, while Junior turns and runs down the road faster than he had run in the ditch earlier. He sprints for the last 25 yards in a flash, and just that quick he is off the road and out of sight in the timber. This gives us a clear road ahead. Both creatures seem to have great respect for the big bang the shotgun makes. With the road clear, we speed up to get past them and leave the area.



Photo of Cliff Olson (left) and Peter Byrne (right). Image taken in 1997 near the Molalla River in Oregon.
Photo used by permission (© 2002, Ray Crowe)

Hello, my name is Cliff Olson. I was raised in that part of Oregon where the Lewis and Clark Expedition spent a wet, wet winter, Astoria. After school, I worked as a logger prior to sea duty with the Navy during the Korean War.

Soon after my return to Oregon I joined a regional electric utility. They sent me to work at a hydro generating plant deep in the Cascades, centering in the Mt. Hood National Forest. I lived and continued raising my family there for the next 14 ½ years right in the middle of prime Sasquatch Country, about 60 air miles from Portland, Oregon. It was here that I became interested in Big Foot, finding my first track while deer hunting high up on a local butte. This was about 1965.

Since that time my interest in Sasquatchery has waned and peaked like the tides. For the past ten or twelve years it's been peaked, probably due to my ability to spend more time in search of HIM since I retired in 1996. Also I've had good fortune in having great fellow researcher - investigators to prowl the hills with. An occasional GOOD find keeps my appetite whetted. My affiliation with "The International (Western) Bigfoot Society has exposed me to many, many opportunities of research and investigation and informational exchange that I wouldn't have had otherwise.

The informational age in which we live has had an immeasurable impact on the way we as Big footer's do our thing, without the Internet or computers we'd still be a bunch of secretive loners, minding our own business, for the most part and generally unaware of others activities and results.

As for my short story, I've had an interest in writing for some time, having written short narratives and situational descriptions that just took up notebook space. This is the one I've put the most effort in. I hope you find it worth reading, knowing my writing style is a bit different than the norm.

Editor's Note:

The piece of *Sasquatchery Short Fiction* you just read was contrived, in part, while Cliff Olson did some chauffeuring in August 2001 while Jean Roche was in the United States from France. The piece that follows is a general note and write up of what was found on August 30, 2001 by Cliff Olson, Joe Beelart, Ray Crowe and Jean Roche.

**General Note and Commentary on Tracks
And Parallel Skid Marks found on Granite Peaks**

By Joseph H. Beelart (© 2002)

Commentary by Richard Noll:

I wonder how many times people out and about in the forests find things, strange things, such as these "skid" or sliding marks, and think nothing of them, just continuing on their way, their daily purposes and agendas already set. This is the problem with studying Sasquatch; it will never be a quick and dirty study ... well OK, dirty maybe. We must take the time to fully understand each event, such as these skids, before we can place them with other events, like the BFRO Skookum casting.

The marks found by Joe and company needed to be studied right there. Joe and Jean Roche not only documented with pictures, but they isolated important features through words and drawings. However, it was unfortunate that they did not make a casting of some type or size, even under the difficult conditions of the slope.

Two-dimensional pictures do an injustice to our world sometimes. Certain features of the skid pictures show strong resemblance to portions of the Skookum cast. But, without a piece of hard evidence, it is difficult to truly compare the two events.

Please, take your time now and read about another great discovery by Joe Company
(Source: Personal Correspondence, February 2002)

Commentary by John Green:

Got your big envelope. Thanks for the sighting reports and the photos and information re the skid marks. The marks look very probable, and I would like to have seen them, but in the end they have to be consigned to the class of things for which Sasquatch provide the most likely explanation, but that don't do a thing towards proving the existence of Sasquatch, because other explanations are not impossible ...

(Source: Personal Correspondence, February 2002)

**Skid marks found on 8-30-2001 by Cliff Olson, Joe Beelart,
Jean Roche (France) and Ray Crowe**

- 1) The pictures and notes describe the tracks and skids. It is assumed our truck scared the beast out of the vegetation as we approached the hairpin turn.
- 2) The angle of the slope was very steep. Casting the skids would have been very difficult.
- 3) The following could have made the skids: bear, elk, deer and hominid. Other animals, such as cougar or coyote, would not have the mass necessary to make the skid marks. No elk or deer tracks were found, except for one to two sets paralleling the slope near the road.
- 4) A hard running, large bear is the obvious and easy explanation. However, the bear theory can be questioned for the following reasons:
 - a. No paw marks were found anywhere. No claw marks were found.
 - b. The first two tracks were found at the top of the slope where it was almost flat, showed foot like imprints, not bear double strikes.
 - c. The bush should have had some hair on it from a low-slung animal. No hair was found after careful examination, indicating that the animal making the tracks was large enough to partially clear the bush, or step around it.
 - d. The #2 picture shows what looked like a buttocks sitting down very hard on the slope with the legs beyond the thrown up dirt stopping the animal's first skid.
 - e. The exit below the spring line on the slope was at about a 30-degree angle to the left. The imprints in the very soft soil were staggered at about 50" intervals.
- 5) No other tracks were found down the road or over the steep bank.
- 6) Two PhD wildlife biologists, LeRoy Fish and John Bindernagel have informally studied the photographs and opinioned a bear did not make the skids. They and others indicated the skids looked like someone skidding down the slope trying to catch themselves with their hands.
- 7) One experienced woodsman, Steven Kiley, looked at the photographs and opinioned that two men running parallel made the skids, with one on the right jumping to where his skid marks started. It has also been speculated that the figure making the skids was in a "telemark" ski position.



Picture 1:
Top of slope where it jumped a short fall from a brushy ridge.
(Photograph by Joe Beelart, © 2002)



Picture 2:
Side by Side Prints about 4' below picture 1. The far right impression looked most likely like the impact of the buttocks.
(Photograph by Joe Beelart, © 2002)



Picture 3:
Dirt thrown from buttocks imprint to left. Lines are in fact hair lines, many fine details showed on close inspection. Skids of leg ` 15" long x 6" wide
(Photograph by Joe Beelart, © 2002)



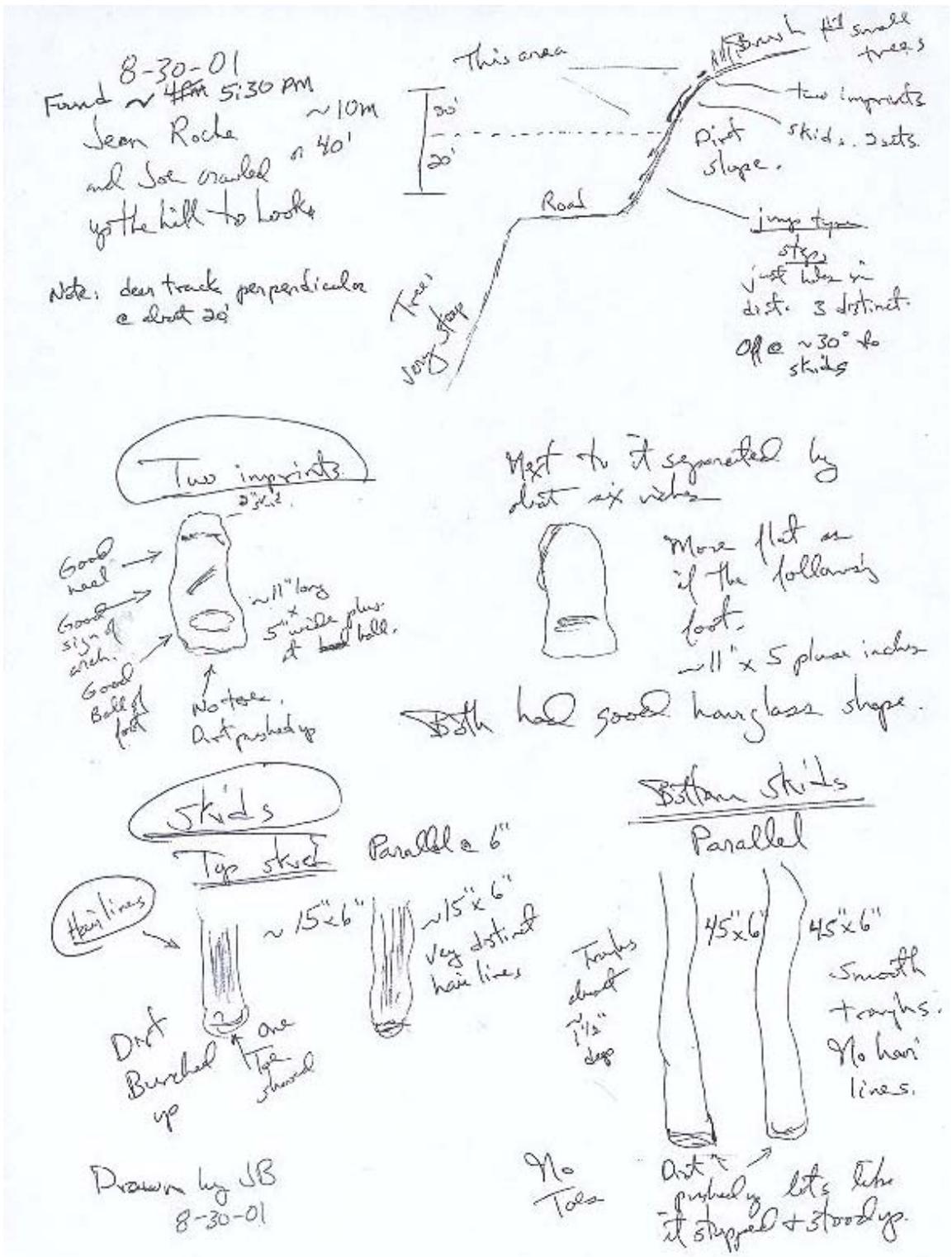
Picture 4:
It looked like the beast had stopped to one side of the bush making the two tracks seen below the branch. The grooves at the right are the top of the long parallel skids. Skids ~ 45" (+) long x 6" wide.
(Photograph by Joe Beelart, © 2002)



Picture 5:
Left skid marks. It stops where the moist soil and the slope stops. The tracks to the right are not from the beast, they are deer tracks that went parallel across the length of the slope.
(Photograph by Joe Beelart, © 2002)



Picture 6:
Close up of start of parallel skid marks.
(Photograph by Joe Beelart, © 2002)



Two imprints
2 skids

Good heel
Good sign of arch
Good Ball of foot
No toes
Dirt pushed up
~11" long
5" x wide plus
at heel ball.

Next to it separated by
dirt six inches



More flat as
if the following
foot.
~11" x 5 plus inches

Both had good hairless shape.

Skids

Top skid Parallel 6"
~15" x 6"
Dirt Bunched up
one toe showed
Hair lines
~15" x 6"
Veg distinct
hair lines

Bottom skids
Parallel

45" x 6" 45" x 6"
Smooth
troughs.
No hair
lines.
Trunks about
1 1/2" deep
Dirt pushed up
let's like
it stepped + stood up.

Drawn by JB
8-30-01

No
Toes

Sketch 1:
Sketch of skids and associated imprints made on August 30, 2001
(Sketch by Joe Beelart, © 2002)

Joe Beelart is the author of *The Great Sasquatch Conspiracy or Blood on Bigfoot Mountain*, a self-published book that has been through numerous reprints. Beelart has formulated an original theory as territorial boundaries of Sasquatch, dubbed the *Standard Sasquatch Areas (SSA)*, and his ideas have been used in various presentations and articles on the subject of range dynamics. He is an active researcher in the Northwest of North America and frequently shares and distributes his research and write-ups with others through articles, e-mails or hard copies.



Image by William Rebsamen, Used by Permission (© 2002, William Rebsamen)

Does The Government Have An Interest In Bigfoot Encounters?

By Stan Gordon (©2002)

My interest in Bigfoot encounters and other mysteries started back in 1959 when I was ten years old. Since the late 1960's, I've been out in the field interviewing witnesses and gathering evidence and information about various anomalous events which have reportedly occurred here in my home state of Pennsylvania. I am now approaching my 43rd year of involvement with this research. However, I have neither encountered a Bigfoot, nor have I experienced a UFO sighting.

Over the years, there have been thousands of strange encounters reported by residents of the keystone state. From low level UFO sightings to close encounters with Bigfoot, strange events have been reported yearly from across this state. It became quite apparent many years ago when I began to look into these events that many of these strange incidents when properly investigated, turn out to be explainable. Some cases, however, whether UFOlogical, Cryptozoological, or of another anomalous nature, appear to remain unexplained.

Pennsylvania has a long history of alleged encounters with Bigfoot-like creatures. The earliest first hand account which I have on file occurred in 1931, on a farm near Indianhead, in Fayette County. Since that time, hundreds of alleged Bigfoot sightings have been reported from many parts of the state. Many such creature encounters have originated from locations either on or in the vicinity of the Chestnut Ridge. This mountain range extends from near Preston County, West Virginia, into Fayette, Westmoreland, and Indiana counties in Pennsylvania.

Some of you are aware that during 1973 and into 1974, a massive outbreak of Bigfoot sightings occurred in Pennsylvania. It didn't last for days, but was active for months, especially during the hot summer of 1973. The incidents were not isolated to just one area, but occurred in 7 counties in western Pennsylvania, while at the same time, residents in the Pennsylvania Dutch region in the eastern part of the state, were reporting such creature encounters as well. These events attracted the attention of both local and national news media. In some areas, these reports were making the front page of the local papers on numerous occasions. I am currently working on a book which will detail this unprecedented series of events, which involves multitudes of reported Bigfoot encounters and various other anomalies as well.

During the 1973/74 event, I was directing a very active research group called the Westmoreland County UFO Study Group (WCUFOSG). I had founded the volunteer group in 1970, and we actively investigated many strange incidents prior to this occurrence. With my electronics background, I had set up a two-way radio system for the investigators, as well as an extensive radio communications monitoring center in my home. These systems became very active and were very effective during that time.

The group had gained the respect of the news media and many law enforcement agencies in our area, so during the outbreak many of the incidents were referred to us to investigate. In some cases, the state or local police agencies investigated some of these Bigfoot incidents. Occasionally we joined the investigating officers at the scene. During this Bigfoot outbreak, the communications center in my home was manned around the clock, and our investigators were responding to the scene of these reported Bigfoot encounters day and night. In many instances, we had investigating teams at the site within minutes to hours after the occurrence. It was not uncommon to see various animals at the sighting location acting quite unusually. Quite often various physical evidence would be found at the location which would give credence to the witnesses' accounts.

I am well aware that there is much debate over cases where both a UFO and a Bigfoot were reportedly seen at the same place and at the same time. I was thrown into the middle of this controversy due to the fact that such events were reported by the public, and were investigated by myself and associates, and in some cases, by the police authorities as well. I surely don't have the answers as to what, if any direct association might exist between UFO's and Bigfoot. While various theories have been proposed, I keep an open mind until more data is obtained. Those who have investigated these local events became convinced that something strange had indeed occurred. It has been my position as an investigator to gather the information obtained, even though there are many in both the UFO and Bigfoot field who find such incidents quite uncomfortable.

It is not the intent of this paper to focus on these types of incidents, some of which have appeared in print in various publications in past years. I only mention this because references to such cases appear in this paper. I must emphasize that these types of events, which have been reported in Pennsylvania as well as from various other sections of the country, are a rarity. During the fall of 1973, the nation was experiencing a wave of UFO sightings. UFO sightings were commonly being reported from across Pennsylvania during that year as well.

During the rash of Bigfoot encounters in 1973, some events occurred which suggested that the government had an interest in the Bigfoot phenomena. I haven't forgotten the phone call which I received from a male caller who told me that he worked for the government, and indicated that they were interested in the Bigfoot sightings which were occurring locally. The voice on the phone provided me with the phone number for a department of a government laboratory in Washington, D.C... I was also given the name of a contact. I was asked to contact the lab in the event that any bodies of the creatures were located. I never had such an opportunity.

A few weeks after this event, I was contacted by a party from a government office who did identify himself, and requested a meeting to talk about the Bigfoot reports that were occurring. There were two men who came to my home to discuss the Bigfoot incidents. These gentlemen took the matter seriously and open mindedly. In the years to follow, both of these men became VIP's, and I still maintain contact with one of them on an occasional basis. I hope to obtain permission to use their identities in my future book. These men did check into the Washington, D.C. phone number for the lab and found it to be legitimate.

Another event occurred during this peak of activity which was unusual to say the least. One recurring detail that had been commonly reported during this wave was the many Bigfoot encounters were taking place near house trailers. There had been a number of such sightings at a trailer park in Derry Township, where the WCUFOSG and the police had been summoned on a number of occasions. As I recall, there had been a close range sighting of a Bigfoot by some of the residents, and there were some strange footprints near one of the trailers. Apparently a woman had found some odd hair particles near where the creature had been seen. She had been trying contact us by phone to tell us of her findings, but was unsuccessful due to the high number of calls coming into our center.

During this time, a man showed up in a vehicle with an Ohio license plate. The stranger, whomever he was, indicated that he was interested in the Bigfoot cases, and the residents got the impression that he was working for the government. He indicated that he was aware of the research that our group was conducting. The woman told him about the hair samples, and he said he would take them and turn the specimens over to the WCUFOSG. At the time he arrived, a small group of local people were looking at the strange footprints, and one person was taking Polaroid photographs. Once the picture taking had been completed, and the pictures had been pulled from the camera and developed, this mystery man grabbed them from the photographer's hands and stated, "*You have taken a picture for us.*" The man then went to the footprints and destroyed them with his shoes.

These people realizing that something was wrong began yelling that they were calling the police. The man jumped into his car and sped out of the area. As the man left the scene, the woman who had been trying to reach me, had the operator break into our phone line with an emergency call to tell us what had happened. We never did find out who this stranger was, and of course, we never received the hair samples.

The most interesting incident of the 1973 wave was the UFO/Bigfoot incident which occurred on October 25, 1973, in a rural area near Uniontown, Pennsylvania in Fayette County. This classic case has been published many times over the years, so I'm not going to go into great detail here. For those seeking more information on the incident, visit my website at <http://www.westol.com/~paufo> . Briefly, on the evening of the event, about 15 people in this rural area observed a large red sphere dropping from the sky towards a pasture.

Three witnesses went to investigate and were amazed to see a luminous dome shaped object, about 100 feet in diameter, on or near the ground, about 250 feet away. The object, which was making a loud humming sound, was illuminating the surrounding area. The fellows also were hearing an odd baby crying sound and smelled a strange odor which they described as similar to burning rubber.

While watching the strange object, their attention was directed to a fence line about 75 feet away. Two very tall hair covered creatures with arms that nearly reached the ground were walking slowly along the fence in their direction.. At one point when a tracer was fired in their direction, (before live ammo was used), the larger of the two creatures appeared to reach out for the tracer, and most remarkably, the glowing object in the field suddenly just disappeared at the same time. Shots were fired which did not appear to affect the creatures, but it did cause them to turn and go back towards the woods.

The incident was reported to the state police at Uniontown, and an investigating officer arrived on the scene soon after. The trooper was amazed to find at the location where the object was seen on the ground, a white luminous area that he estimated to be about 150 feet in diameter. The trooper indicated that the glow was bright enough to read by, and reached to about a foot above the ground. This incident was investigated by the WCUFOSG, the state police, and psychiatrist Dr. Berthold E. Schwarz M.D.

I continued follow up investigations with the key witness of the case for many years after the occurrence. It was during such a meeting that a most unusual account was revealed to George Lutz (my associate) and me. We brought up the possibility of using hypnosis to clarify some details of the 1973 episode. We had never utilized this method, nor had Dr. Schwarz. The witness seemed a little confused about our interest in using hypnosis, and wanted to know why we wanted to conduct *another* hypnotic session with him. George and I were confused.

Upon further questioning, it was determined that the witness thought it was my associates who had hypnotized him soon after the incident occurred. He recalled that he had been through many interviews just after his encounter, with myself and Lutz, as well as others, including Dr. Schwarz. Then one day two men appeared at his home. One man was dressed in a suit, the other in a military uniform and believed to have been a major. They asked permission to sit down with the witness to discuss the Bigfoot creatures and the UFO he had observed. Once the verbal interview was completed, the military man opened his briefcase.

He then produced numerous photographs of Unidentified Flying Objects, and asked the witness to let him know if any were comparable with what he had observed. Even more surprising, were the Bigfoot photographs, including one of a hairy creature carrying a pig as it climbed over a fence. The men then asked the witness if they could hypnotize him, and apparently he complied. Before they left, they indicated that they would be in touch, but as far as I know they never contacted the man again. Until that day, the witness always thought that these men were associated with the WCUFOSG.

I did send a Freedom of Information Act (FOIA) request to the U.S. Air Force concerning this incident. The Air Force had gotten out of the UFO investigating business in 1969, and the response I received indicated that they had no records of UFO events which would have occurred after that year.

During that Bigfoot wave there were many rumors and stories circulating that could not be confirmed. There was one persistent story that many were talking about back then. The report was that a farmer had allegedly shot and killed a Bigfoot in his barn. It wasn't long after, that government agents supposedly arrived on the scene, and took away the body of the strange creature.

During the early 1980's, there was an ongoing series of events occurring in a rural location near the Westmoreland/Armstrong County border. Various witnesses reported hearing strange sounds, findings large three toed footprints, and encountering Bigfoot. Many other strange incidents were also being reported by those in the community. As I recall, there was talk among the local residents that the FBI was supposedly interested in the local Bigfoot reports.

There was another Bigfoot incident of more recent date I investigated, which once again suggested that the government may take more than an interested glance at such events. This encounter is very detailed and quite complex, and indeed somewhat bizarre. It has been my policy since the time that I began investigating unusual incidents in the late 1960's, to keep the identities of witnesses confidential if they so requested, due to the ridicule factor often associated with UFO, Bigfoot, and other strange sightings. This practice has been helpful in encouraging those who have had such encounters to report them. In many of the highly unusual incidents I have investigated over the years, this request for confidentiality has been common.

Since this event took place on private property and did not involve the landowners, I am not revealing the exact location where this incident reportedly took place. I am using pseudonyms for the names of the actual witnesses. The sighting location is a rural area between Blairsville and Latrobe, PA, and borders the Chestnut Ridge. This general area has been an historic hotbed for reported Bigfoot confrontations for many years.

On the morning of March 12, 1997, I received a phone call on my sighting hotline number at about 4:45 A.M. from Pat. That man told me of an incident that involved him and two friends. The other two fellows were the primary witnesses who claimed to have had several encounters with a huge hairy creature that same morning. I initially interviewed Pat by phone and made plans to meet with him later to obtain additional details. Pat provided me the phone number for Ron and Jack. I called Jack and talked with him. I left a message with Ron, who returned my call a short time later. We all met at a latter time, and discussed the details of the incident.

The following is a brief synopsis of what reportedly occurred. I learned that these men generally worked at night, and were commonly out during the early morning hours. About 3 A.M. , the trio were riding in Ron's vehicle looking for a hubcap which had fallen off just a short time before as they traveled along this rural road. They were somewhat familiar with the general location, which was a large field where some old vehicles sat.

Pat had some walkie-talkies with him that he wanted to test for distance. He remained in the vehicle, which was parked about 250 feet from the field. He gave one radio to the other fellows to take along so that they could communicate with each other. Ron and Jack began walking around, searching for the hubcap. They had been there a while when they heard a sound "like metal on metal," then soon after Jack said he heard like a low growl. They assumed that a dog was nearby, and began to walk away rather than to excite the animal. Before leaving they wanted to go back to check over another spot. That's when Ron yelled to Jack not to move, that he had seen something move.

A light was pointed toward that spot. Both men looked and saw a huge white hairy creature standing up, and staring at them. Ron said that Jack "panicked and he ran like hell." Ron said that he stayed there looking at the strange animal for maybe thirty seconds, trying to figure out exactly what it was. The creature was approximately 150 feet away. The creature began to move in his direction, and Ron ran as well. Jack was screaming on the walkie-talkie for Pat to start up the engine.

Ron jumped into the driver's seat, and quickly exited the area. Jack realized that he had dropped his father's good knife, as well as some keys down in the field and was concerned about it. They drove slowly past the sighting location and didn't see the creature. They decided to pull off to the side of the road to look for the missing items, but didn't see them. They didn't want to get out to look around, so they left.

They had just gone a short distance down the road when a red and silver Chevy dual wheel truck, which they described as really nice looking, passed them at a very high rate of speed. They watched as the truck turned around and began to follow them. The truck began to pace them for a distance then rode up to about three feet from Ron's rear bumper and paced them at that distance for about ½ mile. The truck soon stopped dead in the road, backed up and pulled off a side road, and the headlights were shut off. The fellows had the impression that whoever was in the truck wanted to get their vehicle license number.

They returned to Ron's house where they discussed what had taken place. Ron and Jack decided to go back to the sighting location. Jack wanted to try to find his missing items, and both men were somewhat frightened, yet intrigued about the creature they saw. When I questioned Ron why he decided to go back to the location he stated, *"to try to get a closer look, better look, another look, whatever you want to say, or more honestly an explanation of what the hell it possibly was."*

Pat wanted nothing to do with returning to the scene, and remained behind. This time Jack took his car that which was equipped with a very fast modified engine. They drove into the field and Ron shined a converted automobile headlight around which was very bright, and illuminated the area. They soon spotted the creature around some old vehicles. Ron directed the bright light at the creature. Ron stated, *"I hit right on it, and I kept right on it, I mean whatever it is, I'm sure I pissed it off quite much, cause I hit on it, and I followed and kept concentrating the center of the beam right on it's head."*

Ron says the creature appeared to be getting very agitated with the light, and it came towards the car. Jack said that Ron started yelling, *"It's coming, it's coming, it's coming, get going, get going."* As they pulled out, the creature was only about three feet from rear bumper of the car. The creature actually ran down the road and followed them for a distance. They returned to Ron's house, and then Jack drove Pat to his residence. Jack was driving back to Ron's to sleep, when on the way he saw the Chevy truck which had followed the trio earlier sitting on the side of the road. The truck began to follow Jack for a distance, and then turned off.

At that point Jack wasn't far from the sighting location and he still needed to find the knife and keys. Jack decided to drive past the site slowly, and if he didn't see anything, he would pull off the road, and look from his car for the items. He pulled over and soon found the knife, opened the door, reached down and recovered it. He continued looking for the keys when suddenly he felt a thump on the back of his car.

Jack looked back and the white animal was leaning on the back of his car. It was looking directly into his rear view mirror. He could see its white solid hairy face, and the eyes appeared to glow red. Jack surmises that the red eye glow could have been caused by the tail lights reflecting on the creature's face. Jack's first reaction was to speed out of there. He was shifting through gears, watching his speedometer and tachometer, but his car wasn't moving. His tail pipes started getting louder, and were making a high tone pitch. Jack believes that it was the sound that scared off the creature, and caused it to release its grip on the car. When the sound peaked, suddenly the whole car went down in the back, and the car kicked out sideways and Jack was able to pull out on the road.

Jack proceeded some distance until he reached an all night grocery store, where he tried to regain his composure, and got something to eat. Jack's car is his prized possession, and he kept it in view while he was in the store. He saw a group of kids pull into the parking lot and park several spaces from his vehicle. They were admiring Jack's car, and one fellow pointed out to Jack that it looked like there was some claw marks on the trunk of his car. Jack was quite surprised when he saw the two long deep scratches in the paint on the trunk of the car. He then recalled that at the time the creature was on the back of his car, he heard a sound that was similar to taking your fingernails and running them across a chalkboard.



Photograph of long scratch marks on the trunk of Jack's car. Looking from left side.
Image used by permission through Stan Gordon (© 2002, "Pat")

The next day Jack went back to the site to look for his keys. He didn't see either the creature, or any evidence of its presence. The ground was solid from the cold temperatures, and no footprints were observed. During my interviews, I learned that the creature the men saw that night was described as an apelike creature covered with long white hair. The hair was described as about eight or ten inches long, and "straight and coarse." The creature was broad shouldered and very muscular, with no apparent neck. The arms hung down to "knee length or maybe just slightly below the knees." When it was seen moving upright on two legs, the movement of the arms and legs was described as extremely coordinated, "like left to right and right to left." It stood approximately nine feet or more in height.

The eyes were described as almost egg shaped, with a pinkish cast to them. When Jack saw the creature for the first time, he sensed an odor in the air that he could best describe as similar to bad breath. At times they viewed the creature in different positions, from stooped, down on all fours and walking upright. Ron said that it was easy to hear the sound of heavy weight, as the creature moved across the ground.

Ron and Jack's encounters with the creature were strange enough, but other events occurred soon after that made them quite uneasy. I was told that about 10 minutes after I had gotten off the phone with Ron that morning, that he received a very strange phone call. Ron recalled that the message was much like "*This is Field Agent from the Federal Bureau of Investigation. About the incidents last night, forget about what you saw, and I strongly suggest that you don't talk any further with Stan Gordon.*" The man then hung up.

Jack, who lived with his parents, had also received an odd phone message that reportedly stated, "*Stay away. Leave it alone. Forget about it.*" Jack also had visitors at his home when he wasn't present. Two vehicles, both being a blue Chevy Caprice with two men in each, arrived at the home and they questioned his family who were concerned that Jack was in some type of trouble. I don't believe that any of the men were contacted after these occurrences. It is my understanding that law enforcement and government agencies frequently use the Chevy Caprice for their work.

I wrote a letter to the FBI office in Pittsburgh regarding this incident. I never received a response. Whether or not it really was the FBI that was involved with this case is of course unconfirmed. The questions are, how did anyone find out the identity of those involved, and how did they know we had spoken?

Has the government actually been involved with the investigation of Bigfoot? It seems quite apparent to me that our government knows much more about the UFO phenomena than they are willing to tell the public. Does the government also know something about certain Crypto-creatures that they aren't willing to share? One of the purposes of this paper is to encourage other Bigfoot investigators who might have knowledge of similar events, to come forward with their information.

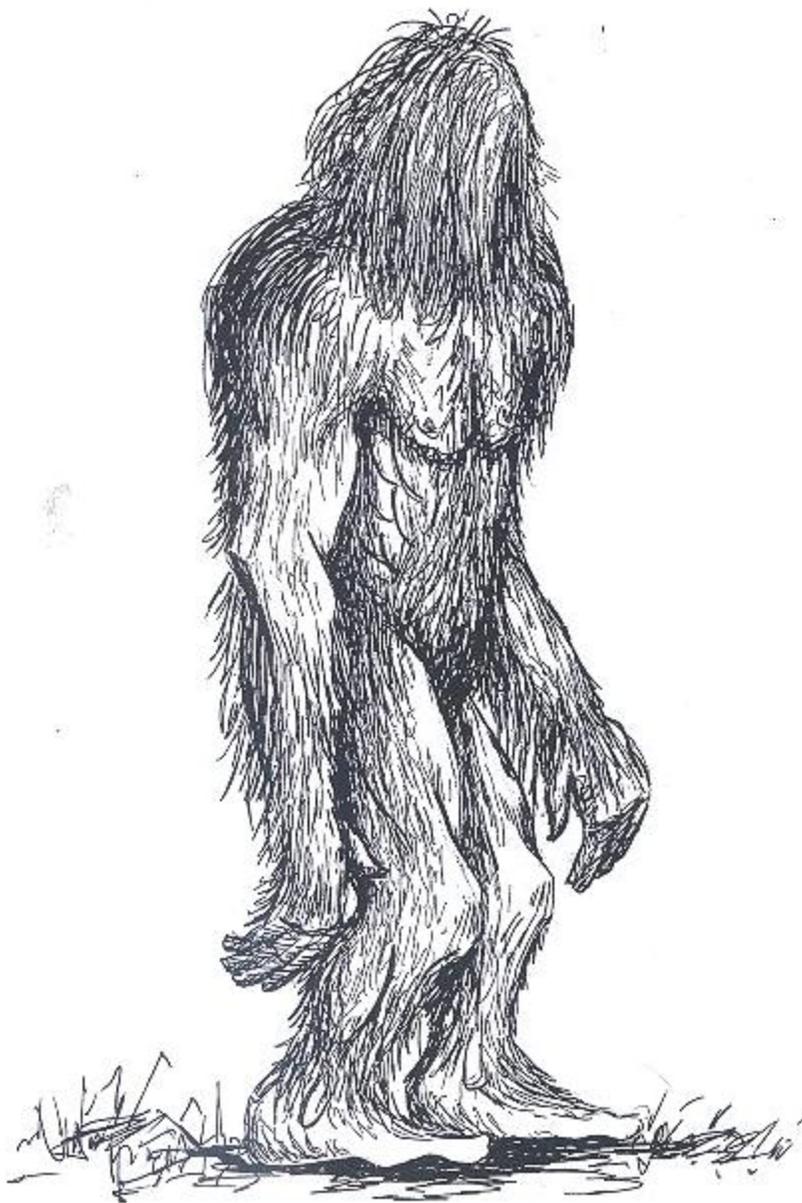
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**Composite Sketch of the Pennsylvania Bigfoot
Drawing by Charles Hanna (© 2002, Charles Hanna)
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Stan Gordon was born October 30, 1949 in Pittsburgh, Stan was trained as an electronics technician who has specialized in the area of radio communications. He is presently active in the advanced consumer electronics sales field. Stan's interest in UFO's and other unusual happenings began at age 10.

Since 1965, Stan has been conducting investigations into thousands of UFO and other strange encounters reported across Pennsylvania. During the late 1960's, Stan acted as a telephone report sighting co-ordinator for the UFO Research Institute of Pittsburgh. Stan has been internationally recognized as an authority on the subject of the UFO and Bigfoot phenomena. He gained prominence from his first hand investigation into the well remembered 1973 Bigfoot/ UFO series of sightings and encounters which occurred in Pennsylvania.

Stan was the Founder and Director of the Pennsylvania Association for the Study of the Unexplained. He organized PASU in 1981 to serve as a statewide clearinghouse for these reports. PASU was an all volunteer research unit which ceased operation in November 1993. Stan had previously founded the Westmoreland County UFO Study Group in 1970, which was expanded to the Pennsylvania Center for UFO Research in 1975. Stan was also the Pennsylvania State Director of the Mutual UFO Network for many years. MUFON is the largest international UFO research organization and is based in Seguin, Texas. Stan was the first recipient (1978) of the annual MUFON "Meritorious Achievement in A UFO Investigation Award."

Stan has written numerous articles on the unexplained covering topics from UFO's to black panthers seen in Pennsylvania. Most of these articles have been in publications devoted to this study. Dozens of articles which Stan has written, have appeared in such publications as *SKYLOOK*, *The MUFON UFO Journal*, *Pursuit*, and the *GATE*. Stan has been recognized for his paper published in the 1974 *MUFON UFO Symposium Proceedings* titled "UFO's in Relation to Creature Sightings in Pennsylvania." This paper has been quoted extensively by other researchers worldwide. Many books have given Stan credit for his research. Among these are: *Creatures of the Outer Edge*, by Clark and Coleman; *UFO Dynamics*, by Dr. Berthold E. Schwarz; *The Bigfoot Casebook*, and *Alien Animals*, by Bord; *Bigfoot*, by Slate and Berry; and *Bigfoot On the East Coast* by Rick Berry. Stan was the Editor of the *PASU Data Exchange*, a newsletter covering current cases of phenomena being investigated in Pennsylvania. The newsletter was basically an exchange publication, and for keeping researchers, the news media, and law enforcement agencies aware of current activity. Stan is a regular feature columnist for *The GATE*, a magazine covering many types of strange occurrences, published quarterly

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Predictability of Homin Behavior

By Will Duncan (©2002)

Introduction:

The study of Hominology needs to pursue predictive strategies if we intend to act proactively in pursuit of our subjects. We are well past the stage of simply collecting reports and standing amazed at their implications. We need to formulate some theories about what homins are, and what their likely behaviors are. Hopefully, we can then act to intercept them as they participate in these behaviors.

The theories which I propose here are my own, and may or may not be correct. I favor them because they are consistent with the evidence, as I see it. Someone else's modeling may result in different conclusions, and that is as it should be. We should look at the available evidence, formulate theories, and attempt to act on them.

What are they?

I think the evidence suggests that we are dealing with a species, or several species or sub-species, of living hominids. Whether the evidence arises from North America or Eurasia, we have a consistent picture of these creatures. The written information is extensive and I won't try to recapitulate it all here. Generally, we're talking about hairy, bipedal and heavily muscled creatures of various statures that are seen occasionally and generally avoid people. Recent studies by Wolf H. Fahrenbach¹, using data from western North America, and Craig Heinselman², using data from the eastern United States, demonstrate a remarkable consistency of descriptive information. People are reporting creatures of the same size, weight and coloration independently from both sides of the continent. Reported behaviors, a few examples of which include vocalizations, speed of movement, sleeping positions, hunting methods and swimming ability, are ubiquitous and come from every part of the world where they are seen.

Are they apes?

While there may be unknown apes extant, I don't think they are responsible for most of these reports. Simply put, apes are quadrupedal, don't swim, and don't live in the wide range of climates that homins do. Several scientists, including Dr. Grover Krantz³ and Dr. John Bindernagel⁴, have emphasized the ape-like qualities of sasquatches. Certainly, they may have such characteristics (nest building, threat displays, fear-odors, swaying, hair standing on end, throwing objects, and so on). The same can also be said for human beings, however, and are probably ancient characteristics which existed in the common pongid/hominid ancestors. Having these qualities does not exclude homins from the human family tree. Indeed, bipedalism and swimming makes them more likely to be in it. If we go a little further out on a limb and accept the Patterson-Gimlin film as genuine, and attempt to learn something from it, the identity of homins becomes clearer

yet. As I pointed out in my article “What is Living in the Woods and Why it isn’t *Gigantopithecus*”⁵, the visible jaw morphology of the film subject is suggestive of a hominid, not a pongid. The low position of the ear is non ape-like and indicates a larger brain size than an ape would have.

What does this mean?

All known hominids, and by that I mean fossil hominids, tended to be larger brained than pongids. Even the australopithecines had marginally bigger brains than chimpanzees. This suggests that all hominids were characterized by higher intellectual capacities, however humble, than any of their closest relatives. Therefore, perhaps we can portray hominids as smart, bipedal apes. With that starting point, we know that hominids evolved, over millions of years, into us. Any species or sub-species along our line of ascent could be presumed to have bipedalism and a greater brain size than the apes. Further, the jaw morphology of the subject in the Patterson-Gimlin film is very post-australopithecine. It most closely resembles the very robust fossil jaw called the Mauer Jaw. This jaw belonged to an erectus-type hominid and is about half-a-million years old. It would seem that living homins must have substantial brain power, by any standards except those of *Homo sapiens*.

We have a paradigm problem

In attempting to understand our long-extinct ancestors, anthropologists have necessarily had to speculate about how they behaved. These speculations have generally fallen into two broad camps. One school of thought holds that our ancestors, beginning with *Homo erectus*, were quite human. There has been much speculation about language, medical knowledge, theology, use of fire and culture in general. The other school believes that they were much less human, with no language and little or no culture at all. These arguments include all the major fossil groups, including the Neandertals. I think that we need to look at this problem from two perspectives. First, we know that throughout the history of the hominid line, different species have coexisted. *Homo heidelbergensis*, to whom the Mauer Jaw belonged, existed at the same time as more lightly built *Homo erectus* types. Heidelbergensis fossils have shown signs of being butchered with some stone tools. This means that, despite being a very smart and strong creature, Heidelbergensis sometimes fell victim to other hominids with more intelligence and with weapons. So it may not be a question of either/or, but of how much, and whom.

Secondly, we have suffered from a lack of imagination. Many people would claim that people interested in Hominology have more than enough imagination, but this may not be true. Just as fossil hominids, and living homins, display a combination of apelike and human physical traits, they probably possess a similar mix of behavioral traits. For instance, there has long been a debate in anthropological circles regarding Neandertal speech. We know that Neandertals had the brain structures associated with speech. But, we also know that their mouth/jaw construction was not suitable for speech as we know it. This has led to an ongoing either/or debate which, again, can probably be best settled by “how much?” When did our most ancient ancestors develop complex vocal abilities, and what for? If speech didn’t arise full-blown, what function did it serve in the hominids, and what was it like?

Humans, among all the animals except some birds, are spectacular mimics. It is entirely reasonable that australopithecines developed mimicry skills that allowed them to communicate with each other, misdirect predators, and lure prey. Indeed, life on the savannah without the jungle's shelter and with the impressive array of predators then living certainly required some special ability to enhance survival. Vocal abilities and mimicry may have proved the winning tool for survival, and it persisted in all subsequent hominids, evolving and developing until it culminated in full-blown human speech. We can therefore look for some evidence of this ability in living homins.

Not surprisingly, homins are reported worldwide to be very vocal. Their vocalizations go far beyond the screams, chattering and roars of apes. They include, but are not limited to, mooring, whistling, muttering, crying, and even imitations of human speech. Additionally, they are said to engage in a wide range of percussive noisemaking activities, most frequently wood and rock pounding.

If human society and culture blossomed when speech did, as many scientists believe, then it's not surprising that very close relatives lacking true speech have little or no identifiable culture. It looks like we are indeed dealing with creatures living an existence that combines animal and human parameters. In order to predict their behavior, we need to understand this fact and try to speculate where they reside along that continuum.

We've had successes and failures

The imprint for the now famous Skookum Meadow cast was made when proactive-thinking investigators managed to locate a probable sasquatch area, lure one in, and set a fruit trap in mud, hoping to get some footprints. The sasquatch in question, demonstrating a typical sasquatch aversion to leaving tracks, lay across the mud to reach the fruit. Again, smarter than an ape (it avoided making footprints) but not as smart as a human (it left a big body imprint). This is a great example of a predictive study. As a side note, despite study of the cast by reputable scientists, and a very positive position paper issued by Idaho State University, this event was not reported by the scientific press at all. National Geographic made no mention, except for a small frivolous piece in their children's publication. This illustrates the problems hominologists face, and the need for solid research.

Likewise, audio recorders positioned in likely wilderness areas have had some success. Sasquatches don't seem to mind vocalizing in the general vicinity of tape recorders, but have so far diligently avoided going close enough to similarly positioned cameras. I believe that they know these devices are in place and avoid going close to them despite not understanding what they are (smart, but not brilliant).

Ubiquity is important

In the United States, sasquatches have been reported in every state except Hawaii. It is important that many are reported in Ohio and in North Carolina, two states where I've personally looked for them. Ohio has vast populated areas in the north and wooded hills in the south. Both areas get plenty of sightings. This suggests that the sasquatches don't mind living in proximity to people, and feel confident about avoiding them most of the time. In North Carolina, by contrast, there are huge areas of woods, hills, swamps and

mountains, and very few sasquatch reports. I think they are there, but have so much room to easily hide that almost nobody sees them. Any prediction of total sasquatch numbers resumes more knowledge of their nature than we presently have. They seem to be able to live all over the country, often in close proximity to people, and yet remain unproven. Apes would not be capable of this.

We need to realize that our paradigm for how the natural world functions and what it is composed of is not complete or correct. The homins possess physical and behavioral qualities that straddle the line between humans and animals, as we presently understand them. This suggests that they routinely rely on their physical strength, agility and endurance to avoid us, but that they have other resources, too. Cunning, stealth, and a strong inclination to avoid people also play a part. Beyond that mimicry, misdirection and their ability to communicate with each other without alerting us probably also plays a role. These potent combinations of attributes, and others as yet undescribed, have kept the homins in the netherworld between fact and fantasy.

Attempts to study these creatures without factoring in their unique qualities will probably have limited success, barring a stroke of sheer luck. In order to predict their behavior, we need to understand the array of defenses that their true nature allows them to employ.

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Will Duncan has investigated Bigfoot events in North Carolina, California, Ohio, North Carolina and Colorado since the 1970's. He acts as a committee member of the website www.cryptozoology.com and resides in North Carolina with his family. Duncan has authored a number of articles in the past, including "A Childhood Encounter? – Why I Pursue this Enigma" in the *Bigfoot Co-Op* of February 1998, "Bigfoot: The Question of Humanness" in the *Bigfoot Co-Op* of December 2000 and "What is Living in the Woods, and Why it isn't Gigantopithecus" in the *Hominology Special Number 1* (Crypto, Frankestown, 2001).

Early Man as a Model for Bigfoot

By Ray Crowe (© 2002)

“The myths of the great ape are irresistibly seductive for some scientists. The most basic tenet of science is that one may give credence only to what can be proved. Despite this, some fully accredited and otherwise reputable scholars not only believe in the existence of animals that have never been captured or killed, they also think they know their taxonomic identity.” From *Other Origins*

INTRODUCTION

The popular model for Bigfoot is *Gigantopithecus*, an Asian ape that possibly didn't become extinct, but may live on in remote areas as Bigfoot, the Yeti, or the Alma (plus many other local names). *Gigantopithecus*, possibly an overspecialized bamboo eater, is thought by Ciochon to have become extinct. It is a possibility that the giant ape was hunted to extinction by *Homo erectus*. The teeth of both have been found in the same cave together five times, most notably in Vietnam and China (Tattersall, proving only that the two coexisted in the same time frame). {See Figure 1.}

The idea that a New World ape is the correct model for Bigfoot or Sasquatch is supported by many of the scientists that have ventured into the study of Bigfoot: the late Dr. Grover Krantz, Dr. Jeffery Meldrum, Dr. John Bindernagel, Dr. William Saxe Wihr, et al. The idea of *Gigantopithecus* as a Bigfoot model was mentioned by John Napier, and he further mentioned the *Gigantopithecus* model ideas of Bernard Heuvelmans and Ivan Sanderson in his 1972 book. {See Figure 2.}



Figure 1

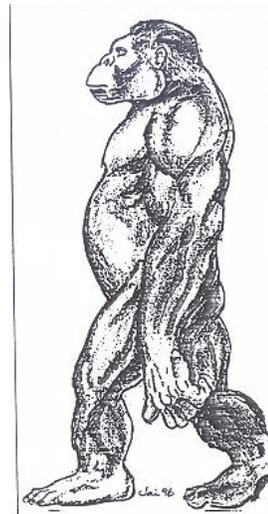


Figure 2

As far as an Early Man Bigfoot model, the earliest I (not to mention Linnaeus, who recognized that there were two human types: Civilized Man, *Homo sapiens* and Wildman, *Homo troglodytes*) came across in my records, concerns the Russian Professor V. Khahlov, who in 1914 collected Asian Wildman data and considered him as a relict *Sinanthropus pekinensis* (*H. erectus*). Myra Shackley recognized and examined Boris Porshnev's firm belief that Neandertal man survived in Asia, and examined the claims in her book. This belief is carried forward today with the thinking of Dmitri Bayanov, writing also in this volume.

Looking at the problem from a different angle, I have taken up the banner that Bigfoot might well be an Early Man, specifically *Homo erectus*, or, *Homo neanderthalensis*, the latter being a evolutionary variety of the former (by way of *Homo heidelbergensis*). The large ape, *Gigantopithecus*, I believe actually became quite extinct, leaving in my mind, the question of a Bigfoot model still open. Shackley notes, "...these facial features-the heavy brow ridges, the large jaws-closely resemble descriptions of Almas," which she considers might be surviving Neandertals. Porshnev's thesis (in Shackley), was that a known hominid species-Neandertal man-had actually survived, and could be observed in the myths and legends of ancient Greece and Rome.

Approaching the question first in a philosophical manner, one can consider the question of what is man? And what is ape? One of the more recent findings of DNA studies is that, "...we share a common ancestor with the chimpanzee, which remains our closest zoological cousin sharing 97 percent of our genetic makeup. This is a closer genetic relationship than exists between dogs and wolves," (Burger). Then, where would Bigfoot fit? Seemingly somewhere between, but as the Naked Ape of Desmond Morris? Or as Jared Diamond has suggested, combining the chimpanzee into the genus *Homo*? With that in mind, if we consider Bigfoot an ape or an animal is really moot; as it depends on how we define human...apes may do many of the things humans do, but just not as well.

"We do not see things the way they are; we see them the way we are."

A Fortune Cookie

THE CULTURE

Correspondence with the late Dr. Grover Krantz indicate major problems with my Early Man model for Bigfoot. Mostly in the cultural sense...they (*H. erectus*) had fire (Oosterzee, 2000, pp 85; The earliest fire is at 1.6 million year ago.); and tools; *H. erectus* with the heavy choppers or hand axes, known as the Acheulian tool kit (Pfeiffer, 1972, pp 146; lasted from 1.6 million to 75,000 years ago); and Neandertal types had a Mousterian kit, somewhat improved in technology (stone was deliberately knapped to form toothed pieces, scrapers, etc.). Neandertal also possibly did some trading with Cro-Magnon, and took care of the aged and buried the dead (*Neandertal: Care For The Injured: <http://sapphire.indstate.edu/~ramanank/care.html>*) at Shanidar Cave in the Zagros Mountains of Iraq.

According to Ralph Solecki, the archaeologist who headed the Shanidar project, this individual, who lived to be around the age of forty, was blind in his left eye, suffered from arthritis, and his atrophied right arm had been amputated. This Neandertal "*could barely forage and fend for himself, and we must assume that he was accepted and supported by his people up to the day he died*" (Solecki 1971:196). Otherwise, he would not have been able to endure for so long the heavy rigors of Neandertal life. Additionally, Neandertal may have built houses of mammoth bones (*Neandertal Architecture*: <http://www.sciam.com/0997issue/0997scicit4.html>). In short, *Homo neanderthalensis* was a man...just not a *Homo sapiens*.

Besides fire and cultural artifacts, there were other questions? Why, if Bigfoot is a man, is he hairy? Where are the bones? Is he intelligent? Why is he so tall?

Looking first at the question of fire. It is my contention, that as Early Modern Man invaded Europe and Asia around 50,000 (+) years ago, one of their options was to replace the existing competition, these being *H. erectus* and *H. neanderthalensis*. These, to *Homo sapiens*, hairy (delved into later) brutes, were hunted and killed to the point of near extinction. There was no cross breeding with them.

With fire, there is a smoke trail and a smoke odor. Clear evidence to Modern Man that there is a possible Neandertal camp nearby and targets to kill. Within a couple of generations, the making and use of fire by the survivors was lost. Survivors were relegated to more remote areas. Even then, Stringer (1993), notes that, "*Middle Paleolithic people it seems had fire but they did not build elaborate hearths. The most complex hearths consisted of small scoops in the cave floor,*" implying that perhaps they were not as fond of fire as later Cro-Magnon types were. But, even to this day Bigfoot has a curiosity about small flames.

This same scenario is true also with tool making, where the clack of stone on stone can be heard for a long distance. It would be an invitation for men to investigate the source of the noise. Again, in short time, this cultural aspect would be forgotten. It also could be true that a certain member of a Bigfoot group was assigned the task of tool-making, as was done in the Jean Auel novel, "*Clan of the Cave Bear.*" Here again, the death of this individual and others he might be training, would quickly leave the group at a cultural loss. As today, even a chimpanzee could be trained to flake stones, and use the sharp stone to cut a rope to get food, one wonders about the supposed intelligence of Bigfoot.

THE SIZE OF BIGFOOT

"Homo erectus was the first really big hominid...tall, thin and barrel-chested, it was adapted to long distance ranging on the African savannas. In stature, no early hominid before us came close to the aptly named H. erectus, who was tall, even compared to us. The six African specimens complete enough to allow estimates of their weight and stature fall within the top 17% of modern human males. Comparison of fossil evidence from Africa with younger fossils from China, the famous Peking Man site, indicated that once H. erectus got big, he stayed big, varying minimally in body size over its million year species lifespan." (Johanson, 1994)

The Lake Turkana Boy, 1.6 million years old, Alan Walker called, “*The Strapping youth*,” because of his size. “*The permanent molars had started to come through, the first and second all ready in place, the third yet to appear...This told us that the individual had died about the age of eleven or twelve...Making allowances for the fact that the soft ends of the bones had been lost, we came up with a figure of between five feet, four inches and five feet eight, and he would have grown up to be well over six feet...It is surely no coincidence that the two Homo erectus individuals whose height we can estimate were both tall. This gives us confidence to say that, unexpectedly, we were dealing with an exceptionally tall species.*” (Leakey, 1992)

Anthropologist Holly Smith, at the University of Michigan, a specialist on fossil hominid teeth, said that based on the teeth the eleven year old boy still had 23% of his growth yet, which would make him as an adult about six feet four inches. But Leakey goes on, modern humans, in which the first molar eruption takes place at 5.9 years...*Homo erectus* at 4.6 years, and the australopithecines, a little over three years. Holly notes that *H. erectus* was in an intermediate position, and calculates that the Turkana boy actually died when he was nine years old, not eleven as the human pattern would be (Leakey 1992).

In another case, *Science News* (vol. 1450) tells of a 500,000-year-old shin bone found at a quarry in southern England in May 1995. Based on the shin bones dimensions, it is estimated that the male stood about 6 feet tall, and weighed about 176 pounds.

“*Though Homo erectus would likely have been as tall as we are and would have walked in a bipedal fashion nearly identical to ours, our ancestors would have looked quite different in the upper torso region. Analysis of the ‘Strapping Youth’-Turkana Boy, shows he had a conical thorax, with narrow shoulders and a rib cage tapering outward, like that seen in Australopithecus and modern African apes, rather than the barrel-shaped chest of modern man.*” (Ciochon)

This sounds very much like the male Bigfoot often described. A recent report from Oregon described the Bigfoot as, “*She nearly hit it, missing by two feet. It was dark and overcast when the creature crossed swiftly, swinging its arms. It had broad shoulders, skinny waist, and was completely covered in dark brown hair, and had a rounded, dome shaped head.*”

Other reports sound more like the Neandertal, shorter and stockier, with a flatter head, and not noted as being skinny. And, it should be kept in mind, the head of “classic” western 5’ 6” Neandertals was distinctive, with heavy brow ridges, barrel chest, heavily muscled frame, and a long low-vaulted skull (brain size average 1450 cc, compared to modern 1300-1600 cc) with receding chin and prominent jaw, common in France and Germany, while the Neandertal stock more to the east had modified traits, without such heavy features, and were known for awhile as “archaic” types. Shackley says that Marcellin Boule made a figure with ape-like traits, assembling the skeleton so it was pitched forward and appeared to be a hunchback, “*shambling along on bent knees...*” Perhaps he was right though, as the 40-50 year old had chronic arthritis of the jaw, legs and spine. Also, it sounds like the description of Bigfoot, walking hunched over.

The *H. erectus* description could account for the apparent lack of a neck...the muscles in the upper arm and shoulders, trapezoid, are so immense, that it prevents easy motion of the head, and the creature must turn its whole body to view a particular area. This was suggested at the 1995 *Harrison Hot Springs Sasquatch Forum* by bodybuilder John Miles. John said that muscles develop where they are being used, and the Sasquatch must do a lot of stooping, squatting, and lifting using the lower lumbar muscles. *“Its trapezium muscles are so great that they form a great angle and meet the shoulder, making it look like there is no neck.”* (Track Record #47)

Jumping from the Turkana boy to the seven-foot three-inch (size determined from photographs by Peter Byrne) Patterson creature, is not as big a jump as one would think. *National Geographic* (Sept. 1979), “Search For The First Americans” says that, *“Animals grow oversize, stamped with the giantism typical of cold climates, paleontologists know them as Ice Age megafauna.”* It took a big and strong creature to kill one of the Ice Age giants by throwing rocks at them, even if they were mired in mud or a bog. So, it is not out of line to look at evolution, from two million years ago, favoring a larger and stronger species (unless they drove game over cliffs).

How much does Bigfoot weigh?

“In the last couple of months since North American Science Institute announced last November 1997, that Patty weighed almost 2000 pounds, there has been a lot of speculation on the weight of Patty. Green estimated 800#, Grover Krantz 500#, Patterson himself said between 300-800#. Historically, the Chapman creature of Ruby Creek was an estimated 800-1000#, Roe’s 7’ female at 500#, and Beck thought his 8 footer was between 800 and 900#, while Ostman’s “old lady” at over 7 feet was between 500-600#. Dr. Grover Krantz used the footprint of a 6’-190# man’s heel prints to estimate that a similar but wider Bigfoot track should weigh in at about 757#.

I read in three different books about dinosaurs, that the approximate weight of a dinosaur can be determined by measuring the displacement of water by using a scale model (this is also how they determine the weight of ships). I thought I’d apply the procedure here and see what I came up with...but do keep in mind, I’m only looking for a ballpark figure which might be off considerably. The exercise is only to determine which general range of weights should be considered for a Bigfoot creature.

Larry Lund took one of the models that I sell and trimmed off all of the base, leaving only the supposed creature. The exercise is not to determine specific gravity, only the water displacement, the assumption being that flesh, bone, guts, etc., weighs about the same as an equal amount of water...a skinny model will displace less water than a fat model. I then took the model to International Bigfoot Society member Woody Woodworth’s laboratory and measured the displacement three times. All measurements came out with the same displacement, 134 ml.

My figures then: the model is 5.8” tall; Patty is 87.5” tall; with a ratio of 1:15.086. I cubed this figure to determine how many models would fit in Patty, and came out with 3,433.38. Thus displacement of my model was 134 ml X 3433.38 divide by a thousand to convert to liters= 460.07 liters. A liter is 1.0567 quarts, total then of 486.15 quarts, a quart being about 2 pounds in weight. This gives a final figure of 972.3 pounds for a full size figure of my model. About in the range of the guesses by other observers, but only half of that predicted by NASI. We suspect that a bad figure for circumference had been used. “(Track Record 75, March 1998)

Are there other major differences between Early Man and Bigfoot? Several I'm sure (the large breasts of females of both species is considered a similarity). One such is the supposed sagittal ridge of the Patterson female. Muscles are attached to this ridge for chewing in the male gorilla. It's not entirely clear yet if Bigfoot does have a ridge, but assuming it does, and similarity is noted in the Java Man reconstruction by Weidenreich, a robust male with a pointed crown. Even the Peking Woman reconstructed by him is represented with a pointed crown. Not unusual though, as the late Bigfooter, Dr. Carlton Coon of the University of Pennsylvania., noted that *H. erectus* from China seemed to share some features with modern Mongoloids. One of these was a bony ridge down the middle of the skull found in the North Chinese. "*As for the caveman from Java, he'd had a skull ridge (or sagittal keeling) that appeared to have been handed down to modern Australians and Tasmanians.*"

As other Bigfooters have noted in the past, the large breasts described from the females are an indication of a human trait, other ape females, though often noted with breasts, do not compare with those of the Bigfoot females, which are similar to those of human females, often described as large and floppy.

WHERE ARE THE BONES?

If Bigfoot is *Homo erectus* or *H. neanderthalensis*, then the best place to find a bone is, of course, in a museum. But bones here in North America? First you would have to explain how *H. erectus* or *H. neanderthalensis* arrived in the New World. I'll come back to that in a bit.

Now, the bones. "Crittlers ate 'em," is the stock answer, but how many people stumble over an elk or horse bone in the wild without really thinking about it? And it might be a Bigfoot bone...how would you know? The September 1979 *National Geographic -The First Americans*, had a quip about Dr. Alan L. Bryan, from the University of Alberta, visiting Brazil and photographing a portion of a skull of a beetle-browed hominid, "...he believes to be a few rungs down the evolutionary ladder." I wrote Dr. Bryan and received permission to reprint his photos of the calotte (top of skull). He says, "*I think there is little question that the calotte is a transitional (i.e. early or archaic) Homo sapiens, somewhat like neandertal or Rhodesian Man, but more closely related to a North Chinese skull (Jinniushan) guesstimated to be less than 200,000 years old.*" {See Figure 4 and 5.} Dr. Bryan kindly enclosed his article (besides a copy of the Jinniushan article) from *Current Anthropology*, June 1984. "A Fossilized Calotte with Prominent Browridges from Lagoa Santa, Brazil,"

Could this fossil represent the culmination of evolution of an early *H. erectus* whose ancestors had entered the New World? I'd like to call it a possible fossil Bigfoot calotte.

There are other reports. Besides the previous Brazil specimen, Carter describes other New World skulls, "*The descriptions of the skulls that appear to be from early situations are startlingly similar, they are all described as beetle-browed, longheaded, slab-sided, pentagonal or roof-shaped skulls.*"

"*The Univ. of Nebraska excavated a skull fragment in Cedar County, Nebraska, that was unusual enough that they took special care with it and asked Hrdlicka to*

look it over since it was a 'low type skull,' meaning a relatively primitive skull...In Hrdicka's words, it is 'intermediate between that of a modern male and the neandertalers.' (Carter) Hrdicka, in the 1930's at the Smithsonian Institute, was a tough-minded disbeliever in the repeated and flimsy claims for early humans in the Americas.

So, there are other interesting archaic bones in the Americas. R. Protsch had a catalog describing many. A favorite of mine is Early Man in Oregon, showing two separate beetle-brows from the ancient Warner Valley, with collections of lithic artifacts. {See Figure 3.}

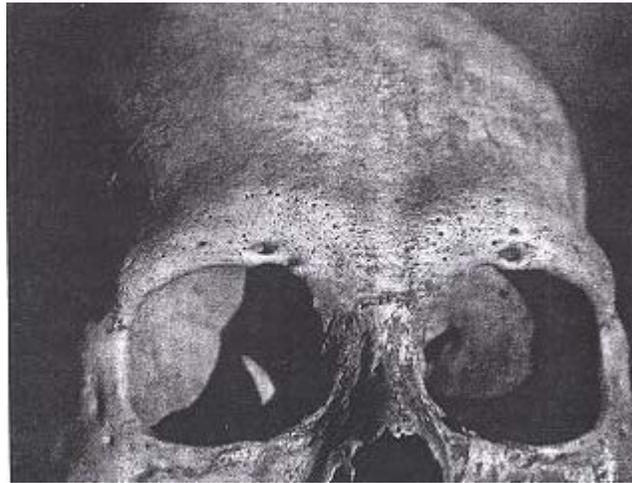


Figure 3

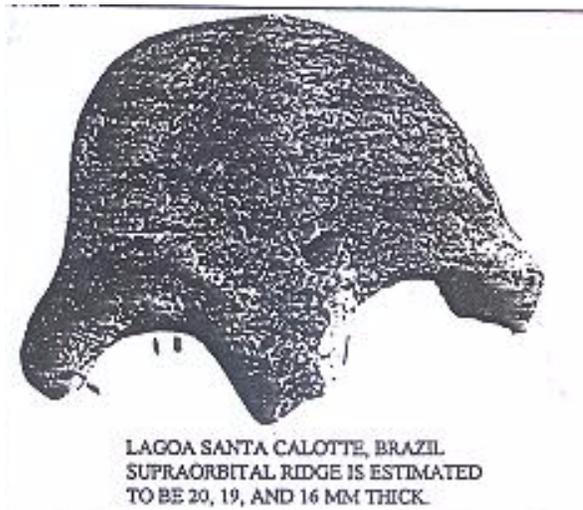


Figure 4

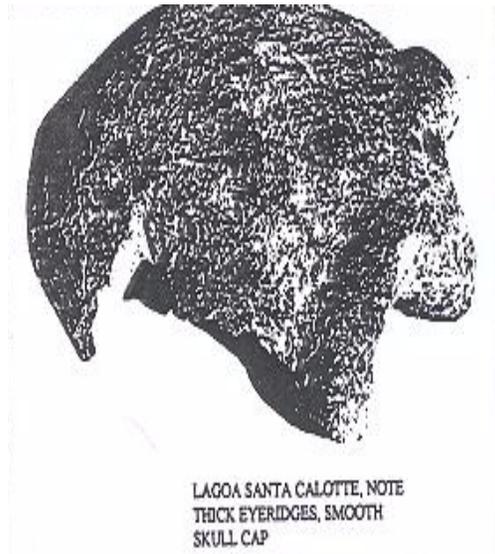


Figure 5

DNA

As technology improves, even fossil bones are occasionally found to contain DNA traces. Several published cases of DNA isolations from ancient teeth and bones exist (*American Journal of Physical Anthropology*, #81, 1990. "Human DNA recovery from Ancient Bone," S. Williams, et al) Perhaps it will be that these bones will show mitochondrial DNA that's vastly different from that of modern man and erectus.

To date, there has been one analysis of DNA from the Yeti, and three from Neandertal types. I have tried to get specialists interested in comparing the two types, but have not been successful so far. The Yeti type (*LA Times*, 2/4/2001) was recovered from Bhutan hair, and studied by Bryan Sykes at Oxford Institute of Molecular Medicine. He said, "...we found some DNA in it, but we don't know what it is. It's not a human, not a bear, nor anything else we have so far been able to identify...we have never encountered DNA that we couldn't recognize before."

The first mitochondrial DNA (mtDNA) of a 40,000 to 100,000 year old Neandertal came from bone fragments from the first described Neandertal, found in 1856, from Feldhofer Cave, Neander Tal Gorge, in Germany. The study by Matthias Krings, et al, was published in July 11, 1997, vol. 90 issue of *Cell*. (Neandertal DNA Sequences and the Origin of Modern Humans). There was a lot of controversy, and demands for more tests. The problem was that the tests indicated that there was no mixing of genes between the specimen and modern man, many anthropologists believing that the Neandertal was a direct ancestor in our family tree. I of course, believe they were Wild Men, or Bigfeet.

The second mtDNA Neandertal sequence came from Mezmaiskaya Cave, in Russia near the Black Sea. Samples were taken from the rib of an infant that died about 29,195 years ago. There was an examination of 345 base pairs of mtDNA by Igor Ovchinnikov, et al, and published in the Mar 30, 2000 issue of *Nature*. Again there was no mixing of DNA between the Neandertal and modern men. It was noted that the last common ancestor of the two, was about 500,000 years ago, supporting the theory that Early Man originated in Africa. In the comparisons, it was also noted that there were an average of only nine mutations between samples of Modern Man that is from Pygmy, European, Aborigine, etc., when compared. While the difference in variations between Neandertal and *Homo sapiens* were around 27 substitutions. Clearly, a whole different species.

Most recently, Neandertal remains in Vindija Cave, Croatia, from about 34 miles north of the capital of Zagreb, were found to be 42,000 years old. Again mtDNA was found to not match human DNA sequences. Of interest, is that this cave was inhabited until 28,000 years ago. So far the youngest Neandertal remains "appear" to be from Portugal, of about 24,500 years ago. (Krings, et al, *Nature Genetics*, 26, 2000, "A view of Neandertal Genetic Diversity."

A recent article in *Nature*, March 7, 2002, by Alan R. Templeton ("Out Of Africa Again and Again), consists of a major work on the DNA of humans, taken from ten different genetic locations, and includes mitochondrial, X and Y sex chromosomes, and regular autosome DNA.

The picture he gives is of three major migrations from Africa: two million years ago, 500,000, and 100,000 years ago. Of importance to me, he says "...*my analysis really isn't compatible with complete replacement,*" meaning there was an interbreeding of Modern Man and Neandertals plus that of other "extinct" branches of the human family. If this is true, it requires some rethinking on my part about Bigfoot being a Neandertal.

There are some experts disputing the scientific paper though. One is Dr. Rebeca L. Cann, who has suggested that Templeton was, "*overambitious in the scale of his analysis and perhaps too eager to contribute to the contentious evolutionary debate.*"

Cann, with Stoneking, Wilson, et al, was instrumental in doing the first ever analysis of mitochondrial DNA that compares modern men (or women, in this case) and looks at their associations, and came up with the "Out Of Africa" theory (Michael H. Brown, 1990, "The Search For Eve.") They believed that "Eve" was part of a clan in Africa that descended from *Homo erectus* between 140 and 290,000 years ago.

HAIR

"*First following Darwin, Dubois (H. erectus discovery in Java) believed that humans had lost the apelike fur they surely once had,*" (Trinkaus). One of the main differences between man and Bigfoot is that...he is hairy. Many modern scientists believe in the theory of neoteny, that is, humans are born and live out their lives in a biologically primitive state. This is so that the human female is able to pass the head of the newborn, undeveloped, baby at such a large size, the child coming to brain and skull maturity in infancy... and even then, there were once a large number of fatalities.

Elaine Morgan states, "*The problem about hairlessness was why one Savannah primate needed to go naked while all other species in the same habitat retained their fur...*" Neoteny is the concept that humans are a juvenile form of ape. They are said to be characterized by a general retardation of the pace of development, so that they mature more slowly than the other primates and live longer, and this involves retaining some characteristics of a juvenile or fetal ape into adult life...hairlessness is characteristic of a fetal ape...The fetalization theory was first proposed by the Dutch anatomist Louis Bold in the 1920's, and revived in the 1970's by Stephen Jay Gould of Harvard (*Ontogeny and Phylogeny*, 1977).

Thus, Neandertals and *H. erectus* never had an evolutionary reason to lose their pelts, which probably served them well throughout the cold Ice Ages. As a bit of negative information, it might be noted that the tool kits of both species, Neandertal and *H. erectus*, did not contain needles (there were awls though), those being found only in later modern man contexts.

HOW DID NEANDERTAL AND *H. ERECTUS* GET TO AMERICA?

Apparently, the most prevalent idea is that *H. erectus* migrated out of Africa around 2,000,000 years ago, into Europe and Asia. From there, following the animal herds, groups crossed the Bering Strait, then above water, into the New World. There is controversy, of course (as does almost everything to do with anthropology), many thinking modern man arose in different locales...so we would have all ready been there.

In Europe, Stringer (1997) notes, “*A thick and chinless lower jaw found at the Mauer sand quarry near Heidelberg, Germany, in 1997, is believed to be about 500,000 years old...here the archaic sapiens forms are regarded as representing two distinct species: H. heidelbergensis and H. neanderthalensis.*” Or, the Medieval Wild Man...Bigfoot. While in Asia, *H. erectus* quickly spread to Australia and China.

Then, some 50,000 years ago or earlier, Modern Man, *Homo sapiens*, appeared on the scene, evolving in Africa from *H. erectus* stock about 200,000 years ago. They also moved out of Africa, and into Europe and Asia, and eventually North America, and they replaced the native inhabitants almost to the point of extinction...even the *Gigantopithecus* ape. Bigfoot had to survive in the more remote areas, and survive he did...as the Alma, Sasquatch, Bigfoot or Skunk Ape.

The Bering Strait disappeared during the Ice Ages - sea levels dropping some 300 or more feet, creating a continuation of Siberia into present Alaska, known as Beringia. The bridge would open and close at long intervals, depending on the water used to make Ice Age glaciers. The bridge was open, centering on the years before present: 15,000, 25,000, 55,000, and 65,000...at any of which times Early Man could have crossed on dry land. All and more of these periods had an exchange of fauna between Asia and Alaska, or the reverse. During these times, because of the warm currents, the area enjoyed a relatively mild climate whenever land bridges blocked off the arctic waters...similar to modern Sitka, with extensive spruce forests (Carter, 1980). On occasion, fishing trawlers over the drowned shelves would often bring up the ancient bones of the once grasslands grazing mastodons. As there was little moisture falling in this part of the Arctic, the broad grasslands became a highway for mammoth, mastodon, bison, muskoxen, deer, and the animals that preyed on them...lions, saber-toothed tigers, short-faced bears, dire wolves, cheetahs, (*National Geographic*, Sept 1979) and possibly Early Man and *Homo erectus*.

Another idea is that the Bigfoot type creatures could have swum across the Bering Straits in warmer climates. The distance to the Diomed Islands is about 25 miles from Asia, and another 25 miles to Alaska. There is one report of an exhausted Chihuahua found on the shore of Siberia in Bering Strait waters. Another clue comes from the appearance of Sasquatch on the Queen Charlotte Islands off British Columbia...40 miles from shore.

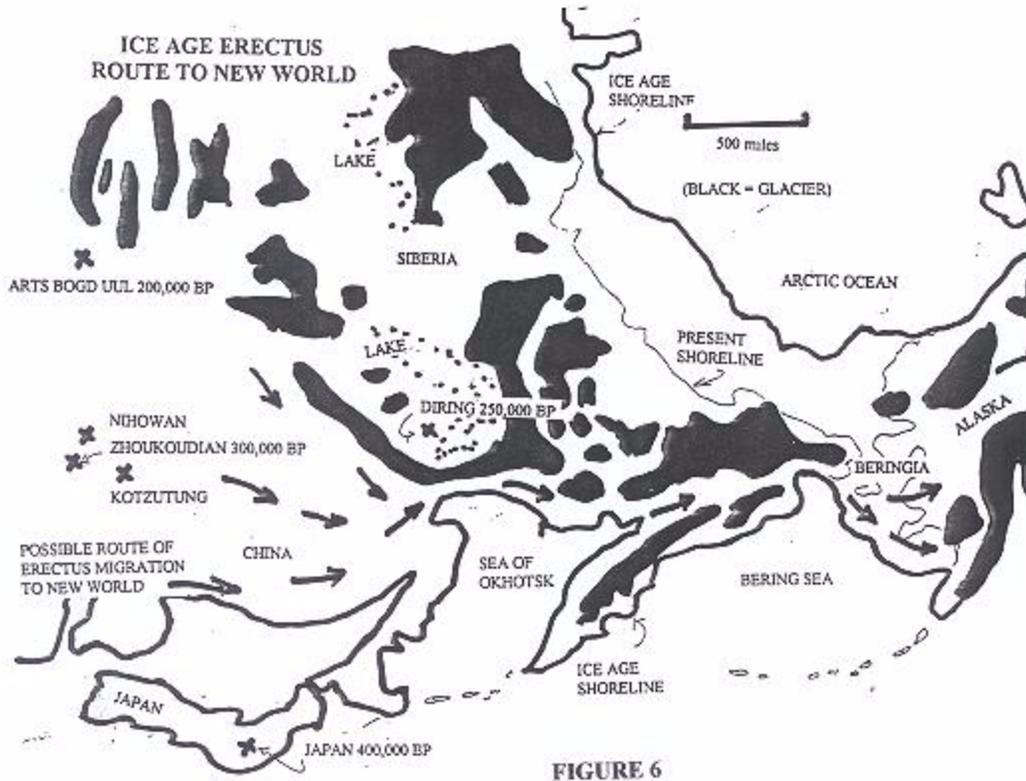


Figure 6

ARE THEY DANGEROUS TO HUMANS?

To the readers of the *Track Record*, I suggest that if they come upon one of these creatures, they treat it like any other wild animal. Back off. The missing person's files are full of outdoorsmen that have disappeared in the forest. Usually said to have fallen in a hole, attacked by a bear, or some such. John Green in Halpin notes, "*It is not uncommon, however, for humans to disappear in wild areas and never be found, so one might bear in mind the possibility that a lone human attacked by a Sasquatch might not be able to return to tell the story.*"

How about the records of Neanderthals or *Homo erectus*? Except among their own clan they appear to be cannibals. Trinkaus writes about Neandertal at Karin, Croatia. "...concerns cannibalism: that dreaded, bestial practice with which neandertals had been associated before...many different skeletons, were consistently broken up, disarticulated, and scattered through the deposits...every one of the large bones that would have contained edible marrow was splintered.

"The Neandertal man whose skull was found at Monte Circeo (Italy) showed an ancient, unhealed fracture to the right temple: evidence of the prehistoric murder of an individual struck down from behind...skull broken open and the brain extracted for a ritual cannibal feast." And, many would speak of all possible cannibalism as ritual, or some such, in an effort to make the species appear "better."

“Peking man, living many thousands of years earlier and in another part of the world, is discovered to have mutilated the skull at the base in a similar fashion....Franz Weidenreich in 1939.. too many Sinanthropus heads for the number of limb bones...Why was the face broken away on each and the foramen magnum enlarged...yes Peking Man was a savage too.”

And finally in this same vein, Hulse says, *“the Solo population, which lived in Java sometime during the Wurm glaciation, is known to us from eleven crania and two tibiae. No faces or jaws were found, and the skulls had been cracked open at the base: it is suspected that they were victims of foul play and perhaps of a cannibal feast...in Java. One of the pithecanthropus skulls shows many signs of having been caved in by the blows of some heavy implement. A number of the bones were broken and dislocated, but the fact that the fragments are in contact with each other indicates that the skull was broken before the skin and flesh of the scalp had decayed.”*

CONCLUSION

Although much of what I have said is highly debatable by many, I hope it has at least brought to readers minds the possibility that our Bigfoot model isn't necessarily that of a *Gigantopithecus* or another ape, but could possibly be an Early Man model.

Especially when you consider the DNA assemblages. Where I commented earlier on a 3% difference between human and chimpanzee, Sagen does even better, stating that, *“If the sequences of humans and chimpanzees are compared nucleotide by nucleotide, they differ by only 1.7%. Humans and gorillas differ by 1.8%, almost as little: humans and orangutans, 3.3%; humans and gibbons, 4.3%; humans and rhesus monkeys, 7%; humans and lemurs, 22.6%. the more remote (both in relatedness and, usually, in time) is their last common ancestor.”* Where then is room for Bigfoot genetically? And where do you split the human species from the ape? I must leave that for the individual reader to decide.

Figure List

Figure 1: *Homo erectus* from November 1985 *National Geographic*. Redrawn with hair by Jai Ferrier. Used via provision of Ray Crowe, © 2002, Jai Ferrier

Figure 2: Erect *Gigantopithecus* from *Science Digest* May 1973. Redrawn by Jai Ferrier. Used via provision of Ray Crowe, © 2002, Jai Ferrier

Figure 3: From Reiner Protsch's *Catalog of Fossil Hominids of North America*, Used under Conditions of USC Title 17 § 107

Figure 4 and 5: From Dr. Alan Bryan, used by permission, © 2002, Dr. Alan Bryan

Figure 6: Ice Age *Erectus* Route to New World, Used under Conditions of USC Title 17 § 107

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Ray Crowe, 64, founded the *Western Bigfoot Society* in 1991, and has been producing a newsletter concerning Bigfoot and Cryptozoological creatures ever since. The 501 (c) 3 educational society also covers areas in geology, archeology, and entomology.

Living in Hillsboro, Oregon, on the outskirts of Portland, for the last 20 years, he has noticed an increase in the interest on Bigfoot and related subjects. It is fascinating, being at a position where frequent information concerning the habits of this rare creature can be investigated often.

Training, mostly amateur, has been in computer science and technology, meteorology, anthropology, geology, and entomology. To date, there have been 113 issues of the *Track Record*, and 13 special issues. There is one fiction novelette about Bigfoot, and a novel about geology and very early people in the Washington State area. Contributions of insects, fossils and rare rocks and minerals have been made to the Woodburn Berry Museum, Oregon.

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The North American Ape

An Excerpt from the book *Mysterious America: The Revised Edition*

By Loren Coleman (© 2002)

[Preface: Due to the mysterious so-called “Myakka ape” photographs from the fall of 2000, allegedly taken near Sarasota, Florida, and the “Waynesboro Nape” tracks discovered in February 2002, near Waynesboro, Pennsylvania, new discussions of the status of Napes in the eastern and southern states are occurring. Never mind that some researchers feel there may be nothing more than prankish plots behind both of these incidents, the two situations have called for a reexamination of the nature of the entire Napes phenomena. The following extract from *Mysterious America: The Revised Edition* (NY: Paraview, 2001) is an overview of my theories developed in the 1960s on this matter.]

Stretching all through the Mississippi Valley and the valleys of its tributaries is a vast network of closed-canopy deciduous and mixed forests. The gallery forests of the Mississippi Waterweb consist mainly of oak, gum, and cypress trees in the southern portions, and elm, ash and cotton-wood in the northern branches. These bottomlands, as they are technically termed, cover a good deal of the southern United States. They are more or less unexplored and ignored most unfortunately, for hidden deep in the bottomlands could be a remarkable zoological mystery waiting for discovery.

“Gorillas” in Early America

The record begins, so far as written accounts go, in 1869 with two news accounts uncovered by Mark A. Hall. The first concerns the reports from Gallipolis, Ohio, on the Ohio River. The account appeared on 23 January 1869, in an article headlined “A Gorilla in Ohio.” It told of a hairy creature haunting the woods near the town that had jumped on a man riding in a carriage. The man’s daughter, who was also in the carriage, threw a stone at the animal as it struggled with her father. The rock hit the animal’s ear and the “gorilla” departed.

The second incident occurred on the western fringes of the bottomlands, along the Osage River of Missouri and Kansas. During the summer of 1869, in the Arcadia Valley, Crawford County, Kansas, people started seeing a “wild man or a gorilla, or ‘what is it?’” Called “Old Sheff” by the locals, it was seen by more than 60 people. “It cannot be caught and nobody is willing to shoot it,” reported the *Osage City Journal Free Press* of 6 August 1869. The debate of the day was whether it was of the “human family or not.” The writer of the piece noted that it “probably it will be found to be a gorilla or large orangutan that has escaped from some menagerie in the settlements east of here.” The item, signed “M. S. Trimble,” was reprinted in the Missouri and Minnesota newspapers. The creature allegedly had a stooping gait, very long arms, and immense hands. It walked on its hind legs but sometimes went on all fours. The gorilla escapee theory, upon closer examination, hardly holds any water.

The first historical mention of the gorilla in the Old World was in 500 BC. However, the modern era of the “gorilla” has a very American favor to it. In 1844, in the *Boston Journal of Natural History*, an American Dr. Thomas Savage gave the first scientific description of the gorilla. Only when a skull was obtained by another American Dr. Leighton Wilson in 1846 and the animal described in 1847, by Wilson and Savage, both West African missionaries, did the popularity of the “gorilla” really start sky-rocketing. Sir Richard Owen, thanks to Savage and Wilson, was the first to “formally” describe the gorilla.

In 1851 Captain Harris brought the first gorilla skeleton to England. That same year a skeleton was sent to Philadelphia. Also in 1851, French naturalist Saint-Hillaire first gave the animal its own genus. This was quickly followed by a good deal of media attention about gorillas, whipped up by Paul du Chaillu’s sensationalistic travels in Africa and his book that came out in 1861. Indeed, says primatologist Vernon Reynolds mentions, “*After (du Chaillu’s) trip, which lasted from 1856 to 1859, du Chaillu returned to the United States, where he received widespread acclaim.*” In 1863, another famous gorilla travel book was published; it was written by American explorer Winwood Reade, after he spent five months in gorilla country.

It appears logical that any American witness seeing a hairy unknown apelike creature would have used the gorilla as a frame of reference in describing their encounter. We do know that chimpanzees and monkeys in American traveling circuses were sometimes labeled “gorillas.” Despite the European framework of the gorilla discoveries, the media storm was really being generated out of America. The “lost from a circus” explanation, groundless as usual, could have been used without any gorillas even being in America.

The first four gorillas to be brought from the wild into captivity arrived in 1855, 1883, and 1897 at Liverpool, and in 1883 at Berlin. The first gorilla in Liverpool was thought to be a chimpanzee. The first two gorillas in the United States did not arrive until 1897, at Boston, and 1911, at New York.

The Ringling Brothers Circus exhibited the gorilla “John Daniel” in the 1920s. The combined Ringling Brothers/Barnum circus owned and exhibited the famed “Gargantua” from 1937, until he died in 1949.

Mystery “Gorillas” Precede Bigfoot

Nevertheless, reports of “gorillas” in America span over a century, before things were labeled Bigfoot on the West Coast or Abominable Snowmen in the Himalayas.

The Pennsylvania naturalist and folklorist Henry W. Shoemaker once wrote a short essay called “The Gorilla,” about the sightings of such an animal in Pennsylvania late in 1920 and early in 1921. Thanks to research by Chad Arment, we hear again of the escaped animal explanation in Shoemaker’s writings. Shoemaker pondered: “*The papers have told us how a gigantic man-ape escaped from a carnival train near Williamsport, and seeking the South, fled over the mountains to Snyder County, where it attacked a small boy, breaking his arm, held up automobiles, rifled smoke houses and the like, and then appeared in Snyder Township, Blair County, still further South, his nocturnal ramblings in that region proving an effective curfew for the young folks of a half-dozen rural communities. This story sounds thrillingly interesting, but as gorillas live on fruit, and do not eat flesh, the animal in question would have starved or frozen to death at the outset of his career in the Alleghenies, and there the unknown quantity of the real story begins. The newspapers have only printed the most*

popular versions of the gorilla mystery, only a fraction of the romance and folk-lore that sprang up mushroom-like around the presence of such an alien monster in our highlands. Already enough has been whispered about to fill a good sized volume, most of it absolutely untrue, yet some of the tales, if they have not hit the real facts, have come dangerously close to it."

Conveniently, crashed circus and carnival trains must have dotted the horizon in early America to explain all the "escaped animals" being reported. However, the fact is that upon double-checking such debunking, the truth is that very few train wrecks resulted in wild animals roaming the countryside. But gorillas, nevertheless, were seen. And continue to be.

The word "gorilla" crops up often in more recent accounts of beasts observed in creek bottoms. In Boone County, Indiana, in 1949, fishermen Charles Jones and George Coffman were chased from the banks of Sugar Creek by a brown "gorilla." In 1962 farmer Owen Powell of Trimble County, Kentucky, spotted what he called a "gorilla," about six feet tall, black, walking on its hind legs, and having front legs or arms hanging down to its knees. A boy was snatched up in the back yard of his home in Kinloch, Missouri, in 1968, by what he would call a "gorilla." The screaming of his aunt and the barking of the family dog encouraged the "gorilla" to drop the boy. At Hamburg, Arkansas, also in 1968, the *Arkansas Gazette* noted stories of a prowling "gorilla."

In 1970s, the gorilla-like reports of "Knobby" seen in North Carolina, some of the Fouke Monsters in Arkansas, the "manimals" of the Red River, and the Lake Worth Monster of Texas all describe similar creatures. At least one bottomlands resident believes the animal he saw was a "chimpanzee." Over a three-year period, from 1967-70, Howard Dreeson of Calumet, Oklahoma, left out bananas and oranges for the animal, which he had hoped to capture.

Apes in North America?

Now, what we must remember, obviously, is that all these things are "impossible" according to virtually unanimous zoological opinion. Apes, the primates most closely related to man, exist only in Southern Asia and tropical Africa. Specifically, gibbons and orangutans are Asian and chimpanzees, bonobos, and gorillas are African.

But quite aside from this highly important consideration, our North American apes—which for purposes of convenience I shall call Napes hereafter—are "impossible" for another reason: they usually walk and run upright.

It is true, as we all know that most monkeys and all apes are capable of assuming an erect posture. But that is not quite the point. Monkeys such as the rhesus or the baboon stand erect only as a means of looking about or as a threatening gesture. Apes occasionally walk or run bipedally to free the hands for fighting or to carry food or offspring. Clearly, however, these are unusual situations. Napes, though able to move quadrupedally, are habitually bipedal as part of their natural mode.

In general the American apes appear to be chimpanzees, or, during the 1800s, "gorillas." Ape-like, hairy and tailless, they range in height from four to six feet, though now and then some very scared person reports a seven-footer. ("*A creature covered with long hair always looks bigger than it really is,*" zoologist Bernard Heuvelmans writes in *Personality*, South Africa, June 5, 1969, in reference to reports of seven foot-tall creatures with 10-inch footprints.) The hair color seems to be brown to black, but there are reports of gray or white individuals. This color variation in pelage may be the result of age differences.

Certainly a 1971 report from Broward County, Florida, involving a small brown-black “skunk ape” (so called because of its foul smell) seen with a larger gray one with splotches and sores all over it suggests this. The foul odor (some-times called “musky”) is a fairly common feature of Napes reports. The eyes are often said to be green.

Napes appear so radically out of place that those rare individuals who encounter them never forget the experience. Sometimes sightings even leave a lasting impression on the geography of an area. One such place is in Allen County, Kentucky, where, according to folklorist Harold Holland:

“The name ‘Monkey Cave Hollow’ apparently was given to one locality about four miles northeast of [Scottsville, Kentucky] by the earliest settlers for the simple reason a forested valley was inhabited by a tribe of what the pioneers identified as some sort of monkeys. These creatures foraged in the woods and took refuge in small caves.”

Holland mentions that he once talked with an old-timer who, when a boy of seven or eight, saw the carcass of the last “monkey.” He stated that a hunter came by his father’s house and displayed the dead beast. He said that he could not recall exactly what it looked like (after all, it had been 80 years or thereabouts) but the creature had hands and feet “like a person,” was about the same size as he was, had no tail, and was covered with brown hair.

The Swimming Ape

As I have already mentioned, traveling circuses and carnivals play an important role in the story of the North American ape. The “gorilla sideshows” of the circus and carnival lots are, says former circus man and animal trainer Robert Barbour Johnson, all populated by old chimpanzees.

Inevitably the question arises: Are escaped old chimps the source of the Napes population in America’s bottomlands? The answer very probably is no, for reasons I shall explain later. What in fact may be happening is the reverse: Perhaps in days past clever circus managers might have added to their exhibits members of this American species and claimed they were theirs all along!

Take, for example, an incident from the Hannibal, Missouri, region. One day around 1900, mainland residents noticed a mysterious animal moving about on a large wooded island in the Mississippi River near that city. The locals notified the sheriff, who subsequently saw it and thought it might be a hyena, except that it was eating grass. When the sheriff and others managed to capture it, it turned out to be “the man from Borneo,” allegedly escaped from a circus. Said circus was most happy to get him “back.” Fine. Unfortunately we must once again complicate things by pointing out that the orangutan of Borneo and Sumatra is constitutionally incapable of swimming the Mississippi or any other river, while our primate friends from the bottomlands seem to be able to do so without inordinate difficulty.

Which leads us to another more complex capture report:

On August 16, 1926, according to the New York Times of the next day, one J. Blanchard, a watchman at the New Jersey Power and Light Company, at Booton, caught an ape by knocking it off a power line with a pole. A Times story on August 18th reports some apparently contradictory details: it alleges that a chimpanzee was recovered at Booton after it escaped from a traveling zoo at Rockaway. The chimp, the article says, slipped from its

cage and swam the Rockaway River. An attendant pursued it into a grove of trees but it evaded him. On August 17th Francis Murphy, proprietor of the zoo, found the animal in the woods, called to it, and received it into his open arms.

Is this a case of two different apes being caught in the space of as many days near Booton, New Jersey? What are we to surmise from the travelling zoo's claim that their chimpanzee escaped by swimming the Rockaway River? Was this "swimming chimpanzee" instead one of the North American variety? What are we to deduce from such reports of swimming "chimpanzees" and island-stranded "orangutans"?

Most primates swim remarkably well, but authorities agree that anthropoid apes avoid water and cannot swim. For example:

The famous gorilla Mokoko of the Bronx Zoo, the first male of its species ever to reach sexual maturity in captivity, was tragically drowned in a waterfilled barrier in 1951. (Heini Hediger, Man and Animal in the Zoo.)

A chimpanzee drowned quickly in the moat of the new ape-house of the Antwerp Zoo, and a gibbon in the London Zoo drowned even in very shallow water at the bottom of its large cage (Adolph H. Schultz, The Life of the Primates.)

During the summer that we had Bobby and the little female chimpanzee Jenera on an island in the lake in front of the house of Emory's president, they would go into the water, on many occasions up about waist high, but they never made any attempt to go any deeper or to swim away from the island. (Geoffrey Bourne, The Ape People.)

Cyclone fencing was placed in the moat (at the Chimpanzee Consortium at Holloman Air Force Base in New Mexico) as a protective device to prevent drownings....The drowning of a female chimpanzee in 1966 might have been prevented if the fence had extended to the point where she slipped into the moat. (Wendell and Carolyn Wilson, Aeromedical Research Laboratory, New Mexico.)

Only in one rather vague case has any evidence for swimming ability among known apes been suggested. Vernon Reynolds, the British primatologist, examined that case, writing in *The Apes*:

A report from Spanish Guinea states that four chimpanzees were observed swimming across the 60 to 65-meter-wide Benito River. They made swimming motions like dogs ... I am inclined to think that the "chimpanzees" seen swimming in the above report were some other species. The general response of chimpanzees is universally agreed to be one of avoidance and even fear. I have myself on two occasions helped to pull chimpanzees out of a water-filled moat in which they were quite clearly drowning, and I am convinced they cannot swim.

Plainly, then, known species of apes do not swim. But from all indications, Napes do. Their range up and down the Mississippi Waterweb implies water dispersal as well as the use of the gallery forests bordering the river systems. Even a cursory examination of Napes accounts, taking place in locations with such revealing names as Sugar Creek (Indiana), Walnut Creek (Alabama) and the Anclote River (Florida), reveals a high percentage of sightings along the creek bottoms of rural America. The docudrama (mostly factual in the details but melodramatic in the re-creations) about Fouke, Arkansas's, ape-like "monster" *The Legend of Boggy Creek*, notes several times that "he always travels the creeks."

The sighting of a swimming ape by Charles Buchanan serves as an illustration. On November 7, 1969, Buchanan, camped out on the shore of Lake Worth, Texas, awoke about 2:00 a.m. to find a hairy creature that looked “*like a cross between a human being and a gorilla or an ape*” towering above him. Buchanan had been sleeping in the bed of his pickup truck when the thing had suddenly jerked him to the ground, sleeping bag and all. Gagging from the stench of the beast, the camper did the only thing he could think of: he grabbed a bag of leftover chicken and shoved it into the long-armed beast’s face. The beast took the sack in its mouth, made some guttural sounds, and then loped off through the trees, first splashing in the water then swimming with powerful strokes toward Greer Island.

Bears are good swimmers and no doubt a few accounts of the North American apes may arise from misidentifications of bears. But from the overall descriptions, as well as the evidence of footprints, there are some powerful reasons to question the across-the-board bear explanations sometimes used in attempts to debunk appearances of wild apes in America.

Then There’s That Hallux!

The evidence of footprints, more than anything else right now, strongly supports the notion that an undiscovered species of apes exists on our continent.

All primates are pentadactyl—five-toed. Among the higher primates, hominids (men) and pongids (apes) have a foot that is plantigrade. Both hominids and ursids (bears) leave behind a footprint clearly showing the foot is plantigrade and has an opposable big toe. One of the great differences between the foot (and thus the footprints) of men and apes is the existence in humans of a great toe, the hallux, that lies alongside and points in the same direction as the other toes.

Among the apes the first or great toe is opposed to the other toes. Because of this easily discernible feature in the track of a pongid, the record of an ape in America is quite certain.

In the spring of 1962, I along with my brothers Bill and Jerry came upon an ape-like footprint in a dry creek bed (a side branch of Steven’s Creek) near Decatur, Illinois. The print was about 10 inches long, with a clearly visible large opposed toe, the hallux, sticking out to the right of a left foot impression. About 13 inches in front of this print was another partial footprint. The complete track is very much like ones found throughout the South.

Moving from the fringes of the apes’ range, let us consider the footprint evidence from the deep South.

An ape observed near Clanton, Alabama, in 1960 left a track, preserved in a cement cast, which was “about the size of a person’s foot but looking more like a hand,” according to what *Clanton Union-Banner* editor T.E. Wyatt told me. Of course, the pongid foot does resemble a hominid hand more than a hominid foot.

Farther south, in Florida, the ichnological finds are overwhelming. In 1965, following the late-night visit of a stooping figure in Hernando County, investigators discovered rounded tracks with “one big toe stuck out to the side like a thumb on the hand.”

In 1971, a “skunk ape” prowled through the Big Cypress Swamp, producing footprints from which casts were made. These casts show a footprint about nine inches in length, with an opposed great toe. Arguing most convincingly for the pongid nature of the “skunk ape,” however, is the existence of knuckle prints.



Image of Cast replicated by Zack Clothier of Corinth, New York based on the track found by Loren Coleman in 1962 near Decatur, Illinois (image © Loren Coleman, 2002)

Broward County (Florida) Rabies Control Officer Henry Ring, investigating sightings of two apes by the residents of the King's Manor Estates Trailer Court during August 1971, reported that he had "found nothing but a bunch of strange tracks, like someone was walking around on his knuckles."

What Ring discovered was hardly "nothing"—to the contrary, it was striking evidence of the presence of anthropoid apes in Florida. Whereas most quadruped mammals, as well as monkeys, "walk" on the flats of the hands, the gorilla, chimpanzee, and orangutan use the backs of the fingers to "knuckle-walk." Officer Ring's finding of knuckle prints is a vital clue in any effort to piece together the Napes puzzle.

Handprints resembling those of a gorilla-like man or man-like gorilla are also part of the puzzle. Near El Reno, Oklahoma, in December 1970, something which moved on all fours raided a chicken coop, leaving a handprint on the door. The door and the 7" x 5" handprint were taken to Lawrence Curtis, Director of the Oklahoma City Zoo, for an opinion. Curtis was frankly baffled. He found the thumb of the print quite unusual—it was crooked as if deformed or injured. Curtis thought it was from a primate but was uncertain of what kind. (Howard Dreeson, it will be recalled, said he had fed a "chimpanzee" in the same area from 1967 to 1970.)

An examination of the photograph of the "handprint" (it may be a "footprint," of course) left on the chicken coop door shows not so much a deformed hand as a typical anthropoid footprint. And in a good quality reprint of the photograph dermal ridges are slightly visible.

Similar tracks were reported at the Skunk River near Lockridge, Iowa, in 1975, and in Humboldt County, Iowa, in 1978, as chronicled by Mark A. Hall in *The Minnesota Archaeologist* (1979).

These mystery pongids are still around, but do not command the attention of most "Bigfoot" hunters because the Napes' footprints are not as dramatic. Nevertheless, as Hall nicely put it to me in 2000, the Napes are "in hiding as always," as we enter this new century.

From Where Cometh the Napes?

A rather free-ranging, swimming, nocturnal ape already exists in many parts of the southern United States. The American Indians seem to have known it, giving it in the name *memegwicio* in their folk tales. If we consider only the historical written records, however, the appearance of the ape in these sources may be significant in the context of their possible introduction from Africa.

While slave-trading between Africa and the United States began in the early 1600s, it did not become routine until after the invention of the cotton gin in the 1790s. It is possible that some chimpanzees, or a sub-species, might have been brought over then, since slave ship captains often kept chimps as pets. In fact, the first chimpanzee to reach a zoo in England was brought to Bristol in the autumn of 1834 by a Captain Wood, who had picked it up on the Gambia Coast. But for many reasons, particularly the behavioral differences I have described, I think it unlikely that the source of the American apes might have been chimpanzees or gorillas brought over on slave ships.

Much confusion, however, exists about just what kinds of apes live in Africa. In 1967, for example, the Basle zoo received an alleged Koolokamba or gorilla-like chimpanzee (*Pan troglodytes koolokamba*), which turned out to be a red-backed female gorilla.

The problem of “Ufiti” is also worth noting. “Ufiti” was first seen near Lake Nyasa in 1959. The Nyasaland Information Department recounts that first sighting in melodramatic fashion: “The first white man to see the strange monster opened fire with a revolver as it slunk eerily along the road in the misty moonlight.”

When Ufiti was finally photographed, experts could see that she was a chimpanzee, though a very out-of-place one. But then she was no typical chimpanzee: she was almost six feet tall and had a gray lumbar saddle that’s found among mature male gorillas, but was unknown in chimpanzees until Ufiti. Ufiti was finally captured and sent to the Chester Zoo in March 1964; there she lived for a little over a month before being euthenised due to her deteriorating health.

Other than the Ufiti affair, there is some slight evidence that some-thing like the Napes have been reported in Africa. The Swiss professional animal collector Charles Cordier found in the Congo in January 1961, three footprints which compare favorably with the Napes footprints found in southern North America.

My own sense of this is that a wide-ranging, supposedly prehistoric subfamily of the pongids, the dryopithecines, which paleontologists tell us existed in Africa, China and Europe, may be the source of the swimming apes of Africa and the bottomlands of the United States. This idea, I realize, is heretical enough, since the generalized pongids of the Dryopithecinae are supposed to have lived only from the Miocene to Pleistocene times. *Gigantopithecus*, anthropologist Grover Krantz’s candidate for the Bigfoot/Sasquatch of the Pacific Northwest, is at one end of an evolved giant end of dryopithecines; Mark A. Hall thinks the *Gigantopithecus* are evidenced in the True Giants.

Nevertheless, dryopithecines appear to be important in the mystery primate picture in North America—from the chimp-sized small Napes of the South to the *Gigantopithecus*-related giants of the West.

The obvious immediate objection is that the geological evidence for New World monkeys is “very scanty,” in Le Gros Clark’s words, and is represented by only a few genera from the Miocene in the tropic Americas. But if the dryopithecines appeared in the Nearctic in recent times in conjunction with the appearance of prehistoric man, the lack of fossil finds is not startling. The gap in fossils in forest environs is found for many species of mammals. In addition to the probably low numbers of dryopithecine specimens, the swampy bottomlands of the Nearctic are likely just as unfossiliferous as the forests of South America.

The dryopithecines seem to be the perfect candidates to explain the North American apes. Napier writes that they were “a highly successful family living in both temperate and subtropical woodlands.” Theodosius Dobzhansky remarks that it is not surprising that fossil apes have been found in Europe “since that continent, together with North America, enjoyed warm temperate to tropical climates during the Tertiary period.”

Even the name *Dryopithecus* furnishes a clue. It means “oak ape,” and was so called, Alfred Sherwood Romer wrote in *Man and the Vertebrates*, “because of the presence of oak leaves in the deposits from which the first remains of this form were obtained.”

Dryopithecus fontani was found on the continent of Europe and occurred during the middle Miocene. The holotype of this species was discovered by naturalist M. Fontan near the village of St. Gaudens, France in 1856.

All evidence points to the occurrence of “oak apes” in North American marshy habitats and temperate bottomland hollows. I do not know whether they are recent arrivals brought over from Africa or Pleistocene immigrants from Asia. But however they got here, they are here—wild apes which have adapted to the American environment, habitually bipedal, nocturnal, and able to swim. They now await the attention of zoologists, and are yet another important part of the countryside’s unusual wildlife to be found in America’s swampy backyard.

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Bigfoot in Texas?

By Craig Woolheater (© 2002)

Some people think that the Bigfoot phenomenon is strictly a Pacific Northwest occurrence. They would be sadly mistaken. There have been reported sightings in every state in the Union with the exception Hawaii and Delaware.

There has been a long history of sightings in the state of Texas.

One of the first in the history books is the strange case of the "The Wild Woman Of The Navidad". This is a story that was recounted in the "*Legends of Texas*" published by the Texas Folklore Society in 1924. The creature was described as covered in short brown hair and was very fast. She eluded capture because the horses were so afraid of the strange creature that they could not be urged within reach of the lasso. These events occurred in 1837 in the Texas settlements of the lower Navidad. Mysterious barefoot tracks were seen frequently in the area.

Probably the most famous of these reports is the case of the Lake Worth Monster. This case hit the public consciousness in the summer of 1969. While America was caught up in the moon landing, sightings of this hairy creature were being reported in the Greer Island area of Lake Worth in Fort Worth, Texas. The animal was described as being approximately seven feet tall, weighing in the neighborhood of three hundred pounds, covered with white hair and walked upright like a man. It was seen repeatedly throughout the year and during July the area was packed with locals who had witnessed the beast. At one point it was said to have become annoyed at the onlookers and hurled an automobile wheel and tire at them from the distance of five hundred feet. Needless to say, they leapt into their cars and departed the area post haste.

The last sighting of the creature that year was by Charles Buchanan on November 7. He was sleeping in the open bed of his pickup truck and was awakened when his sleeping bag was suddenly grabbed by a creature and was pulled from the truck. He stuffed a bag of chicken in its mouth and it shuffled off into the water and swam towards Greer Island.

This series of events was the impetus of my interest in this field. I was a child of nine years old that summer and my grandparents lived in Fort Worth. They had a boat on Eagle Mountain Lake, which was separated by a dam from Lake Worth. I can still remember seeing the headlines in the *Fort Worth Star Telegram* about the "Goatman". We spent many a night anchored out in the middle of the lake and my imagination ran rampant with all manner of scenarios of the monster climbing aboard our boat.

That same summer something was going on in the Sulphur River bottoms near Commerce, Texas. Jerry Matlock and Kenneth Wilson saw a creature that they described as about eight feet tall, man-like in posture and covered with brown hair. They went back the next day and found footprints left by the beast. "I put my arm down in one of the prints" Matlock recalled, "and that print was as long as from my elbow to the tips of my outstretched fingers". Our group has recently contacted Mr. Wilson and we are planning to go with him to the site.

There were two separate sightings in the same area in September of 1973, near the town of Peerless. Again they were in the Sulphur River bottoms. Are we beginning to detect a pattern here?

Later that fall, Kenneth Thurman of Paris, Texas had an encounter with what he described as “a hairy bipedal creature over eight feet tall”. This occurred 30 miles Northeast of Commerce, Texas. Once again it was not far from the Sulphur River. Mr. Thurman was making butane gas deliveries in a rural community. He stopped the truck and he and a co-worker stepped outside to relieve themselves. They noticed a foul odor in the air. They spotted a long shadow moving toward the back of the truck. Mr. Thurman found himself facing the rapidly approaching creature that was as tall as the butane tanks on the truck. “That thing wasn’t four feet from me when I dove into that truck,” Thurman said. “Listen, I’m a hunter and I’m not scared of the woods or anything in it, but that thing reached out for me and I was afraid for my life. I don’t know what I’d have done if it caught me. It must have come out of the woods from behind the truck. We dove in, threw that truck in gear and took off. Bet it wasn’t two seconds from the time I saw that thing until we took off.” Thurman got a better look at the creature in the side mirror as he sped off. After making the deliveries, the men had to take the only route back to the highway, the same road they had come in on. Thurman sped through the area and entered the highway.

At this point they saw it for a second time. It was running in the same direction as the truck, 75 yards out in a field. The road curved ahead, but before the creature crossed their path, it ran into the woods. “I was doing about 60 miles per hour and it was outrunning the truck,” Thurman said. He reported the incident to his company but he was laughed at.

From November of 1974 through August of 1976 there were numerous sightings in the San Antonio area culminating in two sightings near Kelly Air Force Base. A witness saw a seven-foot-tall brown Bigfoot run out of his backyard. A few days later his next door neighbor saw a three-foot-tall brown creature sitting on her back step. It then ran off on two legs.

The summer of 1976 brought a sighting in Hallsville, Texas where a witness saw a twelve-foot-tall silver-haired Bigfoot shucking corn. A smaller red-tinged female creature accompanied it. This location is in close proximity to Caddo Lake, where we have received several sighting reports. We are actively conducting research in this area and investigating reports of Bigfoot sightings and activity.

July 6 of 1977 three witnesses saw the “Hawley Him”, and it threw rocks at them. This occurred at the Abilene Boys Ranch near Hawley, Texas. The next month, three women saw a Bigfoot on the road near Trinidad, Texas, which borders Cedar Creek Lake. Two weeks later a man saw a seven-foot-tall Bigfoot on a road near Corsicana, which is in the same general area.

In June of 1978, in the town of Vidor, Texas, a couple had so many sightings of a Bigfoot around their house that they were forced to move out. August of 1978 brought a flap of activity to the Commerce, Texas area in the vicinity of guess where? The Sulphur River bottoms. On the nineteenth, in broad daylight, a witness saw a Bigfoot cross the road ahead of them and it went across a pasture towards the river. Also that month a witness saw a seven-and-half-foot-tall Bigfoot cross a forty two foot wide road in three steps while he was driving at night. Two days later on the same road, three boys saw a Bigfoot around midnight.

In January 1992, the *Hamilton Herald News* printed a lengthy letter by a man that claimed that while driving home from Stephenville late at night with his family, they saw a huge, hairy creature on the riverbank. Here, in part, is what the letter said: "It stood, I would say, approximately seven to eight feet tall, weighing probly (sic) between four to five hundred pounds. Its body was covered with hair. It had long arms that extended down to its knees. Its face looked almost human... It looked at us and growled a low moan, showing four fang-like teeth, two on top, two on the bottom, and the rest flat like humans. Then it hurled over the guard rail and ran off into the night toward the brush along the river banks on the west side... For the record, we were not drunk or doing drugs or anything like that, and we have respectable jobs in this and surrounding towns. We are not crackpots. I thought maybe there are others living here who have had a similar experience and would come forward now that the door is open to talk about it."

It did have that effect on Hilda Lunsford. She wrote the newspaper telling about her experience early one morning in 1985 while driving between Olin and Cranfills Gap. "A huge thing came out on the side of the road and got right in front of the car and stood up on its hind legs and I stopped and locked my doors an the car and waited to see what it was going to do," Ms. Lunsford wrote. "It looked right at me and it had a face of an ape and it was [a] big black something... Yes I was laughed at for telling about it, but every word is true."

On October 5, 1995, Danny Sweeten had an encounter near Cleveland, Texas, forty miles North of Houston. While out surveying some land he was considering buying, he came upon a creature lying on the ground. The animal rose on two legs and ran toward Sweeten. It hit him in the chest and caught him under the chin with its forearm, flipping him over and knocking two teeth loose. He was dazed, but managed to shoot some video as the creature retreated into the woods. He quickly left the area.

Sweeten was harassed by an investigator from a non-existent government agency the man named as the Federal Wildlife Protection Agency. He was told to turn over the tape. Sweeten eventually sold the tape to the television show *Strange Universe*. The footage was shown on November 3, 1997, along with comments by several well-known Bigfoot researchers. Loren Coleman was interviewed along with Danny Sweeten on Art Bell's radio program *Coast to Coast*. This is where I first learned of the incident. Luke Gross investigated this case before forming the Texas Bigfoot Research Center. His opinion is that this footage is genuine and shows an animal, not a man in a suit.

There is a common denominator to most of the reports listed here: water. All occurred near a lake, river or creek. Many of the encounters took place near the Sulphur River or one of its tributaries. The Sulphur River runs through the city of Commerce and winds its way throughout Northeast Texas. It exits the state of Texas South of Texarkana, near the area where the reports of the Fouke Monster originated. These reports were the basis for the 1970's movie "*The Legend of Boggy Creek*".

Luke Gross and I founded the Texas Bigfoot Research Center in the spring of 1999. We are currently investigating numerous reports of Bigfoot sightings and activity. We have over forty members at this point and we field inquiries daily from people wanting to join the group. We also host the Annual Texas Bigfoot Conference. We have received over fifty reports of Bigfoot sightings in the state of Texas that are either posted on our website or are currently being investigated. Through November of 2001, John Green had seventy five reported sightings in the State of Texas.

So as is plain to see, when someone says that there are no Bigfoot in Texas, I would clearly have to disagree.

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Craig Woolheater is the Asst. Director and co-founder of the Texas Bigfoot Research Center. He is also the webmaster for the organization as well as the organizer for their Annual Texas Bigfoot Conference. He is a software developer/web designer with a lifelong interest in Cryptozoology. He and his wife saw a Bigfoot creature near Alexandria, LA in 1994. His email address is craigw@texasbigfoot.com. The website address for the Texas Bigfoot Research Center is www.texasbigfoot.com The mailing address is P.O. Box 191711, Dallas, TX 75219

Cryptofiction:

THROWBACK

By Lee Murphy (© 2002)

George Kodiak was born and raised in Hell. Hell, Michigan, to be exact. He had spent the better part of his life in some of the most remote, beautiful, and-- more often than not-- deadly reaches of the Earth, researching animal anomalies: unusual creatures reputed to exist based upon eye-witness descriptions, native legends, or minor physical evidence in the forms of footprints, fecal matter, or other discarded remnants of their physical being.

It was less than one year ago that he identified the previously thought extinct species of ape *Gigantopithecus* to be the identity of the legendary Sasquatch. That discovery brought Kodiak and the field of cryptozoology out of the realm of pseudo-science and into public prominence. Literally turning him into a household name overnight.

But with this fame came the unwelcome light of scrutiny. His actions and the results thereof had become a matter of public fodder: depending upon the whim of popular opinion. By some he was considered a hero. Others, who considered the death of the Sasquatch specimen nothing short of murder, reviled him. In all his years of having researched the phenomenon, he had preferred that the animal's existence be proven by a preponderance of evidence, rather than the remains of a kill. But that was not the way things had turned out. Kodiak had in fact come across the Sasquatch by accident, after it had been killed by somebody else.

So during those first months the debate over animal cruelty and scientific necessity raged on, and George Kodiak kept a low profile. He had been swamped with correspondences and e-mails seeking him for interviews, to lead other expeditions to find another Sasquatch, other anomalous creatures but he ignored them all. Except for one.

As often happens in the field of natural sciences, some of the greatest discoveries are made not in the field—but in a laboratory.

If there was anything George Kodiak liked about Southern California, it was the weather. Here it was, the middle of February and he was driving his jeep, the Black Coprolite, through the streets of Los Angeles with the top down in eighty-degree weather. He was looking for the main office of the Los Angeles County Coroner located on Mission Road. When he found the brick and stucco building he parked on the street. He did not have a car alarm, nor did he need one. His jeep had a customized transmission that allowed it to traverse every type of terrain, and he doubted anybody living in this place would be able to drive it. He entered the lobby through the glass double doors, where a guard was stationed at a desk. "My name's George Kodiak. I have an appointment with Francine Adams."

The guard confirmed the appointment on a computer and handed Kodiak a sign-in sheet which had a visitor sticker attached to it with a paper clip. Kodiak slapped the sticker onto the sleeve of his T-shirt as the guard picked up the telephone. “Miss Adams, you have a visitor.” He hung up the phone and turned back to Kodiak. “You can have a seat on the couch.” Kodiak went to the small vinyl couch and saw his own picture looking up at him among the out-dated magazines that were placed on a small end table. It was an old issue of *Discover* that had featured an article about his discovery of the Sasquatch.

“You’re here!” Francine Adams was standing at the doorway that entered into the lobby from inside the main area of the building. She was a lithe beauty, tall and slender. Her skin was light, especially against the black hair that framed her soft features. She wore a white lab coat with black nylons and tennis shoes, and she smiled like an excited child as she came up and warmly hugged Kodiak. “I’m so glad you made it.” Kodiak had met Francine in Seattle. She was a friend of Cyrena DeVarona, who had been with him on the expedition that had discovered the Sasquatch. Francine worked here as a clerk, and was a student of anthropology at the University of California Los Angeles.

She had been invited by Cyrena to meet Kodiak in Seattle, and to be one of the first people to see the twenty-inch foot Kodiak had severed from the body of the dead Sasquatch in the mountains of the Olympic National Forest. Francine and Kodiak had gotten along extremely well, and talked deep into the night on the subjects of the Sasquatch, human evolution, and a variety of other anomalies that interested them. She had sent him an e-mail two days ago, asking him to come out to Los Angeles for something she considered important. While she had not gone into any details, he did not question it. He simply got into his jeep and headed out to L.A.

She took him back inside the building, walking down a corridor of 1960’s linoleum and bright florescent lights, past closed office doors and big laboratory windows. This was Saturday, so the place was nearly empty. Kodiak tried to ignore the smell of formaldehyde, and the cold air was a little uncomfortable. But he also knew why this place had to be kept cool.

Francine’s voice echoed off the gray walls and the shiny linoleum. “There was an apartment fire last week in south-central Los Angeles. I don’t know if you’re familiar with that area, but it’s a lower-income neighborhood that reaches well below the poverty level. Eighteen people died.

“Of course, it turns out that the building should have been condemned years ago, but it wasn’t.” She led Kodiak to the elevator and they went down two floors to the crypt. She turned on a switch and the lights flickered to their full startling brightness. Dozens of stainless steel drawer fronts covered the wall. Francine scanned the storage units and found the one she was looking for. “Here it is.” The door was numbered 22. She opened it and pulled a sliding table out of the refrigeration unit that bore a covered body. “Meet John Doe. Age, somewhere between thirty-five and forty. Height, five feet, seven inches. Weight, one hundred and eighty-five pounds.” She drew back the plastic covering and exposed the remains of a man who had been horribly burned by the fire. He was hardly recognizable as human beneath the charred and bloody flesh that covered his body.

Kodiak felt tremendous pity for this person that lay before him. He assumed the man had died from smoke inhalation and that the hideous burns were post-mortem. At least he hoped.

Francine said, “Working here has been something of an anthropological gold mine. I have access to people of all nationalities and cultures. I can run DNA, I can even cast replicas of their skulls, provided there is no family to object. When he was brought in, I immediately figured him to be Middle Eastern, probably Sephardic.”

Kodiak agreed. “That would be my thinking. Or possibly even Slavic.” He could see by the remains that this man had been stocky and well-muscled.

“Out of curiosity, I took these X-rays of his skull.” She reached into her coat pocket and handed Kodiak two photographs. They were prints made of the man’s skull X-rays: front and side views.

Kodiak looked at the pictures. Almost like an artform, the images of the skull were reproduced in soft blue light glowing against the black background. He studied the images for a long time, then he looked back at the body, trying to see beyond the burned flesh. The shape of the man’s cranium was lower, and pulled back farther than that usually seen on the skulls of other people.

Kodiak bent down for a direct view of the dead man’s profile, comparing it to the photos in his hands. The man had a large nose, and a thick brow that formed above his eyes. His jaw was heavy and lacked a prominent chin. None of these features was alarmingly unusual, except when compared to the X-rays, which exposed anatomical details not visible on the external carcass.

Kodiak had seen the squarish eye sockets and the abnormally large nose opening before. The long, low cranium was definitely an unusual feature, at least for what would be considered a modern human being. Now he understood why Francine had asked him to come out here. George Kodiak was looking at something that was not supposed to exist. Not in this day and age.

This man was a Neandertal.

They left the coroner’s building and went to a nearby Starbuck’s where they could continue their discussion in more comfortable surroundings. They got their coffee and found a fairly secluded corner table.

There had been talk for years of living Neandertals, especially by researchers who believed they were closing in on relict tribes believed to exist in remote wilderness areas of Asia, Europe, and parts of the Pacific Northwest in the United States. But until having seen the earthly remains of the fire victim earlier this day, it was a subject in which Kodiak had not felt much interest. He asked Francine, “Have you told anybody else about this?”

“No. I wanted to see what you thought before I even considered a next step. As far as anyone else in the office is concerned, he’s just one of several dozen bodies waiting to be autopsied.”

“Have you got an identification on him?”

“No,” she said. “I imagine we’ll end up waiting for dental records.”

Kodiak contemplated the implications of this situation. “DNA’s the only way to know for certain whether he’s the real thing, a hybridization, or just a mutation. Think you might be able to run some DNA without drawing attention?”

“Not yet. He’s going to be autopsied Monday, so I didn’t want to disturb the remains until after. I don’t know much about the current thinking regarding Neandertals, but what if he’s not a mutation?”

Kodiak took a drink of his coffee, then said, “You’re going to announce it to the world. This is your discovery.”

She seemed nervous about this. “George, I don’t know anything about publicizing something like this—“

Kodiak told her, “I’ll watch your back, but you’re gonna have to do the work. If anybody were to find out that I’m involved in this, it could draw unwanted attention.”

“So, tell me what you know about Neandertals.”

“Neandertals thrived throughout Europe, Russia, Central Asia, and the Middle East, for almost two hundred thousand years, the last thirty thousand of which were spent in the company of modern human beings that had emigrated from Africa.

“There are two schools of thought concerning the extinction of Neandertals. The first is that the Neandertals interbred with modern humans and were simply absorbed into the species which ultimately became us.

“The other line of thinking goes that Neandertals were simply unable to compete with modern humans, whose weapons and skills outshined their archaic abilities and ultimately forced them out.”

Francine said, “I had heard that the evidence from known Neandertal sites spanning an era of one hundred thousand years showed that they had proved incapable of evolving their methods of hunting.”

“Yeah,” Kodiak said. “I’ve read that. But there are two things wrong with that argument. We have to remember that everything so far speculated about the Neandertal way of life is based upon negative evidence. Secondly, we’re assuming that their way of life should have evolved in order for them to succeed. Maybe they didn’t have to.

“There is some evidence that they did attempt to move forward. There was a site found in western Europe called the Chatelperronian. At first researchers believed it to be early Cro Magnon because the site contained stone tools that were classic Cro Magnon. But what was missing were bone tools and jewelry common to Cro Mags, as well as the artwork. When the burial site of another Chatelperronian culture in France was excavated, researchers discovered that it was inhabited by Neandertals, not Cro Magnons. These Neandertals had apparently made an attempt, probably by copying the Cro Magnons, at more sophisticated tools.”

Francine looked into her coffee, considering her next question. “So, obviously, based upon our man in the morgue, the interbreeding theory is the most likely.”

Kodiak smiled and said, “That may not be true. Only DNA can tell us that for certain. If they don’t share the same chromosomes as us, then interbreeding would be impossible. Do you know the details regarding the Neandertals’ place in the human family tree?”

“Very little. Something about how they may not be related to us?”

“Well, here’s the story. In 1995 genetic material had been extracted from the first Neandertal specimen excavated in 1856. This was a skull cap and brow ridge that had been found in Germany’s Neander Valley. Viable mitochondrial DNA was also extracted from *Homo erectus* specimens and modern human beings. What they had discovered was that *Homo erectus* and Neandertals had moved out into the world long before modern humans had evolved from an African ancestor some two hundred thousand years ago.

Which ultimately suggested that we do not share any recent ancestors with either of them. Then in 2000, two more Neandertal specimens from two separate parts of the world provided mitochondrial DNA samples which pretty much lead to the same conclusion as before: that our relationship to Neandertals is like that of coyotes to wolves.

“So now we have to ask ourselves, even if they could mate with *Homo sapiens* and ultimately reproduce hybrid offspring, would these offspring be viable? Or would they be genetic failures, even sterile, like mules?”

Francine asked, “Then if our man is a true Neandertal, how did they survive?”

“People are funny. They get the idea that there were these tiny wandering bands of Neandertals living like dullards until their numbers finally vanished. Nothing could be further from the truth. For there to have been a viable gene pool, Neandertals had to have numbered in the hundreds of thousands, if not the low millions. The distribution of their fossil remains bears this out. They’ve been found throughout Europe, the Middle East, and Asia.

“I think we have to reconcile the picture we have of them as a people. The earliest reconstructions have them portrayed as hunch-backed, hirsute boobs with facial features just this side of a gorilla. This image turned out to be based upon the skeleton of an individual who had suffered from old age and arthritis, which had caused the paleoanthropologist studying the remains to mis-interpret the entire species’ posture.

“Little had changed of that image until 1981, when a paleo-artist named Jay Matternes did an anatomical reconstruction built up from the skeletal remains of a Neandertal, using scientific methods of measuring the anatomy of humans and apes. The finished picture looked so close to that of a modern human being, that if one passed you on the street, you probably wouldn’t think anything of it.

“If your man is the real thing, then what I think happened was modern humans came into their midst. This probably started a war, or more likely wars, and the Neandertals lost. The survivors likely being kept as slaves, which we both know is common throughout our history.

“I once read about a tribe of pre-Columbian Indians called the Atakapa, who lived along the coast of Texas hundreds of years ago. They were described as dark-skinned, with short, coarse black hair. They were short and stocky, with large heads, big ears and noses. Sounds very similar to the standard description of a Neandertal, doesn’t it?” He smiled and then he said, “The Atakapa also had a reputation for eating the flesh of their captured enemies. Let’s hope that’s a habit that hasn’t carried into the present day.”

“Charming,” Francine said. “So if there are bands of Neandertals still running around in the mountains, living like wildmen, then what was this man doing in an apartment building in downtown Los Angeles?”

“There’s nothing unusual about children born to native tribes in South America, New Guinea, or Australia, coming into the modern world and learning to fly planes and do extremely technical and demanding jobs. Apparently, so did the Neandertals.

“But the thing that fascinates me, and what we need to find out before we ever consider going public with this is what kind of person was this man? What’s his background? What kind of people did he interact with? Was he married, or in a relationship with someone? Was she one of us, or was she Neandertal?”

“And most important of all, did he know he was different?”

Francine was becoming excited by this prospect. "I have a friend in the lab who runs the DNA. I'll take him some samples Monday morning while the man is being autopsied."

Kodiak said, "Good. I don't think we need to wait on dental records to get an identity on him. Can you find out where the survivors of this fire ended up? I would imagine most of them went to some kind of shelter. I'd like to go there and see if any of them might have known him."

The American Red Cross had set up an emergency shelter inside the gymnasium of a local high school for the three hundred-plus people who had been left homeless by the apartment fire. When Kodiak walked in he was overcome by the heat and the smell of so many people inside this overcrowded place. The noise did not help either. Above the steady din of conversations, he heard people arguing, and children screaming and crying from the discomfort of this place. A group of teenage boys had managed to clear a small amount of space on the far side of the gym and were engaged in a cramped game of basketball.

Kodiak walked carefully between the rows of cots where entire families were camped out with whatever possessions they had been able to salvage before the fire took everything else. Many people stared at him. Some openly hostile as he moved carefully through the clutter that filled the aisles. He wasn't sure what he was looking for when he spotted a man with a clipboard in his hand apparently counting heads. Kodiak walked over to him and waited. The man ignored him and continued with what he was doing until he realized that Kodiak wasn't going away. He finally cast him an acknowledging glance. "Something I can do for you?"

"Yeah. My name's George Kodiak and I was hoping to find somebody who might be able to help me identify one of the people who was killed in the fire?"

The man with the clipboard suddenly seemed interested and said, "You with the insurance company?"

"No. I'm not."

The man lost interest and said, "Ask her, over there. That's Louise Dillard. She was on the neighborhood watch and knew just about everybody in the building."

Kodiak looked among the sea of faces not at all certain whom the man was talking about. "Which one is she?"

The man sighed and pointed. "She's in the red shirt sitting next to the boy with the broken arm and the bandage on his head."

"Thanks." Kodiak made his way over to the young African-American woman in the red shirt surrounded by three young boys. One of which had a bandage wrapped around his head and his right arm in a cast. Kodiak said, "Excuse me, ma'am. I was wondering if I might talk to you for a moment?"

She answered him, "All right."

Kodiak stepped over the cot that was between them and he knelt down beside her and the kids. "I'm sorry to bother you, but I'm trying to find the identity of somebody who was killed in the fire that destroyed your building. That gentleman with the clipboard said you might be able to help me out. My name's George Kodiak."

The woman said, "That ain't no gentleman, but I'll see what I can do. I'm Louise Dillard. These are my sons, Troy, Donny and Joe." Kodiak could tell by the tone of her voice and the haunted look in their eyes that these people had been through hell and were still hurting.

"Thank you for talking with me, Ms. Dillard. I'm very sorry for your circumstances. I'll try not to waste too much of your time. The man I'm talking about was about five and a half feet tall. Very powerfully built, especially through his chest and arms..."

"Was he white?"

This was a question Kodiak had not considered. "I'm not sure. His body was very badly burned, but I don't believe he was African-American."

"Bet that was Vic," Troy, her oldest son, exclaimed.

"Vic?" Asked Kodiak.

Louise said, "Vic Janos. He lived in a ground floor apartment facing the street."

Kodiak asked her, "Was he a white man?"

"Yes. Built just like you described."

"You said he lived on the ground floor. Is that where the fire started?"

She looked at him and her eyes were filled with tears. "No. It started on the eighth floor. I was at work when I got the phone call. My boys were home in our apartment on the tenth floor."

"I heard the fire started late at night. Your boys were able to get out before it spread?" Kodiak asked her.

"They were trapped, there was no way to get out so they went up on the roof." Louise was trying not to get emotional, but she had difficulty speaking.

Troy took over. "We couldn't get out because that old rickety fire escape collapsed a couple years ago and nobody fixed it. I thought for sure we were gonna die, but Vic came up and rescued us."

"Rescued you how?"

Troy continued, "He climbed up the side of the building and came up to the roof where a bunch of us had gone to get away from the fire."

Louise was finally able to speak and said quietly, "Vic was a very strong man. The kids used to call him the Incredible Hulk. There's another building, an office building right beside our building. Except it's one floor taller, so there's no way to get to it from our roof. Well Vic took the kids one at a time and threw them up and over that roof. That's how Donny broke his arm, but it saved his life."

Kodiak was astounded. This was like something out of a movie. "So, you're telling me this man climbed up the side of a twelve-story building, went up on the roof and threw your three children fourteen feet into the air to the roof of a neighboring building?"

Troy said, "That's the way it happened, Mister. My brothers'll tell you the same thing." The other boys nodded in agreement. "And it wasn't just us. He helped all the kids that were up on that roof. But he wasn't strong enough to throw the grown-ups. Then he went back inside I think to find more people, but he didn't come back out."

"How well did you guys know Mr. Janos?"

Louise said, “He was quiet. Never bothered anybody. Some teenagers tried to beat him up *once*.” She emphasized the last word and smiled for the first time since Kodiak had been here. “After that, the younger kids gravitated to him because he kept them safe from the trouble makers.”

“You say he was a white man. Did you know where he was from?”

“I never spoke to him. But the kids did. Troy?”

Troy said, “He talked funny. Like he was from another country.”

“Do you have any idea which country?” The boy just shook his head. “What color was his hair?”

“Blonde. Brownish-blond. He cut it short like he was in the Army or something.”

Kodiak was moved by their sincerity and their incredible story. He said, “You folks feel like getting out of here for a little while?”

Kodiak took Louise Dillard and her kids out for ice cream. The three boys were allowed to indulge in the biggest hot-fudge sundaes the place had to offer, while Kodiak and Louise had coffee. Louise smiled as she watched her sons having so much fun for the first time in days, stuffing their faces and arguing over who was the best wrestler in the WWF. When Kodiak asked her about her own background she told him that she was a single mother who had worked as a secretary until the ailing economy had caused her to lose her job. Now she worked part-time cleaning offices downtown. He could see that she was a strong woman slowly being beaten down. Especially after the fire had taken what little she had left.

“So, George,” she asked him, “why all this interest in Vic?”

“I’m hoping to nail down an identity so I can contact his family and let them know what happened to him.”

She seemed skeptical about Kodiak’s altruistic claims. “Is that really all there is to it? My kids watch the *Discovery Channel* and I know who you are.”

Kodiak smiled. “Yeah, I suppose there is more to it. I have reason to believe that Vic Janos may be related to a species of human previously believed to have been extinct for thirty thousand years.”

Louise raised her eyebrows in surprise. “Really? What do you mean by extinct?”

“Neandertal.”

“Is that how it’s pronounced? I always thought it was Neanderthal. So what is it that makes you think Vic may be related to them?”

Kodiak said, “I’ve examined his skeletal structure, which is identical to the skeletons of the prehistoric species.”

Louise nodded and took a lingering sip of coffee. “I can see why that would be an amazing discovery. I guess if it turns out to be true the whole world’s gonna have to hear about it.”

Kodiak could tell she was going somewhere with this. “What are you getting at?”

She said, “Look, I’m not one to preach. Your business is your business. But when this comes out, if it comes out, have you thought about the ramifications of your actions?”

Oh, no, Kodiak thought, not the Sasquatch speech again...

Louise continued. "Vic Janos has a family somewhere. And obviously there are more of his people throughout the world. Are you willing to turn a spotlight on them and announce to them in front of the whole world, 'you aren't like the rest of us. You are *different?*'" Kodiak wanted to look away from her intense gaze. "Like I said, George, I won't preach. But this is something I do know a thing or two about.

"I didn't know Vic real well, but I can tell you that he was a nice man who didn't bother anybody. I hope, as you continue to look into his life, you will think about him as the person he was. He deserves that much consideration."

Kodiak appreciated her argument. In the back of his mind he had felt the same thing nagging at him. He had tried to suppress it in order to maintain his scientific objectivity, but maybe Louise was right. Feeling uncomfortable, he changed the subject. "Do you have any idea where he worked?"

With a sigh Louise said, "Sarrow's Plumbing. It's on Fifth Street, about three miles from the apartment."

After the boys finished their ice cream, Kodiak drove to the ruins of the apartment building. They got out of the jeep and stood outside, gazing through the chain link fence that had been erected around the structure. The exterior of the building was still standing and soot from the flames had tattooed the brick fascia with great black streaks. Kodiak could still smell charred wood in the air.

This entire neighborhood was a sad, unhappy place. What wasn't covered with weeds and refuse was covered by graffiti and artwork that expressed hatred, rage and lethargy.

Troy said to Kodiak, "You want to take a look inside?"

Kodiak hesitated, thinking it was not a safe place for kids to be rummaging around. "Maybe we oughtta just stay out here."

The boys looked at him like he was a wimp and crawled under the fence with practiced ease. Kodiak looked at Louise who simply shrugged. He then followed after the boys who led him to the front steps of the building, and they went inside.

The place had been a tinderbox just waiting to go up. There were two apartments on the first floor which faced the street. Troy said, "This one was Vic's." The upper floors had all collapsed, and then the water had destroyed everything else. Kodiak looked through the wreckage for anything that might be indicative of Janos's personal life. He found a doll's head and picked it up. "That wasn't his," Troy said, as though he had read Kodiak's mind. Kodiak tossed it back on the floor and looked around. It was plain to see that Janos could easily have escaped death simply by exiting either through the door or the two huge windows of his living room.

Kodiak and the kids walked back outside and went to the south-east corner of the building. Flagstones on the wall went all the way to the roof, twelve floors up. Troy said, "This was where he climbed up." Louise Dillard had told Kodiak that the fire started on the eighth floor around two in the morning. Instead of escaping and saving himself, Janos went looking for others still inside the building. He could not get to the upper floors by the stairs, so he ran outside to this corner and scaled the flagstones to the roof. Kodiak grabbed the flagstones and climbed up about eight feet. A person could, with some difficulty, scale this wall to the top. He looked at the building next door. It was a full story taller than the apartment and ten feet away. Janos must have had incredible strength to hurl those boys to the other roof. Louise Dillard's kids were alive because of it.

After returning Louise Dillard and her boys to the shelter, Kodiak found a listing for Sarrow's Plumbing Supply in the yellow pages and drove there. Other than his identity, so far Kodiak had been able to learn little else about Vic Janos. Kodiak knew he had tremendous physical strength and liked kids. Liked them enough to risk his own life to save theirs.

But Kodiak was also interested in the mundane aspects of Janos's life. What were his interests? What did he read? Could he read? What movies did he like? What were his favorite foods? Even though Janos had still been alive more than one week ago, piecing his life together was like trying to reconstruct the life of someone who died thirty thousand years ago.

Doug Sarrow was a huge man in green coveralls who greeted Kodiak when he entered the store. "Something I can do for you today?"

"Actually, I was hoping I might be able to ask you a few questions about one of your employees. Vic Janos."

Sarrow's face went stone cold and Kodiak wondered if the man was going to hit him. "You mind telling me what this is about?"

Kodiak said, "I have reason to believe he was killed in that apartment fire over on Haskell last week."

Sarrow only nodded with the same cold expression on his face. Slowly he reached for a stool and sat down. "I'm sorry," he told Kodiak. "I suspected as much since Vic hasn't been to work all week. I guess as long as I didn't know for certain I held out some hope. What was your name?"

"George Kodiak. I'm sorry to be the one to break it to you."

"You got any idea how it happened?"

"He died saving the lives of children."

Sarrow smiled and he wiped his eyes. "At least it was children and not some damn stray cat."

Now Kodiak was smiling. "Excuse me?"

Sarrow got up. "Follow me." He took Kodiak into the back room which was filled with shelves full of plumbing and industrial supplies. Sarrow pointed out several large sacks that were set in a corner. The first one was a one hundred-pound bag of dry cat food. "Vic bought this. He befriended a stray kitten that was hanging around the alley back here and took to feeding him. Dumb son of a bitch ended up opening a soup kitchen for cats. Now there's no getting rid of them! And that ain't all..." Sarrow pointed to one of the other sacks: a twenty-five-pound bag of pigeon feed. "Need I say more?"

They were both laughing as they went into Sarrow's office. "I'm sorry, man," he said to Kodiak. "Vic was a good guy. He used to go up on the roof and I swear every pigeon within a hundred miles spotted him and knew it was feeding time. They would eat the food right out of his hands and he'd be laughing to beat all hell."

"Were you two close?"

Sarrow said, "Not really. I mean, Vic wasn't real talkative. You knew if he liked you or not, but the thing with the animals showed that he had a good heart. He was always early to work and never complained about whatever I asked him to do. Even if it was going into a septic tank. Unlike some of the other people I got working for me.

“He came here about three years ago. He didn’t have much in the way of experience, but he was the best pipe bender I’ve ever seen.”

“One of his neighbors told me he may have been from another country. You have any idea where?” Kodiak asked.

“England. Just north of London I believe. He really didn’t talk much about his personal life. I know he came to this country by himself.”

“What about family?”

“None that I’m aware of. Like I said, Vic didn’t talk a whole lot about personal matters.”

“Do you know if he was involved with anyone romantically?”

Sarrow laughed. “Vic? I don’t think so.”

“Why?”

“He was painfully shy. I think he was very self-conscious about his lack of intelligence. He wasn’t stupid, mind you. But he was a little slow. He didn’t get a lot of the stuff we talked about, and you could forget about joking with him. He didn’t know how to drive a car. I don’t think he was real comfortable about his looks either. I didn’t think he was bad-looking, but you’d never see him on the cover of *GQ*.”

What about *National Geographic*, Kodiak thought. “Mr. Sarrow, do you have any pictures of Vic?”

Sarrow shook his head. “No. I don’t.”

From everything Kodiak had been able to learn, Janos was a simple man. He was a loner, and although he was well-liked by neighbors and co-workers, they knew little of his personal life. Janos seemed to have below-average intelligence. The man was clearly not mentally handicapped, and was able to make a living for himself. He might not have been capable of achieving beyond a manual labor position. Kodiak knew these suppositions were extremely un-scientific. He was basing his theories upon second-hand information from people who admitted that they really had not known Janos well at all. Kodiak had to admit he was prejudiced by the image handed down through the years about who and what Neandertals were.

Kodiak stayed in the spare bedroom of Francine’s apartment, which was actually her den. The ringing of the fax machine awoke him from his slumber at seven o’clock in the morning.

He watched the paper slowly slide forth from the feeder and the image of a face emerged. Francine had written beside it: Meet Victor Janos! Kodiak grabbed the paper as it fell to the floor and looked closely at it. It was an enlargement of a California State identification card that had been issued to Victor K. Janos by the Department of Motor Vehicles.

The face staring from the paper bore a solemn expression. There was no indication of a smile or for that matter, surliness. Victor Janos was not a handsome man, nor was he unpleasant to look at. His face was thick and squarish around the jaw. His mouth was wide, as was his nose. From head-on his brow looked like that of an average *Homo sapiens*, but his eyes seemed to be farther apart. His hair was light and in the neo-military brush cut Troy Dillard had described. He reminded Kodiak of a younger version of the 1940’s horror movie actor Rondo Hatton.

Kodiak looked over the information that was printed on the card:

VICTOR KARYL JANOS

SEX: MALE

DOB: MARCH 25, 1960

HEIGHT: 5'-7"

WEIGHT: 190

HAIR: BLONDE

EYES: HAZEL

So this was their Neandertal man. Still in existence some thirty thousand years after they were supposed to have died out.

A second sheet of paper was coming through the fax. It was a note from Francine: I have DNA results! See you tonight!

Francine got home at six-thirty that evening. She skipped school as she was too excited to get back to Kodiak with the results of Vic Janos's DNA tests. "Here it is!" She held up a manila folder and they sat down at the kitchen table. She opened up the folder and laid out the films that bore the trademark rows of dashes that comprised the genetic fingerprint.

Enclosed with the films were several sheets of computer print-outs. "Jeff Reynolds ran the DNA as a favor to me. It's become such a routine thing between us that I don't think he paid any attention to the results."

Kodiak looked at the films and confessed that he was unfamiliar with the procedure for reading them. "I guess it's my turn to teach you," she said with a satisfied smile. "It's all here." She held up the printouts. "I know you've heard that chimps and humans both have twenty-three sets of chromosomes. The first eighteen of which are identical. What makes the other five sets different is that they have undergone what is called '*translocation*'. What that means is, they're the same genes, but appear in different locations on the chromosome. That is why chimps and humans cannot reproduce.

"Now, the idea that we use DNA for study is actually incorrect. Scientists have found that ribosomal RNA is far more accurate. The best source for finding good RNA that is actively dividing is in the sperm cells. I was able to extract some from Victor Janos and the rest was done by computer."

Kodiak asked her, "And what were you able to find out?"

"The Neandertal specimen, aka Victor K. Janos, shares the same number of chromosomes as chimpanzees and *Homo sapiens*. Where we share only eighteen identical chromosomes with chimps, we share twenty-one with Neandertals."

"That's it, then," Kodiak said. "There is no way Neandertals could have reproduced with *Homo sapiens*."

Francine was elated. She looked at Kodiak with a bright glow in her eyes. "Isn't that incredible? I have an anthropology professor who has been singling me out for persecution as long as I have been in his class. He is going to have a stroke when I go public with this! We need to celebrate!" Kodiak was not smiling. "What's the matter?" she asked, her elation turning to concern.

"There are other things we have to consider before making the decision to go forward with this..."

She became more subdued. "What other things?"

“When I went public with the Sasquatch, I stepped into a minefield of crap. But in the end a new species of animal was discovered. Because of that one body the species on the whole is now given federal protection. But this situation is different. We’re not talking about an animal, we’re talking about people. People who, other than the obvious biological differences have the same feelings, desires, abilities, and rights as the rest of us...”

Francine looked startled by what Kodiak was saying. “Are you telling me that I shouldn’t publicize this?”

“I’m saying that we have to seriously consider the repercussions of going public with this. The impact will be felt worldwide. And with the state of prejudice that exists all over the world today, do you really believe there won’t be a negative backlash? We may be declaring an entire group of people to be freaks.”

“You told me that you would back me up on this. Why are you turning against me now?”

“Francine, I’m not turning against you. I’m simply trying to get a dialogue—“

She stood up trying not to cry. “This is a discovery of *gargantuan* proportions! We could re-write the entire saga of human evolution, and you’re telling me that by doing so we would be encouraging racial discrimination!”

“You’re smarter than that.”

“Not according to you,” she said, obviously hurt.

Kodiak didn’t know what to say. He knew this had to be killing her because he knew how he would have felt if the tables were turned. It was hard not to feel like a hypocrite when he had the Sasquatch to his credit and she had this lit stick of dynamite. “Francine...”

“I’m going to bed.” She walked out of the room and closed her bedroom door for the night.

The phone rang at eight the next morning. Kodiak’s bags were packed and he was in the middle of writing a good-bye note to Francine when he heard her voice on the answering machine. “George! George, are you there? Please pick up!”

Kodiak grabbed the phone. “I’m here.”

“Good. I’m glad.” She sounded much better than she had last night. “Listen, I’m sorry about my reaction to what you were saying. I understand, and it’s going to take everything I have to be able to walk away from this. All night long I was having conversations with myself about some of the more controversial scientific discoveries of the past and their ramifications. Naturally, the atom bomb came up.

“You can argue about how it probably saved more lives than it took, and you’d be right. Just ask any serviceman who would have been ordered to invade Japan. Then there’s the flip-side of the argument. The cold war, and how long we’ve been on the brink of mass destruction...”

Kodiak didn’t say anything. He knew she was figuring this out for herself. She just needed him to listen.

Francine continued. “But in the end, was it really Oppenheimer’s responsibility to consider all the potential scenarios surrounding his invention?”

Kodiak said, "There's not a researcher or scientists worth a damn who hasn't asked themselves that question. What did you decide?"

"That's the reason I called. Something's come up that I needed to tell you..."

"Go ahead."

"How would you like to meet a living Neandertal?"

"What are you talking about?" Kodiak asked, puzzled.

She said, "Vic Janos has a brother. I called him and he's flying in from Heathrow tomorrow night."

Kodiak could not believe what he was hearing. He sat down on the couch and said, "What time?"

Kodiak and Francine got to Los Angeles International Airport half an hour before Ben Janos's plane was scheduled to arrive. Evening traffic had been heavy, but not as bad as rush hour. Kodiak felt nervous. He didn't know what to expect of this man who was such an anomaly. He tried to ignore the mental picture that kept coming back of Fred Flintstone getting off the plane carrying a club.

The plane had arrived early and when Kodiak and Francine got to the gate people were already disembarking. They studied the faces of those getting off the plane: tired, drawn faces suddenly brightening at the sight of friends and loved ones who had come to greet them. Francine leaned into Kodiak and whispered, "That's got to be him."

The man they were looking at was average height at five feet, eight inches. He was thick and solid, and this created the impression that he was shorter than he actually was. He was dressed in a light gray Windsor suit and a beaver fedora. His face was ruddy, but his features were identical to the photograph they had seen of Vic Janos. When he stepped out of the gate he stopped and turned waiting for somebody else. A young boy certainly no older than eight years ran out and embraced the smiling man. The boy looked normal, not like a Neandertal at all.

Kodiak and Francine approached the two and the man looked at them with mild curiosity in his wide hazel eyes. "Mr.Kodiak?" His voice was soft with an accent that gave away his English origins. Kodiak extended his hand and they shook. The man's grip was firm and his skin was soft without calluses. His finger nails were neatly trimmed and manicured. He turned to Francine, "And you must be Miss Adams?" He shook her hand, bowing slightly. "It is a pleasure to meet you both. Although I must say the circumstances could not be less fortunate. I am Ben Janos, and this is my son, Colin." The boy smiled shyly and buried his face into his father's side. "Please forgive Colin. He's a bit shy."

Kodiak and Francine were charmed by this well-mannered man. Janos gave no indication that he felt he was being scrutinized. Kodiak said, "Do you need to collect your luggage?"

"Yes. That would be a splendid idea. Come, Colin."

As they walked through the terminal Kodiak studied Ben Janos: his gait, the shape of his head. His face was clean shaven, and Kodiak could not get over the hazel eyes, nor the neatly groomed blonde hair that protruded from beneath his hat. That British accent went against everything he had grown to believe about the ancient Neandertals.

As they continued through the crowd, Kodiak saw that nobody paid any attention to Ben Janos. He drew no stares or glances of curiosity whatsoever. "It's been a dreadful couple of days I don't mind telling you," Janos said. "This news of Vic has been a real blow to our family. I must thank you, both, for going to such lengths to find us and let us know what happened to him."

Francine said, "We were glad to do it."

"Mr. Janos," Kodiak said, "I think you ought to know your brother was a hero." Janos stopped and looked at Kodiak. "He lived in a ground floor apartment. When the fire broke out, instead of running away, he rescued several tenants from certain death."

Kodiak could see wetness forming in his eyes and Janos smiled. "Thank you, Mr. Kodiak. And please call me Ben."

"Vic was that kind of fellow. Growing up, he was the sensitive one. Mother always said I was the one with the brains and Vic was the one with the heart."

"As far back as I can remember he was always bringing home little wounded animals and mending them up. But when he brought home that rat, well that's when Mother laid down the law." Janos laughed, then said, "Neighbor's cat got hold of this rat and chewed off his leg. Vic chased the cat away, then brought the rat home to nurse it. Mother ordered him throw the filthy thing out which, of course, he did not. He healed the damn thing and kept him as a pet. Trained him to do a few tricks and named him Jan, after our father. I think he did that to spite Mother. You know that rat lived for three more years. When he died Vic was inconsolable. So some mates and I got together and put on a big fancy funeral for the rat and that seemed to help."

Francine asked him, "How many of you are there in your family?"

"When we were kids it was just Mother, Father, Vic and myself. Our parents are deceased, and now with Vic gone, it's just Colin, and my wife."

"I couldn't help but notice, Ben, there's quite a resemblance between you and your brother," Kodiak said.

Janos nodded wearily, probably having heard this thousands of times throughout his life. "Oh, yes. It is rather obvious isn't it. People used to ask if we were twins. Actually, Vic is—was—younger by two years."

"Just out of curiosity, where did your family come from?"

"Well, George, we come from Viking stock. Vic and I are first-generation British after Mother and Father left Scandinavia. We're all somewhat short and stocky, a common trait among Vikings I'm told. Not many people know that, having gotten their image of the Vikings through films and story books."

Janos was right. With his light hair and eyes, and his fair skin, it would be perfectly logical to believe he came from that part of the world. But Kodiak knew better, and wondered how much Ben Janos really knew of his own heritage. Kodiak looked at Colin who held his father's hand, looking wide-eyed around the airport. "Your son must take after his mother."

Janos smiled, looking down at the boy. "Actually, Colin's adopted. I met my wife while I was at university. We tried for years to conceive, but it just never happened."

Francine said, "I'm sorry."

Janos looked at her and said, "Don't be. If you ask me, it was the best thing that could have happened. Otherwise, we never would have found this one." Janos smiled lovingly at his son. "And he is the joy of our lives!"

Kodiak took them to dinner at the Encounter Restaurant which was situated just outside the airport terminal. It was a disk-shaped structure set atop a post, which gave it the look of a landed flying saucer. Colin Janos was thrilled to be able to watch the airplanes come and go while they ate their dinner. Kodiak asked, "What is it you do back in England, Ben?"

Janos wiped his mouth with a napkin and set it on the table. "I'm a solicitor. Business law mostly. Very dry stuff, but it makes for a comfortable living.

"I'm surprised by your description of the squalor Vic had been living in. I offered to send him money to help him out, but whenever he wrote he never sent a return address. He knew that I wanted to send him something."

"Maybe he was too proud," Francine surmised.

Janos nodded. "That's exactly right. Vic prided himself on being self-sufficient. He could be very head-strong, and Mother worried about him because school and career were always a struggle for him. I think if he could have had things his way, he would have been a veterinarian. But that just wasn't in the cards."

Kodiak held up his glass and said, "To Vic Janos. A man of great heart and courage. May he rest in peace."

Ben Janos, Colin and Francine tapped their glasses to Kodiak's.

As the evening progressed they finished their meals and came to feel as though they had known each other for years. Janos said, "I don't need to ask what it is you do, do I, George? We've been seeing you on the *Discovery Channel* and *National Geographic* for the better part of a year now. Fascinating stuff. If you don't mind my asking, what was the animal like?"

"I can tell you what it wasn't. It wasn't a monster. It was something unique to nature. I hated to see its life stolen." As he said that, he realized the same thing applied to this man sitting across the table from him. He glanced at Francine and she looked away.

Francine asked Janos, "How long will you two be in Los Angeles?"

"Well, I've been promising Colin a holiday for some time now. Once I wrap up this business with Vic, I thought it might be nice to see some of the local attractions. You know, Disneyland, Sea World, and of course your Universal Studios for the *Jurassic Park* encounter. That's Colin's passion you know. Dinosaurs, cave men and the like..."

"Dad..." Ben Janos leaned toward his son and Colin whispered something to him.

Janos addressed Kodiak and Francine. "If you would excuse us, Colin needs me to take him to the loo." Janos and his young son got up from the table and headed across the dining room toward the rest rooms.

As Francine watched them walk away, she said to Kodiak, "Do you think they will ever be found out?"

Kodiak said, "I suppose it's really only a matter of time. Once genetic fingerprinting becomes a standard practice in medical diagnosis and treatment, somebody's going to see the differences."

She smiled, but it was a sad smile. "I'm glad it won't be because of us."

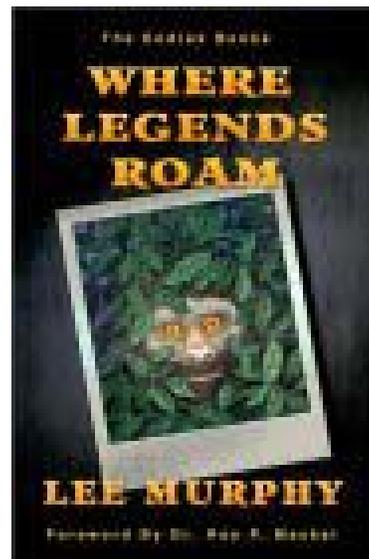
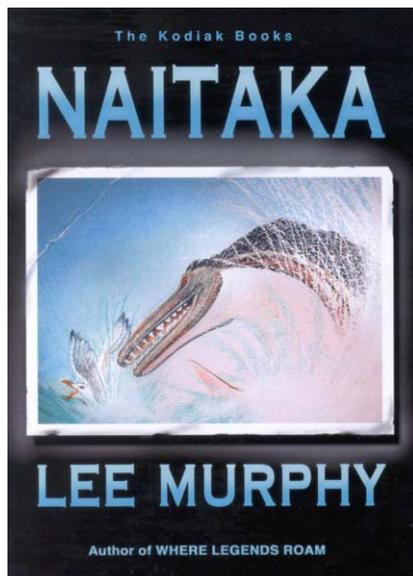
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Being an Examination of Unknown Bipedal Creatures

By Don Monroe (© 2002)

Editorial Work by Bill Chandler

Subject Matter: Author's speculation based on depositions taken from Western populations over a period exceeding fifty years (1948 – 2002).

Article Content: Western Sasquatch of the North American Great Basin Wilderness Regions that may host another unknown and considerably smaller species of Sasquatch. With comments on Biological Diversity, Sexual Dimorphism, and shared theories of the author with a deposition from a Native American culture (Nevada Paiute legends of the “*Si-te-cahs*” as told to the author by treasured Paiute friends while camped on desert locations).

Definition: Great Basin High Desert America, including Great Basin National Park

Great Basin Western Sasquatch

The great Basin American Desert extends all the way from Mexico's Sonora Desert and Baja, California, north to the Canadian border, encompassing the western states of Arizona, New Mexico, Utah, Nevada and parts of California, Oregon, Washington, Montana and Idaho. This vast region includes many separate environments from the desert “sinks” to high desert mountains of the Sierra Nevadas, Rocky Mountains, and Cascades, to wherever the Continental Divide winds and wanders north past Vancouver, British Columbia.

This land, throughout, is an absolute sanctuary of hidden seclusions to easily conceal creatures – and it absolutely does! (In my recent book *Sasquatch 2001*, I have expressed my absolute belief in Sasquatch existence as a result of a sighting while with my wife, Marion, in 1982 on the high summits of Mt. Index, Washington.)

After taking many depositions from desert America, it came to my attention from various repeated descriptions that possibly there could be a much smaller separate species of Sasquatch sharing the Great Basin Wilderness mountains with a larger cousin. The common prototype Sasquatch, all over the USA, is usually described as seven to ten feet tall. However, many of these high desert creatures were being described to be just over five feet tall, or a little under! What, I wondered, had I been writing down? Body size of these, as described, was proportionately smaller also, weighing perhaps two hundred to three hundred pounds, and looked, to be very muscular. The bulk of Sasquatch depositions from the eastern side of the country and from the West Pacific Coast Mountains, from Alaska to Mexico, mostly claim stature of seven to ten feet, and sometimes more. The creature that my wife and I encountered on Mt. Index, Washington, in 1982, was all of seven feet tall, if it was an inch! A creature of that size would weigh perhaps four hundred and fifty to five hundred pounds. Suddenly, I found myself taking a harder look at many of these smaller described depositions.

To my knowledge, there are not existing plaster casts of the feet of these smaller animals for examination to establish viable evidence of a definite separate species. Smaller cast may accidentally exist in collections, believed to have been made by adolescent Sasquatch, and in that way, “swept under the rug”!

On the morning of February 1, 2002, I had a twenty-minute telephone conversation with Dr. Jeff Meldrum, anthropologist with the Idaho State University Education Department at Pocatello, Idaho, asking him for help in case he had smaller cast footprints in his Sasquatch collection in his lab, amongst his extensive collection of large foot casts:

Don Monroe:

“Dr. Meldrum, have you any small foot castings believed to be Sasquatch in your collection that, in your opinion, could have been overlooked to have been an adult?”

Dr. Meldrum:

“Well no, and, yes I have. One in the lab is only four inches long, but it was taken from what is believed to be a young one, as it was found in close proximity of another believed to have been an adult.”

Dr. Meldrum had nothing in his plaster collection to substantiate what I was considering. His credentials are established worldwide. If Dr. Meldrum has none of these casts, probably nobody has! However, I will keep looking!

Does anybody have any of these in their collection? If so, send me an e-mail at info@sasquatchparadox.com or chandler@bridgernet.com .

Well, not a worry, foot tracks are not the only evidence that we need to answer this question. I have, twice in the past, been shown smaller foot casts. Each time these were also believed to have been young with their mother.

Many stories in my collection attest to small tracks on Mount Shasta, California and Mount St. Helens, Washington before the volcano eruption of 1981 – most measured approximately nine to ten inches. Other measurements from the Owyhee River Drainage Wilderness (in close proximity to the three corners of the Idaho, Nevada and Oregon borders, and the Duck Valley Indian Reservation) averaged eight-and-one-half to about twelve inches. Reports from Oregon, close to the Heart Mountain Game Reserve, northeast of Lakeview, Oregon, have all measured about the same.

Descriptions are variable: small, very small, looked about the size of a “kid Sasquatch”, hard to say – but not all that huge – probably about the size of mine. One story has two tracks traveling simultaneously for a considerable distance southeast of Search Light, Nevada. These were ten to twelve inches. These stories are typical descriptions of which I have many. I once discovered a part of a track frozen in mud on Harrison Peak, north of Sandpoint, Idaho. This print evidences five distinct toes again wider than my own. The butt of my rifle stock measured their width. I had no plaster along and had no definite idea to its length, but suspected shorter than longer (My shoe size is 9 ½).

These smaller Sasquatch seem to fit a pattern of not taller than maybe five-feet and eight-inches, have shorter arms, hands and legs, with body hair guesstimated about two to three inches long, except over the face sparse, below either looks short cropped hair like a “crew-cut”, or longer hair as if a healthy mane, with a rather noticeably straight back, looking as if a stiff neck. Definitely these creatures do sound a bit unique to themselves!

When considering the above descriptions, and further considering the described “Yowie” from “Down Under” (Australia), believes to emulate the descriptions of the North American Sasquatch (also believed to be two different sizes), Cryptozoology in many respects is still very much in its infancy. Also, to keep in mind is the, claimed to be, eight foot African “Ogo” from Zimbabwe, described as gorilla and man-like, identical to the North American Sasquatch (!)

Anthropology credentials and studies do not necessarily dictate particular expertise to the field mechanics of Sasquatch explorations, aside from the obvious guidelines, “*to what for us to compare to*”, from “*what of importance*” has been discovered before. What we have learned in universities we certainly should consider and feel free to expound upon in our own terms, while all the while exercising our independence to look in other places. No rock should be left unturned; creatures crawl out of the darndest places!

Fortunately, at times, I am privileged to compare notes with my Paiute Native American friends on the Nevada deserts under the night stars. All primitive societies had prose forms expressed orally by their elders around the camp fires. In aboriginal societies, this took the form of myths; legends, often with an analysis including worship, as the two are related.

Often while researching any particular culture’s stories, one needs to interpret exactly what they are actually saying and to be able to question how they had originated them. Exactly what can we believe in said “wife’s tales” of monsters that include Sasquatch? Mythical glimpses of “sorry leftovers” that were once exciting within a culture, passed down by limited understandings and pseudo-impressions of sometimes bias elders struggling to sketchily recall details to validate a tribal, almost forgotten theory.

However, I take considerable stock in many of these possibilities. The Paiutes are a very closed mouth people. Marion and I have enjoyed spending time with them on their Sacred Ground.

The awareness that creatures, or anything else that we seek in nature, are actually around to be discovered is of extreme importance to success while doing serious hunting. While searching for Sasquatch, this is exactly the same, or more so! First of all, a person has to believe that they exist! This awareness is highly prevalent in wild animals keenly adept to easily evade man in elusive disappearances – “as if so much smoke”!

Out on the vast deserts of the West, Native American lore is full of awareness and strange tracks!

Deposition of a Paiute family on a Nevada Indian Reservation near Potato Patch, Nevada:

Taken from page 29 and 30 of my book, *Sasquatch 2001*

(Marion and I are under the desert stars on sacred ground with special Paiute Indian friends that had taken us there to appreciate particular ancient petroglyphs. They told us about a little known discovery, even among their own people, of huge bones – giant bones.)

“Don, these bones were skeletons of very large men or something. We don’t want to know. Some things are best left exactly as you find them. Our people do not touch them. The femurs were over twice as large as humans’, and the bones of the arms the same. Every one of the bones in that cave was huge. No Indians wanted to touch them. The bones are still there. We don’t want to know what they are. We know where many unexplained things are on this desert. I could show you, as I believe that you would not tell.

“Look over there where I am pointing. There are underground dwellings there. Only a few of our ‘OLD ONES’ know the way into them, and out again, over the decaying ladders and footholds. It is a danger. I can show you many things there, but you cannot handle anything, take pictures, or return again with anyone. Come back in the spring and we will go have a look.”

(A continuation of Potato Patch Deposition not written in Sasquatch 2001)

“Don, of these strange people or creatures, or whatever they were, our people were very frightened, and we fought with them and had killed many, ‘til they were not seen again to this day – except the small ones! There were two kinds of these awful things! The elders tell us that there was a very large one and a small one; that they all were cannibals among themselves; and they ate men. The large always killed the small, but the small have lived by the lake shores to this day. We are not to look at them, as it is told to us that we will die!

“These all had strange reddish – those colors of hair! Some of them were lighter than only red. To capture this hair was a great prize! Some warriors, they say, made items to wear on their bodies ‘as trophies’ from the hair of these ‘people creatures.’

“We also have at the lake, the ‘Water Babies.’ We do not dare to look on these as well, or we would surely die. Most of our people do not want to know of these things. These water creatures are very small.” (He showed me with his hand held toward the ground – perhaps a foot above the knee.)

“But the red ones, they were very large, maybe ten feet, maybe more?”

I have learned that there may still exist large unknown bones and skulls that had been found on the Nevada deserts many years ago. They can possibly be examined at the Humboldt Museum at Winnemucca, Nevada. (Dr. Meldrum and I discussed this over the phone, they are probably human?)

Of course this rumor is exactly that, but within its total can come speculations of interesting evidence in its particular way, of unknown bipedal something, that as far as I can find out, the “OLD ONES” had called “*Si-te-cahs*”, or something to that effect.

My Paiute friends earnestly insist that there are more of these places underground on the deserts. They are wise to not show them to anyone! Native American understanding and awareness is a completely separate world. Fortunately, I have been able to share a small part of their secrets.

I have been told stories of unknown (old time) creatures and hated enemies, being thrown into the quicksand-like sand sinks that are to be avoided over some of the world’s deserts. These bones and evidence will likely never be discovered. (The Native American cultures proudly revere their property, and respect the dead – in their way, equally to the invincible Orientals.)

Everyone experiencing unexplained phenomena is a victim of circumstance. You would not find most of these stories in any of the major newspapers. For the most part, world news as we know it, is greatly censored and bias, programmed opinions for the world’s populations ignorant of a great many existing extremes that actually do need professional investigations. Countless discoveries have been passed off or destroyed by novice attitudes that may have answered important questions to pseudo-critics and scientists.

One newspaper clip from Java remains in my recall. A woman there supposedly walked into an outpost village claiming to have with her a child sired by a primate father. Such a story has exactly not enough of what we need, and a lot more of what we do not!

Discoveries ahead of us, that are yet to come center, may horrify the world with experiments in cloning and DNA.

Frightening tales of wild men, creatures of many descriptions running over the world's mountains and forests date back to geological times claiming humanoid/primate confusions. These ancestors of man and ape are believed, by science, the result of our present day similarities in body structure, behavior in some cases and any number of sordid possibilities. The research of Jane Goodall attests to our likeness in basic needs, attitudes and compared social structure.

As far back as King Solomon, monkeys were kept as pets. In places of ancient India and Egypt, baboons were as, or more, important than human considerations – and kept as sacred. Often, sacrifices were made to these animals! As early as 800 B.C., monkeys were known in such places as Assyria. Large primates, as we realize them today, indicate there are speculations from archeological discoveries that we are just now beginning to write the books on humanoid history – that, like it or not, includes the apes – as we have tried to disallow them! Human evolutions are not only a thing of physical likeness changes considered, but include evolutions of attitudes and intellect, as we, as evolving creatures found the need!

Recently when in conversation with my wife, discussing the actuality of Sasquatch existence, as we both believe it to be, she said, “*As far as the belief in Sasquatch goes, for me, it is no problem because I have seen one! Sometimes, you know, I wished that I hadn't!*”

Before her sighting with me on Mt. Index, in the fall of 1982, Marion had been a complete skeptic for more than twenty years. Back in the 1950's and 1960's when I told her of my interest in Cryptozoology and “Sasquatch Rapture” (since my time in Asia and my personal experience in Idaho when still a young man) she believed it all to have been a “Cowboy story!” Since that afternoon in October 1982, Marion has become my all-seeing-eye at times when I have had my head buried in the sand! Sasquatch is out there. You can count on it!

Biological Diversity

It is a fact that mutations can occur in advanced animals, but only one per gene for every 100,000 times that a cell divides. This can change the characteristics of that individual's offspring as a “mistake” in the animal's germ plasma. Once a recognized species or original animal, as we know them, “mutate” and disappear, they will never reappear again, and very likely in numbers existing in a future would be no more numerous than the proceeding generations – provided they could multiply.

If indeed, “X” creatures (Sasquatch, Yeti, etc.) that are wandering over the world's mountains are from leftover prehistoric primates, suggesting an ongoing humanoid evolutionary connection, they are most likely huge and able creatures. A giant species of ape-like animals less closely related to the main tide of evolved ape and gorilla populations dating from the Pliocene and discoveries made in China, labeled *Gigantopithecus* (thought extinct).

“OR”... could there have been a mutation of this *Gigantopithecus* that is still with us?

All of this is possible. In ancient Egyptology are some possibilities that rock the boat to the imagination that few probably have considered. But all of that is quite another story. Many things might be out there to go bump in the night!

“OR”... why not *Heidelbergensis*?

Will Duncan has beautifully written an article in *Hominology Special Number I* (CRYPTO, Francestown, 2001) entitled “What is Living in the Woods and Why it isn't *Gigantopithecus*.”

In Duncan's article (page 40) he points out and refers to *Big Footprints* by Grover Krantz where on page ninety-eight of *Big Footprints*, Krantz suggests that rather than *Gigantopithecus* it is more likely that Sasquatch may be *Heidelbergensis*, believed ancestral to Neanderthal Man.

In my opinion, why couldn't it be possible for several or all of these things; since time long before written history there has been time enough to have confused just about everything! There exists evidence in the opinions of written documents by such well known researchers of the past as Dr. R.M. Anderson – found within the volumes of Earnest Thompson Seton's books (that are mentors to any knowledgeable zoologists past, present or future). (*The Lives of Game Animals*, E.T. Seton, Volumes 1-3)

There absolutely have been carry-overs within species of higher animals evidenced by examples of the two following short entries in Seton's volumes, *Lives of Game Animals, Volume 2*, the first pages' account on 192-194 (Kermode) describing INLAND WHITE BEAR KERMODE'S BEAR (*Ursus kermodei*); and also describing, over pages 113-116, the incredible discovery of MacFarlane's Bear, that, for evidence to attest possibilities to understanding of all cryptozoological and the "like" explorations in the future, I am excited to share:

Kermode's Bear (*Ursus kermodei*), named in honor of Francis Kermode, curator of the Provincial Museum at Victoria, British Columbia. Descriptions from pages 192-194: "*A very strange specimen in the possession of Mr. J. Boskowitz, a dealer in raw furs, 1900...*

"...the skin was of a creamy white color and very small... it had come from the Nass River country, B.C. This specimen was not an albino, or was it remotely a polar bear, although it is everywhere white and has brown eyes... the only reasons why this interesting 'ursine' form has so long remained unnoticed are that no scientific collector has visited the locality, and the skin has drifted into the fur trade and disappeared. A Mr. Cunningham (fur trader), November 1900, Victoria, B.C."

Definitely something to consider.

MacFarlane's Bear (patriarchal bear, yellow bear, wooly bear);

Ursus inopinatus (L. Inopinatus, "unexpected") (Merriam);

Vetulartos inopinatus (Merriam), 1918, N.A.F., 41, P.132;

Ursus inopinatus (Merriam), 1924, Miller's N.A., Recent Mamm., P. 106

A very strange bear. Type locality – Rendezvous Lake, northeast of Fort Anderson, Mackenzie, Canada.

"History and descriptions:

That yellow Bear's skin and skull lay unnoticed for over fifty years in the tin tanks of the national museum, labeled specimen No. 1979, of MacFarlane's collection (Roderick R. MacFarlane, the famous old naturalist and fur trader of Hudson Bay Co., 1861). The last of a rugged and heroic wilderness race, the Patriarchal Bear survived providentially to fall fortunately into his hands and furnish him a moment in the records of the bear of a by-gone day (History).

'It is a peculiar bear a cross between a grizzly and a Polar, and it has this peculiarity that its hind claws are as big as its foreclaws, while its head looks somewhat like that of an Eskimo Dog, very broad in the forehead, with square, long muzzle, and ears on quite like a dog's.

It is very wide at the shoulders, and its robe in color resembles the Grizzly.
(Quote from MacFarlane).

R.M. Anderson continues: 'This bear (inopinatus) is not extinct by any means, and it inhabits no-man's land, the edge of which is seldom visited by the Indians who range less far every year, and south of Eskimo country. In a large part, it has a better chance to survive than richardsnoi or macfarlani.' (personal Letter, September 27, 1925)

'Who will shed light on this strange survival? Is it possible that more of the kind still roam the vast northern barrens of Canada?' (E.T. Seton)

Merriam, who described this species, founded for it a new genus, 'Vetularctos merriam, of which this is the type of an only known member. It has the skull of Ursus, (but) the teeth are in main, like those of Ursus, but (M)... exactly like above, only known. Quite different, presenting a broad flat, squarish, grinding surface, with suppression of the hypoconid and entoconid, and absence of the usual posterior cusp and the notch on outer side.

In Many of these tooth characters Vetularctos resembles the extinct giant bears – Arctotherium and Tremarctos, though the three genre have little else in common. The extraordinary character of the second lower is the outstanding feature; quite unique among living bears, and harking back, apparently to the days before the Brown Bears and Grizzlies had evolved." (from the writing of E.T. Seton, *Lives of Game Animals, Volume 2*).

Still remaining is the question of the "WESTERN SASQUATCH"?

Western Sasquatch could also be a further genetic mutation. If a mutation in the higher animals were to survive to parent others, it would surely need to be strong, and/or smarter than the parent – enough to become or exist as somewhat of a "LEADER OF THE PACK"! All of this is however a considerable paradox, but it actually could occur if the mutated creatures were immediately removed by an act of nature, or otherwise separated from the litter or isolated at birth and allowed to grow to maturity, powerful and possibly a threat to lesser animals of size and intelligence.

Since the winter of February 2001, I have been doing short explorations of the desolate, miserable, almost impossible to traverse, areas of Idaho's Snake River Plains in the vicinity of the Craters of the Moon National Park (and will have returned back to explore there by the time that this article gets into print); believing, even as I write, that just possibly, only at this time of the winter season (January – February), these Western Sasquatch may be at times using this impossible proximity for a winter place to "hag out"! As is explained in *Sasquatch 2001*, we have had a considerable number of on-going reports of smaller described bipedal creatures for the past seven years coming from the area. (However, the reports only come from the winter season.) Because of the lava and ash and cinder, extensively over the Crater's vastness, foot tracks of anything are almost nonexistent. I do not expect to find foot tracks there except possibly in a "lucky patch of snow." But then we never know!

There are many caves and wind breaks in this extremely unlikely region, and it seems "horse sense" to me that, from my experience there, any bipedal humanoid or man (the smaller the better) can get in and out and around over this rough terrain better in winter – so much better than could ever a large person or large prototypical described Sasquatch (bulky, heavy, etc.).

Animals are more adaptable than man in a great many ways. Sasquatch could be in the Craters of the Moon in winter, out of the blizzard windy cold nights within the confines of this lava hell (where I have slept myself in February 2001, and was surprisingly quite comfortable).

Maybe it takes creatures of mutations to populate the unlikely places on the earth. Maybe that is why we find the strangest things in the darndest places! Mark Twain said, *“if you are good, you will always be lonely!”* This is true if you dare to be different also.

Nature usually destroys peculiarities in species at birth. Weakness is always detrimental to survival in the wild. Normally, ugly differences in all wild animal mutations would be destroyed. As explained however, anything is possible! Strange things happen!

Sexual Dimorphism

Apes, as we know them, exist best in mountains or tropical rain forests, tropical bamboo forests, etc., and cannot survive where cold weather (severe weather) only allows growing cold resistant conifers such as pine needles with high turpene acids. The cold also affects the tree bark’s pith, vines; all of this is not digestible. Exposure to such flora is likely the reason we do not find them there. They simply can’t eat it!

Head size and shape is noticeably inconsistent in all apes, even when existing in a particular same environment and locality. This is also the case in wild bears. Perhaps in Sasquatch, this also accounts for a part of the multi-described variations of head and facial features. In the case of wild hyenas of Africa, the females reach a larger size than do males, as males will kill and eat the young of the litter. The bigger female, because of her size, can more easily protect her young (sexual dimorphism).

In the case of gorillas, the males grow naturally more aggressive and more massive and ferocious looking than do the females. Extensive observations have credited the gorillas as generally non-aggressive in nature and everyday life styles, but when excited, they tear and rip at vegetation. Probably Sasquatch mimic this somewhat by throwing rocks and sticks, as has been told numerous times over the many years.

Sudden, said to be, horrible monster sightings can be the result of emotionally charged, exaggerated descriptions as the result of one’s self-felt response and fear (real or imagined) of creature size realized, and potential power of a discovered creature totally unknown before. All of this is suddenly on a collision course with one’s normal expectations versus the unexpected. Also, to be considered is what personal fears can be with each of us in our subconscious.

Real or imagined, a hideous face or countenance, extremely oversized, huge foot tracks, vocal sounds completely out of the norm, any number things collectively, absolutely can result in life threatening concerns for anyone! Even to the experienced, our emotions can get away from us, especially in times of visual media (special effects), prototypes of monsters, expectations and much auto suggestion. Today’s generations, since childhood’s early impressions, we see things and believe things to be exactly as most have been collectively programmed to exist! Every child must, early-on, overcome fears of adult giants – that we all must appear to be to them!

Sexual dimorphism in creatures described as horrible, **SHOULD IN ALL CASES** become highly suspect! Ferocious dogs, bears, women on a vendetta, any and all creatures baring their teeth, would literally need to **BITE ME ON THE BACK** – and some actually have!

Conclusion

It is in my mind that, very likely, women will have much to do with the final conclusions of proving Sasquatch to be an actual fact! Consider the incredible efforts of persons (female) such as Bobbie Short and her invincible article in *Hominology Special Number I*. Coincidentally Bobbie, ironically I traversed over your tracks in my early sojourns to the Southern Oceans. The cryptozoological possibilities there are legion!

When considering man and animals, the psychiatrist C.G. Jung said in 1958:

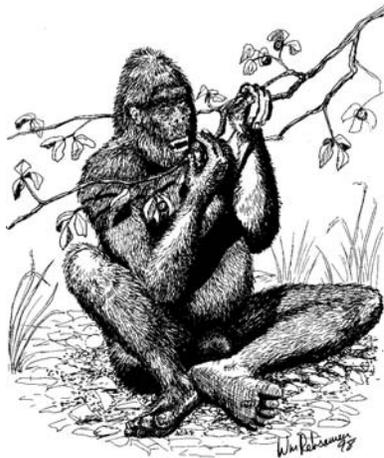
“...He is... God, Man and Animal at once... he is in many respects stupider than the animals, and gets into one ridiculous scrape after another. However, a beast could never be a match for a human... Man, because of his lack of extraordinary instinct and natural ability, more clumsy and weak, in that way is inferior to the wild things.” (C.G. Jung)

*“God has got to have a keen sense of humor – man is such a continuing joke!
Even the wild beasts laugh at us!”* (Don L. Monroe, the author)

Don Monroe has had a longtime interest in Bigfoot, as well as other areas of Cryptozoology. He has collected depositions from many people over the years that chronicle their encounters with unknown bipedal creatures. In the course of events, Don has himself, along with his wife, Marion, encountered a possible Bigfoot style creature.

Don is the author of the book *Sasquatch 2001* a self-produced and self-printed book. The book can be obtained by visiting the website www.sasquatchparadox.com or for \$20.00 (plus \$5.00 shipping) in the United States by writing to Sasquatch Paradox, 137 West 200 North, Hyde Park, Utah 84318.

If you have an experience to share, write to Don at , Sasquatch Investigations, HC62 Box 12, Dubois, Idaho 83423 or e-mail chandler@bridgernet.com or info@sasquatchparadox.com



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Warren's Letter, Bigfoot's Voice

By Alan Berry (© 2002)

She was called "Patty," after amateur cameraman Roger Patterson, who on October 20, 1967 reportedly filmed her where she had ventured out of the woods into the open on a log-strewn sandbar in Bluff Creek, California. Patterson's horse shied at her sight, and *Patty* is a little out of focus as a result, but her hair-covered humanlike form was obvious, and she remains today among the best soft evidence yet of *Bigfoot*.

Was *Patty* a hoax? About four years after *Patty* gave us a glimpse of Bigfoot's possibility—and a coy backward glance as she shuffled away never to be seen again—another boggling Bigfoot story was breaking in the Yosemite Valley area, on the Pacific Crest, but inland and several hundred miles south of Bluff Creek. There were no Bigfoot film stars, but there were Bigfoot-like tracks and *voices* that had accompanied their making, and a complexity and continuity to the story that was as confounding for an investigator to behold as *Patty's* hirsute mammalian breasts.

The Sierra story first turned up in science writer Dr. Ivan T. Sanderson's correspondence in a hand written 25-page letter from Warren C. Johnson.

Ivan Sanderson was a flamboyant but aging zoologist who had ventured beyond the discipline's scientific edge into *crypto*-zoology, where, for lack of confirmed bones or body mass, some animals of human report exist only in stories and legend. He held degrees in botany, zoology and geology from Cambridge University in England, was widely traveled, widely published, and widely respected, although sometimes castigated by his peers. (Dr. William Montagna, a Director of the Oregon Primate Center in 1975 and outspoken Bigfoot critic, called Sanderson a "distorter of facts," in the Center's newsletter, and a "colossal egomaniac" whose English was "execrable.")

Sanderson authored "Abominable Snowmen: Legend Come to Life" (Chilton Company, 1961). In one of his most well-publicized investigations, a competitive sort of collaboration with Dr. Bernard Heuvelmans, a Belgian zoologist, he had spent cold hours in a poorly lit, refrigerated trailer studying and documenting inch by hairy inch, a glass-encased dead body leaking blood inside a block of ice. The corpse has been remembered ever since as the "Minnesota Ice Man," a juvenile-appearing bigfoot-like creature whose body later disappeared, and whose identity to this day remains a mystery.

Perhaps more than anything, Sanderson championed people who were willing to risk ridicule and censure to tell their stories from the other side of accepted reality. "These people are pioneers—if not, on occasion, actually martyrs—in their pursuit of truth and the disproof of "official" mendacity, prejudice, and stupidity," he wrote in the "Snowmen's" dedication. "I can only hope that one day their fortitude will be rewarded with full and popular scientific recognition."

Warren was one of Sanderson's people who had come forward at risk to tell his story. Warren was an intelligent and articulate middle-aged manager at a chicken ranch and egg-packing plant in Ripon, California, in the northern San Joaquin Valley. He commuted to work from his modest home in suburban Modesto. He and his brother, Louis, an engineering technician at a valley sugar refinery, maintained a relatively private deer hunting camp on public lands, in a remote off-trail location in the Sierra Nevada range of mountains. It was there, as Warren reported, that an unruly band of bigfoot-like creatures had begun making

nightly visits. Like *Patty*, who was quick to disappear and retreat from human view into the tree cover, the Sierra creatures were very shy of being seen...but they weren't at all shy of being *heard*.

Warren had attempted to interest The National Geographic in the story. He also had approached the Department of Anthropology at the University of California in Berkeley. He had become aware of Sanderson through the Society for The Investigation of the Unexplained, and had written him after the fall 1971 deer hunting season in hopes of learning more about the creatures and perhaps enlisting Sanderson's help in studying them during the coming season at camp. Warren was confident the creatures would return.

By that time, a few people outside of Warren's family and circle of friends were aware of the story, but not many. People were naturally interested in such things, he said, so if they asked about his experiences with the creatures, he didn't mind talking about them, and because the people who would ask about such things knew him, and knew he wouldn't lie about anything he hadn't really experienced, they believed him. The only thing was, he was quick to say, he couldn't prove anything yet, and he wasn't seeking any publicity.

The letter evidently was read by Sanderson and his collaborator-companion Marion Fawcette with skepticism but a high level of interest, and because of this it would be passed along and around after Sanderson's death. I eventually received a copy of it in 1975. At the time, what was passed to me was the briefest sketch of the story and Warren Johnson's phone number.

I was then a reporter for the Redding, California *Record-Searchlight*, and because Bluff Creek was within the daily newspaper's area of coverage and *Patty* was still an item, I had made acquaintance with one of her investigators, Peter Byrne.

Peter Byrne was a dry-witted Irish-born tea planter and ex-big game hunter who knew more about Nepal than northern California, but chose for the promise the adventure held to investigate Bluff Creek's Bigfoot—ultimately *Patty*—and along the way a lot of other Bigfoot stories in the Pacific northwest. Peter today is an active conservationist in Nepal. He is among the last of the living “great white hunters.” He recounts his early life hunting exploits in “*Gone Are The Days*” (Safari Press, 2001). He also wrote “*In Search of Bigfoot: Monster, Myth or Man?*” (Acropolis Books, 1975), which details his investigation of *Patty*, Ivan Sanderson's study of the Minnesota *Ice Man* and countless stories he and volunteers collected in an investigative effort, privately sponsored, centered at The Dalles, Oregon.

Peter and Sanderson had become friends in the 1950s during several Himalayan expeditions in search of the *Yeti*, the Abominable Snowman of Sanderson's book. Peter had received Warren's letter through Sanderson's family, and he and Warren had also exchanged several letters—evidently, as with Sanderson, on Warren's initiative. Curiously, Peter doesn't mention Warren Johnson in his book *Bigfoot*, which otherwise chronicles Bigfoot investigative efforts and stories during those times in considerable detail.

Peter wasn't convinced of the story's merits then, and still isn't today, but groping was not beyond him. The Sierra story was “simply incredible,” he told me in a telephone call. At the same time, was it possible I would be interested in talking with Warren Johnson?

News reporters have no shame. I took the assignment. But it would not be until nearly three years had passed, and in those years my job at the *Record-Searchlight*, and considerable time and money spent on research and in personal expense, that I finally realized I had taken the story as far as I could without serious scientific interest, more so than I had received, and financial support. I thought breaking the story publicly would accomplish

those ends, never really suspecting it would not, and how much my own credibility and future as a reporter were at risk for having become so deeply involved.

Early in the spring of 1975, I was interviewed by the Sacramento *Bee*. I had broken my arm skating with my kids and was wearing a cast. The *Bee* reporters and editors and I had a good time talking about my experiences, but in the Sunday edition which followed, where the story took up half the front page, I was portrayed in a waist-up photo showing the cast as evidence of my intrepid encounters with a Bigfoot, and billed as an *ex-news reporter*.

On April 22, 1975, the Sierra story and I were editorialized in the Los Angeles *Times*: “Here’s a Blob in Your Eye!”

“The Bee has come up with a new (bigfoot) witness whose onetime profession—newspaper reporter—automatically confers reliability on his story of a recent encounter with Bigfoot,” the *Times* said. “His name is Alan R. Berry, and he gave up newspapering three years ago to spend all his time in pursuit of the monster. Terrifying success, beyond all of Berry’s expectations, came recently in the midnight hours at a hunting camp east of Sonora . . .,” and so on.

In June that year, the San Francisco *Chronicle* ran a more tempered version of the story than that of the *Bee*, which included some of my own writings and the authority I had gleaned. But there would be no stopping the fun amongst my colleagues. In their mirth, they had distanced themselves from reality. And in reality, they had distanced themselves from me.

I plowed ahead with my research and writing, and the effort resulted in use of the sounds in a Wolper Productions film, “*Bigfoot: The Mysterious Monster*,” the Bantam book, “*Bigfoot*,” published in 1976, and an appearance in Alan Landsburg’s television series, “*In Search Of*.” Numerous radio and television interviews happened along the way, as well, and gradually the story and the sounds’ exposure spread.

So what had gone on at the hunters’ camp that prompted Warren’s letter to Sanderson, Peter Byrne’s real but timorous interest, and my subsequent commitment, which carries on today?

In Warren’s words, it began this way: “We had just turned out the kerosene lamp and had gotten into our sleeping bags when something started wrecking our camp kitchen area. Our first thoughts were that a bear was raiding our camp for food, since we had left some meat toasting on the grill. I grabbed my flashlight and started outside to see if I could scare it off. I had just started to open the door when the sounds outside changed my mind.”

Warren and his brother had hiked into the camp to survey the deer population in advance of the fall hunting season. They had found camp conditions “pretty much okay” after their four-hour-long hike:

“Our sleeping bags were dry and our food was okay in the 10-gallon milk cans we packed up to keep the bears out.” He wrote then: “. . .let me explain about what I refer to as our cabin.

“This structure was built by stretching steel cable around 4 trees about 8 feet in height. These trees are about 10 feet apart and in a square. We then laid timbers across the cables, stacked logs around the sides, and covered the roof with plastic. This structure was then entirely covered with more timbers and brush, making it look like a giant pack rat’s mound. With a large log leaning in the doorway, this primitive cabin is quite comfortable for sleeping in bad weather.”

So Warren and Louis had opened camp, had taken care of some house-keeping, then had cooked “a big dinner” before going out for a long hike to count deer. When they got back about an hour before sunset, he said, they made a pot of tea and sat around the fire talking until dark, and then decided “to turn in early.”

The camp was nestled on a dry slope, above a spring-fed gulch beneath big trees, at about 8,000 feet in elevation. Darkness had closed quickly. The loud commotion they suddenly heard had come from around their still-hot, wood-fired camp stove, barely 50 feet downhill. The stove was a sheet iron box with a swinging door equipped with five feet of stove pipe and a wire rack for keeping pots warm. Warren called it a “shepherders” stove. Indeed, Basque shepherds in the early 1900s had camped at the spring and had left their carved names and messages in nearby aspen groves, and long before them the site no doubt was in use by native Indians.

Bears marauded on occasion, drawn by the smell of food, but from where Warren remained, taking cover behind the shelter’s door—a 16-inch-thick upright log between two living trees—he was convinced this was something else. In a peculiar way it almost sounded human, but huge, and it had snarled ferociously as if it were in a rage. They could hear pots and pans and kitchen utensils being thrown about.

“I might mention,” he said, “...that although we are both mature and quite able to take care of ourselves in the woods or anywhere else, we were just plain scared silly.

“We realized that a bear doesn’t make all of the sounds we were hearing...(they) ranged from low moans to deep guttural grunts, snarls, and teeth-popping. There was also the sound of chest-beating, as a gorilla will do, and occasionally there would be more than one voice apparently in violent disagreement.”

Then, as suddenly as it all had begun, there were “the sounds of footsteps walking away and all was quiet.”

In re-reading Warren’s letter to Sanderson today, I can attest to certain truths about his description of the camp and the similarity of the activity he describes to what I experienced there later on. One thing he may have *understated* was the eerie “quiet” he speaks of following a spate of vocalization, and the calm that sometimes preceded a creature visit, as well. Except for the gurgle of water in the gulch and a light breeze rustling the alder or pine boughs overhead, sounds that might even seem amplified, the silence would seem profound, almost as if every living thing had stopped breathing to listen before going on about its business.

“We waited for some time,” Warren wrote, “...then very cautiously opened the door and went outside with flashlights to look around.

“There was nothing to be seen except our cooking utensils, which were scattered over a wide area.

“Then Louis called me over to the stove and pointed to a muddy spot on the ground. Evidently the creature had eaten the cooked Spam, and then picked up a pot of hot tea from the stove and spilled it on the ground, making a muddy area about (three) feet square.”

Where hot water had soaked the earth, they looked upon enormous five-toed footprints. Warren goes on in the letter to tell us that he and his brother had retreated to the shelter and lashed the door shut, and then tried to get some sleep for the rest of the night. But things would not end there. The brothers screwed up their courage and would stay a second night, when once again the unseen visitors showed up after dark to rummage through the food galley and assail them with alarming vocal displays, before, as stealthy and as silently as they had approached, they had fallen silent and again had disappeared.

It was the beginning of a wilderness odyssey of still-unknown depths and unresolved questions that would take in other family members and their friends, and this reporter, too, and it would go on for years. The camp is still used. Even today there are occasional reminders of the creatures' presence.

Many attempts were made to see and photograph the creatures. There was a hollow stump of a big pine near the shelter, and it was used as a blind a number of times, until it collapsed one winter.

On one rare occasion, they had seen one of the creatures through a crack in the shelter wall, as it walked out of the trees into the moonlight and passed in view. Louis said the creature appeared to be eight to ten feet tall, and maybe four feet wide at the shoulders, but it seemed to have no neck. *Patty* didn't have much of a neck either—but her size was a scientifically-enabled stretch calculated at just seven feet in height!

Intriguingly, despite the creatures' uncanny ability to hide from view and foil every camera trap laid, they were easy enough to hear when they were around. We heard them whistle and chatter and make quite an array of sounds, some monkey or apelike, but some of a higher, more articulate order, as well, but all of it out under the trees and beyond anyone's nighttime view.

There were spontaneous attempts to interact with us, and I captured some of this in my recordings in a remarkable whistling exchange between Warren and one of the creatures, whose deep-pitched voice had a lot of authority, ranging well below my own 6'4" 230-lb baritone-base.

In a typical sequence of activity, there would be a spate of raucous chatter or gibberish, as between two of the creatures, then a period of silence interspersed with individual grunts or heavy sighs and moans, then more chatter. Sometimes it seemed directed at us in a change of pitch or the loudness and intensity of the vocalizations, as if the creatures might have been talking *away* from us, then suddenly had turned to face us. It was oddly conversational, some of it, with intense exchanges coupled by moments of "thoughtful silence," then a heated, rapid-fire rejoinder of some kind. Nearly all of it was emotive, from a growl of irritability to a snort of apparent satisfaction—telling sounds that radiated and reached out in very human ways.

In the spring of 1978, a number of scientists, researchers and ground-level investigators and devotees of the occult convened in Vancouver, British Columbia to discuss their studies and findings and pass judgment on them, and on each other. The occasion was a symposium entitled "Anthropology of the Unknown," a scholarly event sponsored by the University of British Columbia, with a resultant book of papers that were presented on the floor, entitled: "*Manlike Monsters on Trial.*"

I was there with my brother, Bob, who was a pillar of support in many of my out-of-the-ordinary Bigfoot investigations, including a memorable probe of *Patty's* lair in the wild uppermost reaches of Bluff Creek. My future wife Dee was there. Warren Johnson and Ron Morehead were there. Ron was another of the hunters who had witnessed the Bigfoot activity. And Peter was present.

Dr. Grover Krantz, a physical anthropologist and professor at Washington State University who died recently, was there, as well. Grover will be remembered as an advocate of killing bigfoot to prove its existence, a practical approach that has never gained much popularity among investigators who sense a kindred spirit in the beast.

A number of professors representing various disciplines were present. The group included psychologists, psychiatrists, psychotherapists, ethnologists, ecologists, sociologists, anthropologists, science writers, news reporters, vagrants and even a couple of engineers, who were there at my behest. It was difficult not to be impressed by all this academic and intellectual prowess—for me, anyway, with my Bachelor's degree in English.

All or most of these folks of higher learning earned their living publishing scientific papers, and the papers they were about to present would certainly be published, and all this had to do with history and the "scientific" importance of the conference, a conference whose virtual foundation and *raison d'être* was *Bigfoot*. Bigfoot was about to have a coming out party, it seemed, and those of us who had given our all to the chase were sure to share stock in its new standing as an issue of scientific merit and acceptability.

If such thinking was naïve, *Patty's* film image in fact had survived intense and rather serious scientific scrutiny over the years, and so had tape-recordings of her Sierra brethren—the creatures that Warren Johnson and the other deer hunters referred to collectively, without wincing and not without affection, as "Biggie."

The conference was a three-day event, and I was there to hear Dr. R. Lynn Kirlin, of the University of Wyoming's College of Engineering, and graduate student, Lasse Hertel of Norway, present the results of a year-long study of the Sierra sound recordings, the very same type of vocalizations that Warren Johnson had described to Dr. Sanderson.

I had gone into the Sierra camp in the fall of 1972, had witnessed the Bigfoot activity there, and had tape-recorded what most authorities would later agree were some very strange primate vocalizations and calls. I was there at the camp for repeat encounters on different nights and over several weeks, and, like Warren and the others, I had made every effort to glimpse one of the vocalists, even using carefully hidden camera traps and infrared film. Still I had come away without any visual evidence to corroborate either the sounds or the physical evidence we found around the camp, including big five-toed footprints and strands of hair hanging off trees, and other indications of the creatures' physical appearance.

My recordings have remained uncontroverted as evidence goes, if only *soft*, like *Patty's* 16 mm filmed image. It had taken six years, but finally someone in a position of scientific authority had taken a serious interest in the recordings and their source—which, darkest of thoughts, included the possibility that *I* might be the origin of the feral yet primate-like articulations!

While waiting for Kirlin's turn at the podium, I wrote a short piece which was published by the San Francisco *Chronicle* entitled: "Is North America's 'Bigfoot' Real?"

"Most Scientists scoff at the notion for lack of tangible evidence," it began, "but a team of Soviet researchers is convinced of the creature's existence, based on studies of a 10-year-old California film."

That was Roger Patterson's film, and the 60-page professional paper, which had been submitted by Dmitri Bayanov and Igor Bourtsev of the Darwin Museum in Moscow, was all about *Patty*.

The paper, "Analysis of the Patterson-Gimlin Film and some Footprints ascribed to the Sasquatch: Why we find them authentic," also bore Rene Dahinden's name as a co-author. Dahinden was a redoubtable Canadian investigator, who had secured rights to the

Bluff Creek film shortly after filmmaker Roger Patterson's death. He had garnered Russian interest in the film after it failed to gain any significant Canadian or American scientific interest and support.

Unfortunately, Dahinden's success with the Russians, and the Russians' professional contribution itself, would be dampened at the conference by his voiced anger, something that spilled out of him uncontrollably, aimed at the science community at large, and at skeptics of Patterson's film in particular. His overt behavior didn't make sense because this was, despite its shortcomings, his and the late Roger Patterson's most significant scientifically-oriented public forum.

The Russian paper was read by one of the conference organizers. As it was presented, it was an unexpected and welcome cold splash on a sleepy audience, a jolt with all the grace of a Cold War bear hug. The Russian authors were not present to hear it read, but their argument supporting Roger Patterson's integrity and the integrity of his film footage was studied and convincing. It also was newsworthy, at least in my opinion, and that would be the opinion of the San Francisco *Chronicle*. That was not, however, the opinion of the conference sponsors, and the Russians' paper would not be published in the book of papers that followed. Lynn Kirlin's paper was entitled: "Estimates of Pitch and Vocal Track Length from Recorded Vocalizations of Purported Bigfoot." It included data generated by Lasse Hertel for his Master's thesis in engineering: "An Application of Speech Processing Techniques to Recordings of Purported Bigfoot Vocalizations to Estimate Physical Parameters."

The technical study gave strong credence to the originality and spontaneity of the Sierra recordings I had made; it also concluded that the sounds themselves were *not* very likely pre-recorded human sounds, or human sounds that had been altered by varying tape-speed. It evaluated the vocalizations by comparing pitch periods and vocal tract length estimates, and comparing them to human norms:

"The formant frequencies found were clearly lower than for human data, and their distribution does not indicate that they were a product of human vocalizations and tape speed alteration," Kirlin wrote.

Oddly, considering the conference's billing, Kirlin's presentation was met in the auditorium with anxious laughter, smirks and derision, amongst which was that of Rene Dahinden, who had worked so hard at enlisting scientific interest in Roger Patterson's film. I suspect that Rene just didn't like competition, but in any event, he himself was not beneath making a catcall in the auditorium that day as the sounds were played, and was loudly critical of both Dr. Kirlin's work and the Sierra story itself.

I was deeply embarrassed for Dr. Kirlin, and also for Lasse Hertel. I was, moreover, embarrassed that many if not most of the professional papers that were read at the conference and later published in Margorie Halpin and Michael M. Ames' book, "*Manlike Monsters on Trial*," (University of British Columbia Press, 336 pages, 1978), amounted to not much more than high-minded academic claptrap dealing with monsters of the mind—the morphs of psychology, cult dogma and the paranormal. The scientific approach I had sought and achieved for the Sierra sound recordings had fallen on deaf ears in a room full of highly educated scientists, who for the most part had demonstrated that they couldn't differentiate between a hoot owl and a loon.

Beyond the papers that Kirilin and the Russian team had offered, and a few others like that of George Gill, which dealt with Bigfoot footprint evidence, and that of Vaughn M. Bryant, Jr., which dealt with scat and hair, the science pickings were of a non-physical orientation, egocentric in their authorship, and slim to none.

Cold War travel restrictions had prevented Dmitri Bayanov and Igor Bourtsev from attending the Vancouver conference; but perhaps it was just as well, for Margorie Halpin, Curator of Ethnology at the University of British Columbia, who had urged the Russians' participation at the event, would later write Dmitri and tell him and Igor after the fact that, although everyone had enjoyed their paper, a number of papers submitted would not be published, and theirs was among them:

“You might be able to publish the paper elsewhere, and we hereby release any claim on it,” she said. “As you’ve probably heard, it made a wonderful conference paper, and an important contribution to those of us who heard it at the conference. The book has another contribution to make, and we regret that the paper does not seem to fit its requirements.”

It was not until late last year, that I would finally meet Dmitri Bayanov through the Internet and email. I had returned to school in the early 1980s, and had been working in the Nevada desert as an exploration geologist. Bigfoot was still an interest, but I had relegated it to a back shelf. All the same, in December 2001, at Dmitri’s request, I sent him an hour-long first generation copy of the primate vocalizations I had recorded in 1972. He, in turn, sent me copies of his books, “*In the Footsteps of The Russian Snowman*” (Crypto Logos, Moscow 1996), and “*America’s Bigfoot: Fact, Not Fiction*” (Crypto Logos, Moscow 1997), an extension of the Russian scientists’ research dealing with Rene Dahinden’s efforts to enlist scientific interest and support, and the story behind Roger Patterson’s Bluff Creek footage.

Almost before I had time to open his books, Dmitri sent an email message to a number of colleagues, associates and would-be interested parties, including primate voice expert Phillip Lieberman, Ph.D., of Brown University, saying that he had spent an evening at a friend’s home listening to the Sierra tapes:

“Let me report that of late my life has become a lot more interesting,” he wrote. “I sent Alan Berry my books, he sent me his recording of Bigfoot vocalizations, and periodic listening to the pristine growls, and howls, and whistles of this ‘illegitimate’ aborigine of America gives me as much delight and wonder as does a Bach or Beethoven concert. Judging by Alan Berry’s and Roger Patterson’s marvelous achievements, America, at the grass-roots level, seems to be technologically and mentally ready for a breakthrough in hominology. Russia is not.”

The Sierra vocalizations were not exactly Beethoven’s “Ode to Joy,” but neither were *Patty*’s footprints apt to be found among those of the “Stars” in front of Grauman’s Chinese Theater in Hollywood. This was another upbeat breath of fresh air, in the same positive spirit of Dmitri’s original submission dealing with *Patty* to the Vancouver conference in 1978.

More than two decades have passed since Vancouver, and 30 years since Warren Johnson’s letter to Ivan Sanderson, and 35 years since Roger Patterson, on horseback, in the company of Bob Gimlim, filmed a *Bigfoot* in Bluff Creek affectionately known as “Patty.”

Is America anymore ready today for breakthroughs in hominology than Russia? The Bluff Creek film footage and Sierra tape recordings are historical. They remain provocative, and the tapes, at least, remain available and hold a store of information that has never been

processed beyond Dr. Kirlin's extraordinary philanthropic effort "in the interest of science," as Irvin E. Teibel, then President of Syntonic Research, Inc., of New York, had characterized the needed effort.

Teibel's firm had analyzed the famed Nixon "Watergate Tapes," and his was the company of choice I had first approached to study the Sierra recordings. It was a result of Teibel's mostly philanthropic but eminently promising evaluation and encouragement that I had gone on to pursue university involvement and funding. Dr. Kirlin and the University of Wyoming were at that time, however, still a long walk up that road.

As the story's original investigator and authority—aside from Warren Johnson and a number of other witnesses—I am certain there is more to come of the Sierra sound recordings and the story itself, and in presenting the text of Warren's letter here, and a short overview of the story's history, I hope it will be toward a positive end. I was a practiced news investigator when I became involved, and foremost in my concerns then was the possibility of hoax, and that possibility will remain until there is clear and unequivocal resolution of the story, either with documentation or scientifically established fact.

Meanwhile, Nancy Logan, a professional multi-lingual court translator with special State of California certifications, and also an accomplished and published novelist, has given the Sierra vocalizations a hard listen. There is not space enough here for all her written comments, but off the top:

"I don't see how they could be fake," she says. "For one thing, the creatures' articulation is incredibly fast at certain points, but in order to make the voices sound as low in places as they do, a tape of a person speaking would have to be slowed down. That's basically impossible with the speed of articulation being what it is.

"I'm not a tape expert, but I am a human voice sound expert, and I think that who, or whatever, made these noises has a voice pitch range that is considerably more flexible than that of *homo sapiens sapiens* (humans). It goes much lower and much higher."

Warren's story isn't failsafe, but I haven't in all these years found a solid strand of evidence (or hair!) that I, or anyone else involved, was a victim of or a participant in an elaborate hoax. And I am certain of one thing, I can't whistle from my throat and sound like a Myna bird.

An ancient Chinese poem tells us of a people who were hair-covered and wore no clothes, spoke gibberish, ate millet and lived under the trees...far across the Great Eastern Sea, in the Country of the Hairy People, where there was a chain of tall mountains that could be seen from great distances, and from snow-capped peak to snow-capped peak. Can there be much doubt about where that *Country* was?

APPENDIX

“OUR FIRST MEETING WITH BIGFOOT”

By Warren C. Johnson

“After the usual number of phone calls, my brother Louis arrived at my house about 6 p.m. on August 6, 1971. In a few minutes we finished packing the necessary items for a 3 or 4 day pack trip into the high Sierras. A few hours later we arrived at our starting point and bedded down for what turned out to be our last good night’s sleep for three days, although we had no inkling of what was to come on the following nights.

“We slept in until about 7:30 a.m. Saturday morning and then rolled out for a light breakfast. About 8:30 a.m. we shouldered our packs and started up the trail and four hours later we were in our fall deer camp.

“Things in camp were pretty much okay. Our sleeping bags were dry and our food was okay in the 10 gallon milk cans we packed up to keep the bears out.

“Before I go any further, let me explain about what I refer to as our cabin. This structure was built by stretching steel cable around 4 trees about 8 feet in height. These trees are about 10 feet apart and in a square. We then laid timbers across the cables, stacked logs around the sides and covered the roof with plastic. This structure was then entirely covered with more timbers and brush making it look like a giant pack rat’s mound. With a large log leaning in the doorway, this primitive cabin is quite comfortable for sleeping in bad weather.

“After cleaning up camp and making beds in our sleeping cabin, we cooked a big dinner and went out for about a ten-mile hike to see what the deer population was like. We got back to camp about an hour before sunset. We made a pot of hot tea and sat around the fire talking until dark. After all of the walking, we decided to turn in early and went to our cabin about 15 yards from our cooking area.

“We had just turned out the kerosene lamp and had gotten into our sleeping bags when something started wrecking our camp kitchen area. Our first thoughts were that a bear was raiding our camp for food as we had left some meat toasting on the grill. I grabbed my flashlight and started outside to see if I could scare it off. I had just started to open the door when the sounds outside changed my mind.

“My next thought was that it was a huge bear that I had seen the previous year, but as the sounds continued we realized that a bear doesn’t make all of the sounds we were hearing. The sounds ranged from low moans to deep guttural grunts, snarls, and teeth-popping. There was also the sound of chest-beating as a gorilla will do, and occasionally there would be more than one voice apparently in violent disagreement. These sounds continued for about a half hour and then the sounds of footsteps walking away and all was quiet.

“I might mention at this time that although we are both mature and quite able to take care of ourselves in the woods or anywhere else, we were just plain scared silly.

“We waited for some time and then very cautiously opened the door and went outside with flashlights to look around. There was nothing to be seen except that our cooking utensils were scattered over a wide area. Then Louis called me over to the stove and pointed to a muddy spot on the ground. Evidently the creature had eaten the cooked Spam and then picked up a pot of hot tea from the stove and spilled it on the ground, making a muddy area about 3 feet square.

“In this muddy area there were two “apparently human type” footprints, left and right, and bigger than any we had ever seen. The tracks measured 5 inches across the heel, 9 inches across the ball of the foot, and 18 $\frac{3}{4}$ inches long.

“We immediately went back inside the cabin, roped the door shut with heavy nylon rope, and tried to get some sleep for the rest of the night.

“About 8 a.m. Sunday we got up to a sunny Sierra morning. Everything was normal except for our scattered cooking utensils and two huge footprints (which we immediately photographed) to remind us that the previous night was not just something we ate.

“We had a good breakfast and an uneventful morning around camp except that I must admit we did a lot of looking over our shoulders. About noon we decided to go for a hike around the south side of our hunting area. This area drops down about a thousand feet below camp and is covered with heavy brush and small tree-lined canyons with a stream in each canyon. We thought that our visitor might possibly have come from this area. The only animals sighted on our hike were a couple of does and a rather large bear that looked as surprised as we were.

“Everything was normal back in camp so we cooked dinner and sat around planning what we were going to do that night. By this time we had eliminated all reasonable explanations for the previous night’s occurrence and had turned to possible unreasonable possibilities. The only thing we could agree on was that our visitor was one of the bigfoot creatures that we read about occasionally.

“By this time our curiosity was overcoming our fear of the previous night, so we decided to try and bait the creature and try to see it if possible. We broiled some more canned meat and a pound of bacon for bait. The bacon was left in the frying pan on the stove, in such a manner that if it was covered, it would cause a stack of tin cans to fall and let us know that something was in camp. The canned meat and some candy were placed in a small dish and balanced on two stacked coffee mugs. We also had about a half gallon of fruit punch in a pot setting on one of our benches.

“Our plan was to leave the door open so that we could get outside as fast as possible with our flashlights, hoping that if we did see anything, it would run away rather than toward us.

“It was 9 p.m. when we picked up our lantern and walked up to the cabin. We went inside, sat down on our sleeping bags, and turned out the light. Our friend must have been just outside the perimeter of the lantern light, as it was approximately 2 minutes from the time we sat down until we heard him at the bait. Just as soon as we heard the sounds we dashed through the door, but it must have heard us as soon as we started moving inside. All we got to see was a shadow crashing through the tall brush on a small stream flowing in back of our camp.

“We shined our lights around to no avail, and couldn’t even pick up a pair of eyes. The cooking utensils were not scattered as on the previous night, but the fruit punch was gone without a drop being spilled, and the pot was still setting on the bench about a foot from where we left it. The bacon had been eaten and the frying pan had been replaced almost as before. The meat and candy had been removed from the dish without disturbing the dish or cups. This time our tea had not been disturbed. I would also like to mention that we still had a fire in our stove and the door was slightly open, but the creature had shown no fear of fire.

“We decided that we wouldn’t hear from it again. Boy, were we wrong! We were back in the cabin about 5 minutes, when all of the same sounds of the previous night were repeated with a few extra thrown in. We tried many times to get outside to see it, but it seemed to be aware each time we would get up and move to the door, and would quickly and quietly vanish into the trees. I even tried standing in the doorway so I could get outside more quickly, but it would never come in until we sat down. Just as soon as I would sit down it would be back again, but always on our blind side, never in front of the door. At times it seemed there was more than one and they were communicating without our knowledge.

“The harassment was continuous from 9 p.m. until 1:30 a.m., when it abruptly ceased and our visitor melted away into the surrounding woods.

“We secured camp the next morning and had an uneventful trip home, but still hardly able to believe everything that had happened. After arriving home and advising our three other hunting companions of our experience, we were all pretty shaken up!

“The following weekend we went back to our hunting camp in force; Louis and Larry Johnson, Bill McDowell, Donald Hilton (sic) and myself. This time we took tape recorders in addition to our cameras. We put food out again and it was taken as before and we received the same serenade with a couple of encores. We could count as many as five of the creatures at one time by their voices and locations outside the cabin. This time we discovered a new sound that they seem to use as some sort of signal. The sound is rather like the call of our mountain quail, and we all agreed that we had heard it before at night, but had not paid any attention to it.

“During the times they were present they would be extremely vociferous for several minutes and then just mill around for a short time and then start their tirade all over again. By turning the recorders on each time they started, we were able to get several hours of activity on one continuous tape. They came in each night about 9 p.m. and left from 12 a.m. to 2:30 a.m. and never tried to do any physical harm, but only seemed to be trying to get us to leave.

“We made several more trips into the area during the late summer and early fall. They were always there until after the heavy snow came. The one exception was one night they did not show up during a rainstorm. All of our trips were substantially the same, so I will not go into detail about them, but will now make a list of acts pertaining to the creatures and their habits as we understand them:

- 1) The creatures are afraid of being seen and always seemed to be able to outwit us, except for one time. This time we had made an opening about 3 inches high and 8 inches long in one side of our cabin during the day. About 10 p.m., as Louis watched through the opening, one of the creatures started across a fifty foot patch of bright moonlight, directly

toward our cooking area. When Louis whispered to me to come look, it bounded away and all I saw was the tracks the next morning. Louis estimated its height at approximately 10 feet, about 4 feet across the shoulders and possibly as much as 750 lbs. Of course, this was only a ten second estimation in the moonlight, but the tracks we found the next morning seem to bear it out. These tracks measured 22 inches in length and the walking stride was 60 inches. The width of the walking stride was measured several times, and is still hard to understand that it was always about 56 inches. This was the only set of tracks that had an abnormal width of stride.

- 2) They seem to be able to communicate with each other in some manner, as there seemed to be a pattern to their calls at times and they seemed to be able to let each other know each time we started out of the cabin. They would all leave, even though it would be impossible for all of them to see us at once.
- 3) There were also several times that they seemed to possess an awareness of what we were doing inside the cabin when there was no way that they could see in. Either they have super sensitive hearing or another sense that we didn't recognize.
- 4) They are intelligent, at least to the extent that they learn from watching us. There was strong evidence that they ate Jello and beef stew with a large mixing spoon. They also opened plastic packages of cold cuts by tearing the plastic as we would and taking the meat out. They apparently have good manual dexterity. They always placed utensils back in their proper place after eating or drinking from them.
- 5) We found that the older ones especially try to never walk where they will make tracks. Several times we found where they walked from one grass clump to another, and only stepped in a sandy or earthen area when it couldn't be avoided. We did, however, find individual tracks several times as much as a mile from our camp. The tracks we have seen and measure are of the following lengths: 22 inches, 20 inches, 18 $\frac{3}{4}$ inches, 14 inches, 11 inches, 9 inches and 7 inches. One thing we noticed was that all of the tracks were extremely wide in relation to their length and the toes were almost of the same size. The smallest footprints are almost duck-footed, seeming to be very narrow across the heel.
- 6) There seemed to be no reaction from our horses and mules when the creatures came into camp during deer season. Our animals were tied about fifty feet from our cabin, and the next morning there were bigfoot tracks mingling with the horse tracks.
- 7) For some reason only cooked food was taken, and there was no attempt to take fresh-dressed deer carcasses that were cut up and hanging in back of the cabin.
- 8) They seem to be afraid of or sensitive to light and always manage to hide from our very powerful flashlights. One time we set a flash camera with a trip string, the camera was demolished after it flashed.
- 9) Louis called out one time for one of them to go away and leave us alone, and it seemed to become very indignant as you will note from the tape I am sending you.

- 10) There was one other hunting party camped about 6 miles from us on the same mountain on opening day of deer season. These three men stated that the first night something came to their camp and made horrible sounds all night. The next morning when they saw the huge tracks it left, they went back home immediately. This leads me to believe that we have quite a colony of the creatures in this area.
- 11) I am sending you a copy of one of our tapes and two negatives of tracks, both of the same creature. They measure 7 inches and 14 inches respectively. You will note an ordinary table fork in the pictures which I used for comparison. I am also sending a specimen of fecal matter from one of them. I am sure we can get bigfoot hair at our cabin as soon as 8 feet of snow melts, which will be in June, 1972.

“Our plans for this year are to spend as much time as possible at our cabin and try to establish visual contact at least. We will establish a feeding station and try to attract them in for pictures and whatever other contact we can make. I hope we can establish a conversational level by using a tonal quality relating to the food we set out for them.

“We are also considering taking a tape of soft music to play and watch their reaction, and some toy whistles and harmonicas, to see if they will mimic us and blow them. Of course, this all depends on their coming back to our area this year after the snow is gone. If not, all contact will be lost, as I have no idea how to find them unless they make the first move.

“If we find anything more of interest, I will advise you immediately. I would appreciate very much hearing from you regarding whether or not you consider this information worthwhile and if you are interested in anything else from us. If you are interested in anything specific, please let me know as soon as possible, so we may incorporate your ideas into our plans for this year.”

Alan Berry works for the State of California's Environmental Protection Agency as an Associate Engineering Geologist. He is one of six engineers and geologists who oversee landfill closures throughout the State. He was an Army artillery officer and served in Vietnam under, among other officers, then Colonel Harold "Hal" Moore, of the recent book and movie "We Were Soldiers." He has a degree in English from San Francisco State College, and was a reporter for the Redding, California *Record-Searchlight*. He also returned to school in midlife and has two degrees in science, the latter a Master's in Geology, from the University of Nevada. His interest in the Bigfoot phenomenon stems from his exposure to an investigation of Roger Patterson's film as a news reporter, and his subsequent involvement investigating the Sierra story. He co-authored "*Bigfoot*" (Bantam 1976), and has appeared in the television series "*In Search Of*" and the Schick Sun Classic film, "*Bigfoot: The Mysterious Monster*."

Maryland Bigfoot Sightings, Investigations, & Speculations: A Chronological Perspective

By Michael A. Frizzell (© 2002)

In late August 1958, on a remote logging site near Bluff Creek, California, a crew of road-grading construction men arrived for work one morning to discover their area littered with huge, human-like footprints. Though the prints were obliterated by the daily work, they would reappear as if by some determined trickster every few days. After about a month of this activity, Jerry Crew, one of the construction workers took photos and a plaster cast of the tracks and presented them to the office of the Humboldt Times in Eureka, California. The Associated Press picked up on the local story and with that, the modern era of Bigfoot beganⁱ. For more than four decades this phenomenon has persisted in our modern culture and consciousness—so far without any resolution.

The Pacific Northwest has historically been considered a focal point for such strange animal activity. There are, in fact, researchers who have contended that this region is the only source of legitimate Bigfoot reports. In my opinion, this argument is just an example of territorial behavior. Animals migrate and the geo-political boundaries that exist for states and counties are constructs of the human mind, not Nature. If Bigfoot exists, it is not unreasonable to assume that it would migrate and explore many regions. The widespread occurrence of Bigfoot reports seem to support this idea. In fact, almost every state in the union has contributed some sighting of the alleged beast.

The State of Maryland is certainly no exception. In the early 1990s, a tireless Forteanⁱⁱ researcher, by the name of Mark Opsasnick produced the Bigfoot Digestⁱⁱⁱ. The culmination of four years of intense research, this book is an amazing record of history for Bigfoot reports in Maryland. Opsasnick documented over 450 alleged sightings of bigfoot-type creatures that ranged in time from the mid 1600s until 1992—over three centuries of coverage.

In fact, one early reference mentions a curious “map of wildlife” from a publication detailing 17th century Maryland. The map is an illustration that shows among the indigenous species of bear, deer, and other commonplace fauna, a large, hairy, and apparently upright animal that, some have speculated, may not be among recognized forms of Maryland wildlife^{iv} (see Figure 1).

According to Opsasnick’s research, a number of tantalizing references from the 19th and early 20th centuries are made about strange “wildmen” that pilfered crops and killed livestock. Maryland, in fact, has its own legendary monster, the Snallygaster^v. This strange word, a supposed bastardization of the Dutch, *schnelle geeschter*, meaning “quick spirit”, was a name originally applied to sightings of a strange, nocturnal winged beast^{vi}. Snallygaster lore from rural Maryland included claims of the monstrosity feasting on farm animals and unruly children^{vii}. Over time, however, this word was used for just about any weird creature seen in the countryside.

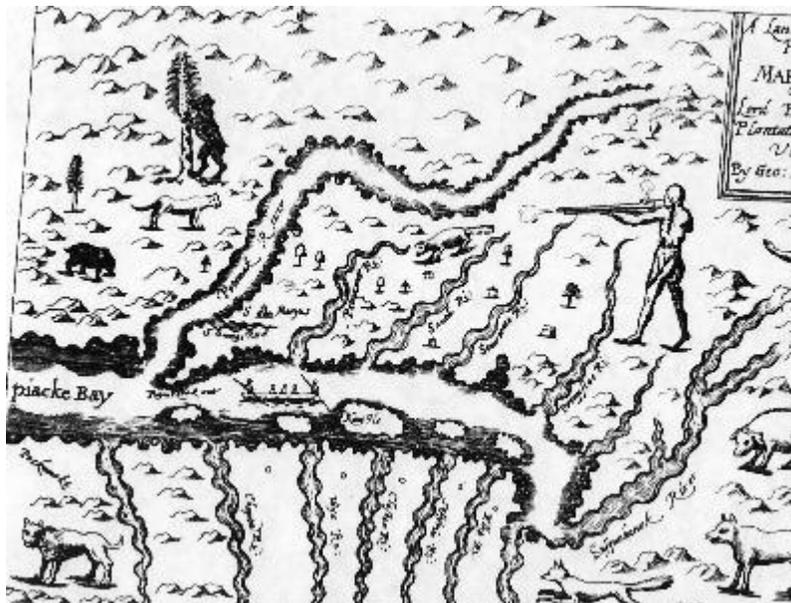


Figure 1- 17th century illustration with odd animal in upper left

Early Reports

From 1900 until 1965, Mark Opsasnick unearthed dozens of Maryland monster reports. Though most references are very brief, consider the following reports, all of which contain some interesting features:

M.P. Edwards, a Chestertown, Maryland (Kent County) man tells of a personal experience from the early 1900s. Purportedly, as children, he and his brother began a midnight excursion to find out what had been mysteriously slaughtering their baby calves. On this particular night their incentive to find answers was “an awful moaning” sound coming from the nearby woods. Much to their fright, they discovered huge, human-like footprints--a sight that abruptly ended their investigation^{viii}.

A Dorchester County report from 1909 mentions the experience of farmer, Albert Evans^{ix}. While surveying his farmland on a horse and buggy, Evans reportedly saw a “dark-haired, 7-foot tall man-beast *standing* over several dead cows (italics mine-M.A.F.).”

Interestingly, one year before Jerry Crew dumped plaster casts and photos on the Humboldt Times’ editor’s desk, on August 1, 1957, Mr. and Mrs. Reverty Garner of Upper Marlboro (Prince Georges County), Maryland had an unnerving experience. As the couple pulled into the driveway of their home, they were startled to see a large “gorilla-like creature” with “red beady eyes” in their way. As he slowed his vehicle, Mr. Garner struck the beast to some extent. Deciding that discretion was the better part of valor, Garner backed up his car and began a retreat, purportedly with the annoyed creature in pursuit^x.

In 1964, while building a house near the Prettyboy Reservoir, workers were distracted by a hairy beast that walked through a clearing before disappearing in the forest. The creature was dubbed the Blueberry Hill Monster^{xi} (like the Snallygaster, this is another specter of Maryland monster lore I recall hearing about as a child).

Investigative Organizations

Though reports of Maryland's big, hairy hominids had been appearing for many years, not until the late 1960s did a concerted effort occur to study them.

The first organized group of individuals that took responsibility for investigating monster claims in Maryland was Odyssey Research^{xii}. Odyssey handled the investigation of Bigfoot sightings from 1968 to 1978. The group was initially fueled by the passion of Lou Corbin, a former News Director for WFBR Radio (now defunct). Upon Corbin's death, John Lutz, an employee with the Baltimore City Department of Transit and Traffic, controlled the direction of the group. The Sykesville Monster sightings and the encounters at Harewood Park are among the many incidents they responded to.

A successive investigative organization, The Enigma Project (TEP), was born in 1978. Enigma is a Baltimore-based organization of technically oriented individuals who investigate and document claims of unexplained phenomena^{xiii}. Since the Project's inception its members have explored such things as Sea Serpents, Mysterious Lights, Ice Falls, Ringing Rocks, and Haunted Houses. However, due to a rich history and bountiful reports, one perennial subject that Enigma has investigated in Maryland, are alleged sightings of giant, hairy, bipedal creatures.

Sykesville Monster (Carroll County) – 1973

*Beginning in late May of 1973 and continuing until mid-July of the same year, a number of residents in the Carroll County town of Sykesville claim they saw huge, hairy monsters in and about the area (see Figure 2). Police Chief, Omer Hebert found several large, human-like tracks in mud^{xiv}. Reportedly, Chief Hebert made a plaster casting of one of the tracks and is said to have taken the casting with him when he left office and moved out of state. A statement made by a State Police spokesman proposed that the Sykesville Monster sightings were simply hysteria generated as a result of the movie, *The Legend of Boggy Creek*, which was playing in Baltimore theaters at the time. However, witnesses of the Sykesville Monster were not satisfied with this explanation. In 1980, seven years after the initial furor, The Enigma Project returned to Sykesville to re-interview several of the original witnesses. Their stories remained unchanged and they were still adamant that they had seen something very unusual^{xv}.*



Figure 2- A Sykesville area where the creature was allegedly seen.

Baltimore County- (Harewood Park, Chase, White Marsh) 1975-1976

From November of 1975 until June of 1976, a sizeable number of witnesses, including Police officers allegedly spotted Bigfoot-type throughout the Baltimore County regions of Harewood Park, Chase, and White Marsh.

In one incident, County Police officer, Wayne Perry, reportedly observed the creature run along the Bird River and into heavy brush near Harewood Park. Police K-9 units were dispatched to the area but upon arrival, the dogs refused to track the beast^{xvi}.

For those among you who are aficionados of the conspiracy theory, consider the June 1976 account from the community of Chase, Maryland. Local business owner, Wade Bowers reported an incident in which witnesses allegedly observed a contingent of military personnel from Aberdeen Proving Grounds emerging from a swampy area carrying an enormous body bag^{xvii}.

According to an interview that Mark Opsasnick secured with Baltimore County Police Sgt. George Brooks, in June of 1976 the driver of a tractor-trailer wrecked his rig along Route 40 near White Marsh when he swerved to avoid hitting a 9-foot tall hairy creature^{xviii}.

In 1978 the Baltimore investigative group Odyssey Research retired from the Bigfoot business^{xix}. At about the same time, the Enigma Project was conceived and it basically filled an investigative vacancy that Odyssey left.

Rocks State Park (Harford County) February 1978

During the winter of the same year, Enigma Project co-founder, Bob Lazzara found strange, 3-lobed, 15-inch tracks in snow at Rocks State Park, in Harford County, MD (see Figure 3). While these tracks remain unidentified, we do not believe a Sasquatch made them^{xx}. Nevertheless, during the same winter at least a dozen other Bigfoot sightings were recorded in Harford County by investigators Bob Chance^{xxi}, Bob Lazzara, and more recently, Mark Opsasnick.



Figure 3- Unexplained tracks in snow. Rocks State Park, 1978.

Sykesville/Patapsco Park/River Road (Carroll County) – 1981

In 1981, while enjoying his favorite fishing spot, Mr. Lon Strickler waded into the South Branch of the Patapsco River near Sykesville and began to try his luck (Figure 4). As he fished, he took notice of a large, mixed-breed, stray dog walking along the opposing river bank about 50 feet away. As he watched, the dog began bark and growl at a large clump of brush near the river. As Strickler observed the dog, he was amazed to see a 7 to 8 foot tall, hair covered, human shape emerging from the brush. The dog, now highly agitated, attacked the huge creature. Mr. Strickler said the beast made an odd “ticking” sound as it struggled with the dog. Within seconds, the creature slammed the canine to the ground. The dog ran off. And as the creature turned to walk back into the woods, Strickler said he caught the strange animal’s scent and described it as heavy musk^{xxii}.

At this point, Mr. Strickler’s story becomes stranger still as the following excerpt reveals:

” I drove to a phone in Sykesville and called the police. I was told to return to the scene and wait. It took me about 3 minutes to get back....and a [State] police cruiser was already there. I was immediately told to leave the area. I returned an hour later and noticed several state vehicles and one federal vehicle as well as police...the area was taped off. I could see people combing the area....I was told once again to leave. I tried for several days to get answers from state officials but never got an answer. I called [Baltimore TV stations] WJZ, WBAL and WMAR about the incidents and each seemed very interested. I contacted each station [several days] later and was told that they had ‘no idea’ of an incident and did not want to talk to me.”



Figure 4- South branch of the Patapsco River near Sykesville

Green Ridge State Forest incidents (Allegheny County)– 1987

About 125 miles northwest of Baltimore is a 43,000-acre oak & hickory forest known as Green Ridge. During a camping trip in August of 1987, Enigma Project researchers, Marcus Adams and Dave Jones, had a harrowing experience one night in western Maryland's Green Ridge State Forest (Figure 5). As night fell and the two men hiked toward a base camp, they were suddenly and briefly surrounded by several animals that produced threatening screams. Though the darkness and dense brush prevented them from seeing the originators of the cries, both men, familiar with the area and its wildlife, were terrified and admitted that they had never encountered anything like that before or since. Adams likened the strange noises to the angry cries of chimpanzees. At first, the incident appeared to be an isolated event, however, after talking with State Forest officials, the Enigma Project learned that just a few months earlier, a local couple nearly hit a "hair-covered naked man" while driving their camper through Green Ridge Forest along Sugar Bottom Road--only a few miles from where Adams and Jones had their experience^{xxiii}.



Figure 4- Cable bridge across a creek in Green Ridge State Forest

Historically, Harford County, Maryland has had numerous sightings during the last three decades. As investigated and documented by Bob Chance and others, more Bigfoot reports have come out of Harford County than any other region in the State. Mr. Chance, however, is a 35 year veteran of such Harford County research and still actively pursues Bigfoot reports throughout that region.

Street, MD Encounter (Harford County) – Nov. 1989

In November of 1989, while spending an evening on his 80-acre tree farm, Bernie Getscher claims to have seen a hairy, bipedal, ape-like animal walk about the forest near his barn. Fearing the beast to be a little too close for comfort, Getscher locked himself in the structure. Throughout the night, Getscher claims the beast periodically pounded on the walls of the barn as though trying to force an entry. Getscher alleges that at daybreak the creature stopped its assault and went away. Enigma Project investigators joined by Mark Opsasnick interviewed Mr. Getscher and carefully examined his property on several occasions^{xxiv}. During one visit, curious tracks were found in snow.

Three months later, and just a short distance from Bernie Getscher's property another interesting report developed. Shortly after midnight on the morning of January 2, 1989, Dave Ramsey, Jr. drove up to the intersection of Ady and Taylor roads. He was amazed to see a giant ape-like creature standing next to the stop sign at that junction. Ramsey further claimed that the beast attempted to chase his car as he drove away. The young man returned home, collected his father, and the two men returned to the area where they allegedly saw the creature walking along a field near the intersection^{xxv}.

Kalmia & Darlington.

Beginning in late July 1988 and continuing through July 1989 a total of 14 Bigfoot reports came out of the Harford County areas of Kalmia and Darlington. This flurry of reports seemed to culminate in March of 1990 when one evening around 9:00 PM, the Walters family reported seeing an apelike creature standing in a ditch about 10 feet from their position. The headlights of their car illuminated the animal as they neared the intersection of Kalmia Road and Thomas Run^{xxvi}.

Hickory, MD sighting (Harford County)

On September 12, 1990, around 10 PM, while driving across the Deer Creek Bridge on Forge Hill Road, a woman observed a Bigfoot type creature avoid her car by jumping over the bridge rail onto the embankment just before the creek^{xxvii}.

Kingsville, MD (Harford County) snow tracks – 1995

On Tuesday, February 7, 1995 a Baltimore TV station aired an evening news segment concerning huge, humanlike footprints found in snow on the property of Kingsville resident, Robert Toal. Mr. Toal, a retired Westinghouse engineer, claimed he found the tracks early on the morning of February 5th. They were in pristine snow accompanied by no other disturbances, either human or animal and followed a route that nearly circumnavigated his house before trailing off into the fringes of the bordering Gunpowder State Park. The tracks varied in size and stride though the largest among them measured a mammoth 24 inches in length and 12 inches in width spaced by a 58-inch stride (Figure 6).



Figure 6- Odd tracks found in snow around Kingsville home.

On the morning of February 8th, Enigma Project investigators examined the tracks and interviewed Mr. Toal. Though there were rumblings on television and in the newspapers that the tracks were made by Bigfoot^{xxviii}, our investigation revealed that whatever produced the tracks it was certainly not a 600-pound humanoid.

This conclusion was based on a number of curious factors that were immediately obvious during a cursory examination of the impressions. For example, the depth of the existing snow about Toal's property measured up to 7 inches and easily produced 4-inch deep impressions underfoot. The mystery tracks, however, showed measured depths no greater than 2 inches. However, the most revealing discovery occurred behind Mr. Toal's house. At one point, the prints crossed an area of ground debris that included small tree branches, leaves, and grasses.

Upon carefully excavating a print that passed over top a pile of ground clutter, we noticed that there were uncompressed grasses and unbroken twigs that easily snapped when simple hand pressure was applied. If the originator of the print was an animal weighing even 200 pounds, it would have surely crushed these deposits.

Though we have never reached a firm conclusion on what created the tracks, we feel very confident that it wasn't Bigfoot^{xxix}.

Marriottsville Rd. sighting (Howard County) – 1998

There's an old joke about some towns being so small that if you sneeze while driving through, you'll miss them entirely. The Howard County berg of Marriottsville definitely portrays the role. Being little more than a railroad crossing, a few houses, a stone quarry, and a church, Marriottsville is a sleepy little place where only ordinary things have ever happened. However, on the evening of Sunday, November 22, 1998, something happened in Marriottsville that to some might be considered extraordinary.

At about 7:00 PM on the night in question, Mr. X, Mrs. X, and Mother-in-law X^{xxx} (Mrs. X's mother) were returning from a day-long outing in Washington, D.C. The three adults were proceeding north on Marriottsville Road as it bisected a heavily wooded section of the Patapsco Valley State Park. Mr. and Mrs. X were traveling in a full-size pickup truck. Mother-in-law X was following close behind them in an automobile. While the witnesses were driving along Marriottsville Rd., Mr. and Mrs. X suddenly saw a huge, hairy, bipedal animal, less than 100 feet away, step out of the woods to their right, cross the road in "five or six steps" and then disappear amongst the trees and shrubs on their left. Upon seeing the animal, Mr. X slowed his vehicle and switched on his highbeams. He and Mrs. X saw the animal very distinctly. They described it as being "huge," about 8 feet tall, covered in dark brown or black fur, and walking on two legs. It remained in a profile position and never faced the oncoming vehicles. Mrs. X said she could see the fur moving on its body as it walked. Mother-in-law X, on seeing her son-in-law switch on his highbeams, did the same. Due to a slight bend in the road, the truck in front of her was angled in such a way that she, too, was afforded a clear look at the animal from her car. As the slowing vehicles approached the area where the animal crossed the road, the witnesses became aware of a "tremendous skunk like odor." Quickly becoming uneasy with the situation, the three adults sped out of the area. They reported that there was no other traffic on the road at the moment of the sighting. Mr. X stated, "I have been a hunter and outdoorsman for years, and I have never seen anything like this. We feel like we have stepped out of the twilight zone!"

Mr. X contacted the author on Tuesday, November 24, 1998 via the Enigma Project website. At about 3:00 PM the next day, several Project investigators met Mrs. X and her mother (Mother-in-law X) at the scene (Mr. X was working at the time and could not be present). We interviewed the two witnesses and thoroughly examined the area for evidence of their claims. After searching the site for several hours, we found absolutely no physical evidence to support their story. However, on the lawn of the residence closest to the alleged animal's crossing, we did find a large scuffmark in a thick bed of pine needles. Near this mark, we also found a swatch of white and brown fur that appeared to be from a deer's tail. Subsequent interviews with two different local residents produced intriguing stories of nocturnal wails being heard and of a huge cave in the area. On Sunday, November 29, we returned to the scene. At that time we concealed an automatic recording device in a tree in the hope of corroborating the claims of strange, nocturnal sounds. The recording package monitored nighttime noises for more than a month but failed to capture anything other than recognizable sounds. During the succeeding months, a number of return trips to the area failed to produce support for any of the reported claims, although we were able to find the cave mentioned during one of the interviews (see Figure 7). Despite a frustrating lack of evidence, the witnesses were totally sincere in what they reported and were adamant about avoiding publicity of any kind.



Figure 7- “Cave” entrance found near Marriotsville.

The Arundel Mills Incident (Hanover, MD, Anne Arundel Co.) – 2000

The morning edition of the Baltimore Sunpapers for Tuesday, August 1, 2000, carried the following headline: “Policeman, workers track roaming, 12-foot creature^{xxxi}.” This sensational statement referred to an Anne Arundel County police report filed by two men working on the construction of the 400 plus acre, 250 million dollar mega-mall, Arundel Mills (Figure 8).



Figure 8- Central view of Arundel Mills Mall construction site.

Bricklayers Jerry Workman and Chuck Vance began work at the Arundel Mills construction site on advice from their union. Workman hailed from West Virginia and Vance from South Carolina but both men typically performed freelance union construction labor in many different states. On Sunday, July 30, 2000, just before midnight they were preparing to bed down in their van. They had obtained permission to sleep on the construction site and had parked their vehicle about 100 yards north of its southern perimeter and about 100 yards west of the Construction Office trailers. Since they were short on cash and had not yet been paid, they had no money to get a motel room. At about 12:10 AM (now Monday, July 31st), Chuck decided to phone his wife in South Carolina and made a quick stroll across the site to a payphone located near the Construction Office trailers. Jerry remained in the van. On completing his phone call, Chuck returned to the van at about 12:20 AM and the men prepared to retire. At approximately 12:30 AM, Jerry decided to take a quick bathroom break as their van was parked within a few yards of a ‘Spot-a-Pot.’

Upon exiting the rear doors of the van, Jerry claims to have startled a huge, fur-covered animal that was located about 50 yards away. He yelled to get Chuck’s attention. The men watched, what they described as a “12 foot tall” fur-covered animal with “glowing, red eyes,” run swiftly toward the western perimeter of the construction site. They said it ran on two legs, hunched over, with hands that hung to its knees. As it fled, they claimed, it bounded atop a 15-foot tall mound of earth, in one jump, proceeded in the direction of a flood drainage pond, and quickly vanished within the forest on the site’s western edge. Thoroughly shaken by what they had just seen, the men jumped into their van and drove to a payphone several miles up the highway. At about 12:40 AM, they called 911 and reported what they had observed. In response to their call, Anne Arundel County Police dispatched an unnamed officer who met them and took their statements. Not wanting to return to the construction site, Chuck and Jerry asked the officer if there was a safe place they could park their van and sleep. The officer directed them to a nearby industrial park where they could spend the night.

Around 3:00 AM, officer Nicholas DiPietro awakened them. DiPietro, who at the time was not on duty, had been part of the nighttime Mall security detail. He asked them if they would return with him to Arundel Mills and show him where all the commotion had occurred several hours earlier. The men agreed, gave him the details of the incident, and led the officer back to the site. With DiPietro in a car and the two workers following in their van, they drove to the drainage pond area on the western border of the construction site. Officer DiPietro inspected the area with his floodlight. In the grass at the edge of the pond, approximately 300 feet away, they all spotted a large, dark shape, presumed to be an animal, sitting or lying near the water. In the beam cast by the floodlight they reported seeing red, glowing eyes from the dark shape. Expecting to get some response from the object, DiPietro sounded his vehicle’s bullhorn several times. The powerful blasts elicited no reaction from the dark mass, as it remained motionless and silent. After about a minute the shape slowly moved away from the pond and disappeared into the nearby woods. In his search of the area, Officer DiPietro, reportedly found a solitary human-shaped “footprint” 15 to 20 inches long. At the urging of Mall officials and the police, authorities from the MD Department of Natural Resources were called upon to examine the construction site and provide an official explanation for the strange events. The DNR’s conclusion was that a black bear had wandered into the construction area and was causing all the commotion. Chuck and Jerry, however, held this explanation to be as amusing as most people found the notion of Bigfoot.^{xxxii}

Montgomery Road (Howard County) – January 2001

Bigfoot investigator Frank White wrote to us last year with the following account:

“...a young girl I work with said that her sister, who lives in a wooded area near Columbia, Md. has been the subject of nighttime 'attacks' by something 'very large' that comes out of the woods and runs around her house making loud noises. This thing is so heavy that she can feel the vibrations of its footfalls as it circles the house. I'm told that she has not had the courage to look out the window to see what it is - and her dogs, which would normally bark at any disturbance outside, sit silently during these events, the hair rising up on their backs.”

Unfortunately, to date, this woman has not felt comfortable with disclosing her exact location or discussing the events with us personally. However, on Saturday, March 10, 2001, we joined Frank for an exploratory excursion through the general area. We found no specific evidence of an unknown animal's presence.

Liberty Lake Sighting (Carroll County, MD) – May 17, 2001

During early June of 2001, we were quite surprised to discover a Bigfoot report on the Bigfoot Field Researchers Organization (BFRO) website^{xxxiii} which alleged a sighting at Liberty Lake—a huge reservoir only several miles from my home. A synopsis of the BFRO account follows:

At about 8 AM on May 17, 2001, a young man and his girlfriend arrived at the Liberty Watershed in *Baltimore County* to do some fishing. The couple walked the trails for about 10 minutes to find a good spot to try their luck. The young lady mentioned that the fish were jumping and splashing. She also described hearing a sound like someone running through shallow water. She asked her boyfriend what the sound was. He did not know. They both assumed the energetic fish were responsible for the odd noise. Around 10:00 AM, in a swampy area adjacent to their fishing spot (the same area where she had earlier heard the wading sounds), some movement caught the young woman's attention. For an instant, she thought she had caught sight of a large man with “Rasta” type hair walking through the water. As she tried to bring the “man” to her boyfriend's attention, the curious shape quickly disappeared among the trees. Her boyfriend did not see the man but did observe a wake of moving tree branches. The young woman admits that at the time she was not sure of exactly what she saw. However, after viewing some pictures of Bigfoot she is now convinced that what she glimpsed was the legendary beast.

Unfortunately, the report as listed by the BFRO had been "sanitized" in terms of location specifics. The report did list the general location as a section of Liberty Lake in Baltimore County. Since two counties share the reservoir, Baltimore and Carroll, we took this piece of information and acted on it. Though we did find several areas on the Baltimore County side of the reservoir that matched the above description, we did not realize at the time that we were off base. Tim Arcilesi, Marcus Adams, and I spent several days scouting the general area.

As fate would have it, only days later we received a phone call from Rip Lyttle, a longtime Bigfoot investigator from the Annapolis area. Much to our excitement, Rip told us he was phoning from the exact area of the supposed sighting. Enigma Project investigator, Tim Arcilesi and I wasted no time in this opportunity and joined him at the area an hour later.

Lyttle told us he had managed to interview the two witnesses, the gentleman and his girlfriend. However, according to the report, it was this gentleman's girlfriend who made the sighting when she momentarily wandered away from where he was fishing. The gentleman saw nothing significant.

We now know that the BFRO report has at least one major discrepancy. The report listed the general location as a section of Liberty Lake in Baltimore County. According to Lyttle, who claims to have gone back to the site with the principals only two weeks after the sighting, the event took place near a fire trail off of Bollinger Mill Road in Carroll County. The place he took us to does indeed match the description given in the report. The area is extremely lush, dense woodland with a somewhat swampy fishing area and an abundance of wildlife (see Figure 9).

In the months following the initial report, we made a number of excursions through this area without discovering any hard evidence of an unknown animal.

Interestingly, according to reports recovered by Mark Opsasnick, in September of 1986 and again in June of 1987, different witnesses in the Carroll County areas of the Reservoir allegedly reported Bigfoot-like creatures^{xxxiv}.



Figure 9- Liberty Watershed area near alleged encounter site.

Walters Mill Road Incident (Harford County) – June 2001

On the evening of June 19, 2001, Forest Hill resident Patti Rae and her daughter were left unnerved by an unknown visitor to their property^{xxxv}. Apparently, an animal of some type lurked in the woods near the home. Ms. Rae described hearing grunting and snorting sounds in the darkness along with the periodic screams of a house cat. In an interview with *The Aegis*, Ms. Rae stated, “Living in the country, I always hear animals outside, but this was something I had never heard before.” Rae explained that she and her daughter feared for their pets, a cat and dog, which were both outside at the time. They also heard fitful barking from the dog but after a time the barking ceased. Rae and her daughter made attempts to call their pets from a window but neither animal responded. The occupants remained quiet for a time, at which point they heard a large animal approach a tree near the house. Eventually, they heard the beast move away from their home and into the woods. After all the commotion ceased the family dog bolted into the house with its ears and tail down. Rae surmised that the dog had been hiding in the front yard. The entire episode lasted for about 45 minutes. The rest of the evening was quiet. No additional comment was made on the status of the family cat.

The following morning Ms. Rae claims to have found several five-toed footprints on her property that measured 15 inches in length and 8 inches in width. Unfortunately, they were severely damaged by rain before they could be studied in detail. Rae also claimed to find an oily smudge (as if from skin contact) on the glass of her back door. She measured the mark and found it to be located at a height of 6 feet 8 inches on the oversized door.

On Saturday, July 7th, Marcus Adams and I joined investigator Rip Lyttle for an excursion through the area. This section of Harford County is rather rural and is historically typical of an area that would yield such reports.

Bob Chance was the primary investigator in this case and was able to interview Ms. Rae and conduct an examination of her property. Bob mentioned that the prints Ms. Rae spoke of had been damaged by rain and were no longer suitable for casting.

Afterword

The major problem with all of the material presented above is that none of it represents incontrovertible physical evidence. The search for Bigfoot is chiefly fueled by anecdotal reports and has remained that way for over 4 decades. Having worked in a scientific capacity in industry and academia for nearly 30 years, I am acutely aware that the scientific acceptance of an extraordinary claim requires the availability of extraordinary evidence. In the view of mainstream Science, witness testimony does not constitute hard evidence. However, the persistence of reports, the widespread geographical occurrence of sightings, and the similarity of witness claims are all factors that compel us to continue this search. It seems logical that if Bigfoot is actually out there somewhere in Nature, only the most tenacious investigators will ultimately demonstrate its existence.

Therefore, skeptically analyzing reports, interviewing witnesses, and scrutinizing scenes for physical evidence remain the *modus operandi* that we must follow. Though the odds are not in the favor of the lottery player or the Bigfoot researcher, the fact remains, that in terms of scientific acceptance: If you don't play, you can't win. Keep searching!

ⁱ Green, John. *Sasquatch The Apes Among Us*, Hancock House: Seattle, WA, 1978.

ⁱⁱ Pertaining to an individual or group who researches unexplained phenomena in the context of the philosophy of Charles Fort.

ⁱⁱⁱ Opsasnick, Mark. *The Bigfoot Digest: A Survey of Maryland Sightings*, Privately published: MD, 1993.

^{iv} Ibid. Page 2, case number 5.

^v Baltimore Sun. "Sykesville 'Thing' Sought." June 12, 1973.

^{vi} News American. "A Snallygaster." June 11, 1973.

^{vii} I recall from my childhood, parental tongue-in-cheek warnings that bad behavior might summon a visit from the Snallygaster.

^{viii} Opsasnick. *Bigfoot Digest*, page 6, case number 43.

^{ix} Ibid. Page 6, case number 45.

^x Ibid. Page 11, case number 91.

^{xi} Ibid. Page 14, case number 124.

^{xii} News American. "A Snallygaster." June 11, 1973.

- xiii The Enigma Project maintains a website at: www.enigmaproject.org
- xiv Hebert, Donna. "Footprint Found in Woods." [Sykesville] Herald, May 31, 1973.
- xv South Carroll Herald, "Monster Hunt Begins in April." January 20, 1980.
- xvi Opsasnick. *Bigfoot Digest*, page 32, case number 305.
- xvii Ibid. Page 32, case number 309.
- xviii Ibid. Page 32, case number 313.
- xix Alexander, Sandy. "Ignoring discouragement, Baltimore man continues his hunt for an elusive quarry." Baltimore Sun, February 4, 2002 (Though *Odyssey* folded in the late 70's, this article details that John Lutz continues to document alleged cougar sightings in the Eastern U.S.).
- xx At first glance the general size and shape of these prints makes them look promising. However, a casual inspection of the enlargements reveals no uniform compression of the snow in the "sole" of the print.
- xxi Chance, Bob. "Earthline." [Bel Air] Aegis, February 16, 1978.
- xxii This information is from Enigma Project (TEP) correspondence with Lon Strickler.
- xxiii Result of TEP phone interview with Green Ridge State Forest park rangers (1989).
- xxiv Opsasnick. *Bigfoot Digest*, page 47, case number 469.
- xxv Through interviews Marcus Adams had with the witnesses.
- xxvi Opsasnick. *Bigfoot Digest*, page 47, case number 473.
- xxvii Ibid. Page 48, case number 479.
- xxviii Kennedy, Jim. "Big Footprints in Snow Could Be Bigfoot Prints." The Aegis, February 8, 1995.
- xxix Frizzell, Michael A. "The Kingsville Tracks." INFO Journal, Winter 1996, Journal #74. Pages 17-21.
- xxx Names withheld at the request of the witnesses.
- xxxi Barnhardt, Laura. "Policeman, workers track roaming, 12-foot Creature." Baltimore Sun, Aug. 1, 2000.
- xxxii The Enigma Project's complete report on Arundel Mills can be found under the heading "Special Reports: The Arundel Mills Beast" on our website (www.enigmaproject.org).
- xxxiii BFRO (Bigfoot Field Researcher's Organization). Website: www.bfro.net
- xxxiv Opsasnick. *Bigfoot Digest*, page 44, case numbers 436 & 438.
- xxxv Goodman, Brian. "Beast Snorts, Leaves Prints." The Aegis, July 6, 2001.

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The Vigilante Factor

A Continued Sociological Examination of Bigfoot Reports

By Ron Schaffner (© 2002)

Introduction

In our attempts to find the true nature of Sasquatch reports, investigators often neglect other ground-level activities that could have some relevance to the phenomenon. Researchers are concerned with the alleged creatures and attempts at identification. If we look into other information within the reports, other factors continue to place emphasis on cultural backgrounds, economic trends, geographical locations and the sociological aspects of the general public.

We can all agree that our main objective is to discover what is causing these reports, and what is leaving the tracks. After all, there is a general belief among the readers that large unknown hominid creatures are living within our back yards. The majority of us want hard physical evidence that such a creature exists and provide that to the hardcore skeptics and the scientific community.

As a skeptic myself, I often question the validity of many reports. Some are eventually proven as mistaken animals, while others turn out to be an elaborate hoax. Nonetheless, there are many that have yet to be solved. Either way, there are always sociological elements within the local communities involved.

My article in last year's edition of this publication dealt with one specific case in which I introduced other implications associated with many reports over the years. It was a typical scenario from 1977, like so many others from that year. I touched on the local C.B.'ers and monster hunters that scoured the land looking for Bigfoot – reminiscent of the cult classic movie "*Night of the Living Dead*", where armed posses covered the countryside. (1)

Let us examine some instances of the vigilantes and how they interact with investigations, often hampering evidence collection. Furthermore, I will later discuss the problems of the media, which in most cases are responsible for 'monster mania.' Keep in mind that this is a small sampling of the many reports that I have collected for over 25 years.

Abstract Reports from Newspaper Articles

In July 1964, Grant County, Kentucky became the focal point of a "monster" story that spread rapidly through the region. A seven-foot-tall creature was seen at a trash dump off U.S. 36.

Soon afterwards, carloads of citizens came to seek out the creature from as far as Kenton and Campbell counties. Local law enforcement said that at one time they had to chase as many as 14 cars away from the area and had people "running around half-cocked with shotguns."

One local farmer said the crowds were a nuisance, "shouting and shooting."

Making headlines daily in *The Kentucky Post*, the matter turned serious when two 17-year-old boys were accidentally struck by shotgun pellets fired by a group of teenagers hunting for the monster. Fortunately, the injuries were not life threatening. At the height of the hysteria, the monster stories stopped. **(2)**

You can see the obvious safety issues here. It's surprising that people haven't been killed during these 'witch hunts.' It's even a higher risk for the field investigator, who wants to collect evidence and has to be concerned with being misidentified by a hunter.

An armed man hunt began in August of 1972, as the wife and children of Ed Kractor saw a "tall, long-haired, black thing" standing higher than the corn about 30 feet away on Thursday the 24th. The Norwalk, Ohio family said that the creature was "bear-like" and ran off into the woods, as the kids started screaming.

Previously, on the 23rd, a similar creature was reported 18 miles south in Plymouth. It made its presence to two teenage boys who were camping out in the backyard of Shelby Green. The boys quickly ran into the house and barricaded the door as the creature tried to break into the house. They telephoned the Plymouth Police Department.

Patrolman Larry Wagers conducted a four-hour search. A similar description was given as a very tall, without a shirt and extremely hairy with big eyes. He stated that tracks left behind indicated a stride of 6 feet and resembled a 'track shoe.'

Officer Wagers was convinced that there was a connection between this report and the sighting from Norwalk. Authorities speculated that it was either a bear or a prowler, but were still puzzled as to the man-like description with no clothing. **(3)**

I offer these coinciding reports to show the reader how the fear of a witness can cause panic among the public once word gets out that some unknown "thing" is lurking about. Larger flaps of incidents create more armed posses, as we shall soon see.



Reference Map for Norwalk and Plymouth, Ohio

The decade of the 70's produced hundreds of reports of hairy hominids and other unexplained animals. One such region was that of Noxie, Oklahoma. A strange creature had been reported before, but all hell broke out in September of 1975. The creature quickly earned the name "Noxie", which some researchers considered a "play on the word" because of the nauseous smell associated with it.

It was just about Labor Day when Kenneth Tosh saw the creature.

"I saw something, but I don't know what it is. I have no idea. It's about 7 to 8 feet tall, got hair all over its body. The eyes glow in the dark and it has a bad odor to it."

"It was just standing there watching us. I walked right up to it and it made a growling sound," Tosh recalled.

In the following days, Tosh's family had witnessed the monster and soon other witnesses from the ages of 15 to 72 came forward with stories of a large hairy creature with large eyes and a horrible smell. At least one person shot at it.

Law officials quickly began an investigation and discovered some unusual footprints in the nearby woods.

Local law and Bigfoot investigators tried to obtain physical evidence, but were impeded by the hundreds of curiosity seekers trying to get a glance of Noxie. Armed residents were determined to catch the elusive beast dead or alive.

As the vigilante factor increased, Sheriff Bob Arnold realized that a public safety problem was occurring. He feared that somebody could get killed.

"I don't care if 30 monsters are up in the hills. No one is going to shoot them. They have not hurt anyone," said the Sheriff.

Bigfoot investigators in the area were disappointed because the hunters and the news media had made this case a circus destroying much of the physical evidence. Luckily, a few prints were preserved. The case was never solved and the many witnesses were deemed credible. (4)

Sometimes flaps can return to a particular region and in some instances the creatures are reported more aggressive than the typical report. Such a case occurred in the Tennessee town of Flintville. Over the years, there were isolated incidents of sightings, but on April 26, 1976 a near tragic incident happened.

Jennie Robertson's 4-year-old son, Gary was in the yard when his mother heard him screaming. As she ran out side, she saw a huge, ape-like figure heading towards her house. It extended its long arms towards her son and came within inches of him, just as the mother snatched him up. The horrified mother ran into the house and locked all the doors. As she peered out the window, she saw a black shape disappearing into the woods.

Mrs. Robertson described the creature as 7 or 8 feet tall with shaggy hair and long arms. She also said it omitted a very foul odor.

Shortly after the 'monster' left, she reported the incident to police. Within minutes, the battle lines were drawn, as swarms of law officials and hunters rushed to the scene with shotguns and rifles. They were determined to track down this creature and kill it.

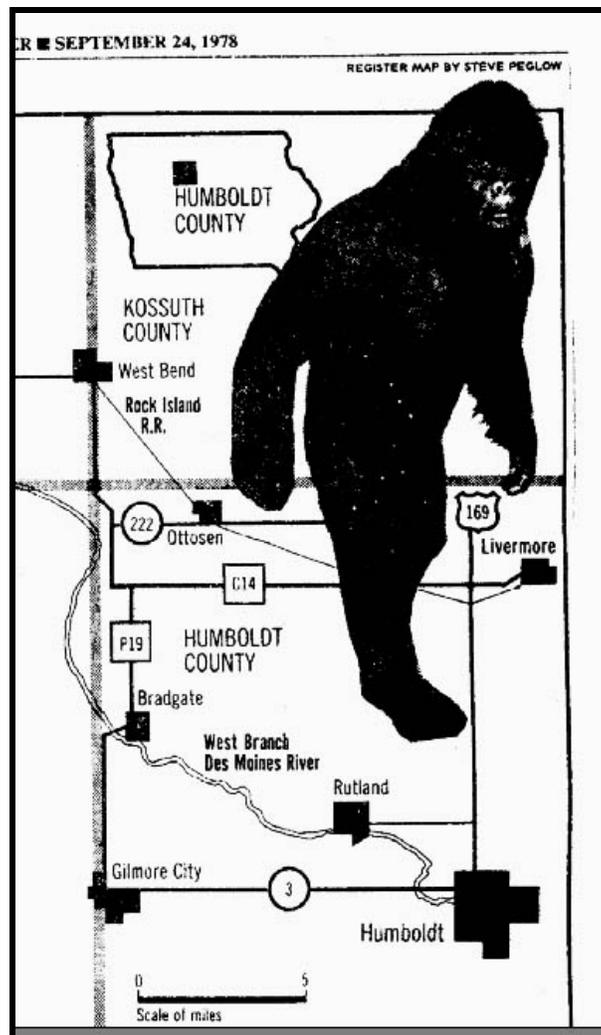
All night long, they searched the woods, without finding anything. They claimed that something screamed at them twice and something was throwing rocks in their direction. At daybreak, the hunters found 16inch footprints, hair, blood and possibly mucus. According to news reports, the hair could not be identified.

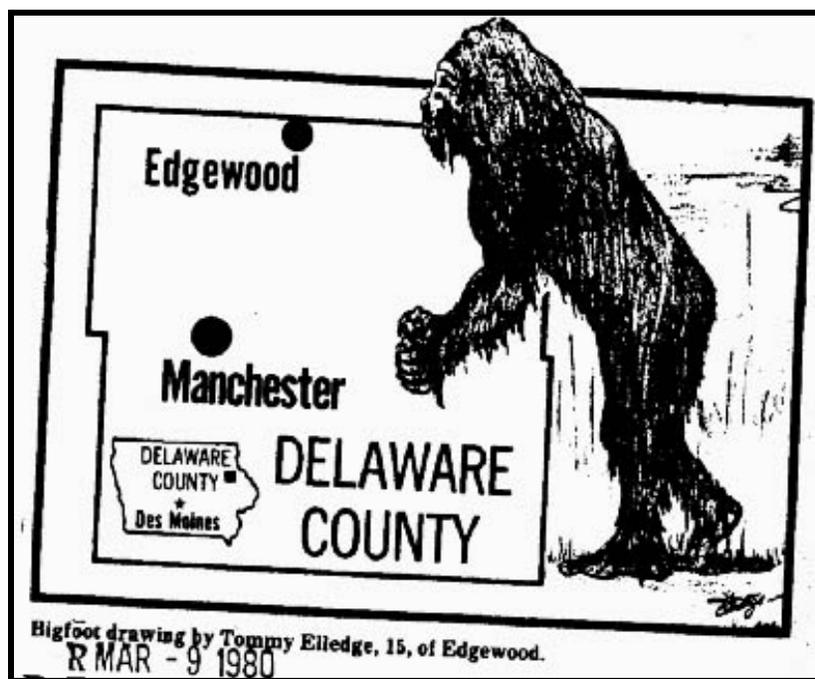
Other newspaper accounts tell of a similar creature that broke car antennas and smashed windshields during the early 80's. (5)

One of the largest flaps in history occurred in a seven-year span in a region that most people wouldn't consider – the "Corn Belt" state of Iowa. In September of 1973, Iowa resident, Jerry Ewing reported a strange animal while squirrel hunting.

In 1975, the 'Lockridge Monster' became famous after Mr. And Mrs. Herb Peiffer reported a large creature on their turkey farm that was killing livestock and eating apples.

From 1978 through, 1980, dozens of Bigfoot reports emerged from Humboldt, Dallas, Kossuth, and Delaware Counties. Local authorities and citizens insisted that there was something to the reports and some speculated that there was a family that was using the railroad and river as a means of roaming the region undetected.





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In order to stay on my specific topic, I will focus on the events of the summer of 1978 surrounding the town of Ottosen.

On the night of September 11th, Anna Dodrill saw a 'hairy monster' peering into her kitchen window while her brother was in another room with a rifle at hand. He thought he saw something similar earlier. He had no idea what Anna saw until she screamed. At that point, the creature scurried off into the woods.

24 hours later, on the 12th, Robert Newell saw the same type of beast headed into a barn. He could clearly see out of his window because of the outside lights. He thought it was looking for food because it moved around the barn towards a grain silo then headed into the cornfield.

He described the creature as six to seven feet tall, black and hairy just as Dodrill told authorities.

According to other citizens, strange noises were being heard, as well as a series of footprints being discovered. Livestock and domestic animals were vanishing or found dead in previous weeks. The people of this small community were already armed because of the unrest that began back in July,

Humbolt County Sheriff Marvin Anderson believed something unusual was stalking the area. He received the majority of calls and began investigating after 3 boys, ages 10 – 13 came home terrified after seeing something on the outskirts of town in an abandoned building.

A few nights earlier, one of Jan Henkins' daughters come in close contact with a similar creature outside her grandmother's house at around 11:00 PM. Henkins' other daughter saw it a half hour later while riding her bicycle with two other girls.

Henkins and friend, Pat Young decided to investigate and saw the creature just off Main Street in front of an abandoned lumberyard. They rushed back home and got the family dog. When they came back to the scene, the dog ran back home yelping.

Henkins sent his daughters to stay with a sister. The girls remained frightened for days afterwards and would wake up screaming in the middle of the night.

After the reports were publicized in the media, Ottosen was besieged with monster hunters. At night, the traffic on Main Street was so busy, residents had to complain because they couldn't cross the street. In one instance, deputies sent a pick up truck loaded with "gun toting" hunters back home. (6)

I could continue citing newspaper accounts of the same scenario that has occurred all over rural America during the last quarter of the 20th century. However, most of the readers, researchers and writers of this subject are aware of the many high profile cases that reach our desktops. Therefore, allow me to examine some of the reports I personally investigated and how I interacted with the Vigilante Factor.

From An Investigator's Point of View

Basic Investigation Techniques 101 – always expect the unexpected.

Get permission from landowners if on private property. Dress appropriately and constantly observe your surroundings. Be aware of hunting seasons. Give local law enforcement and your friends advanced knowledge of where you will be.

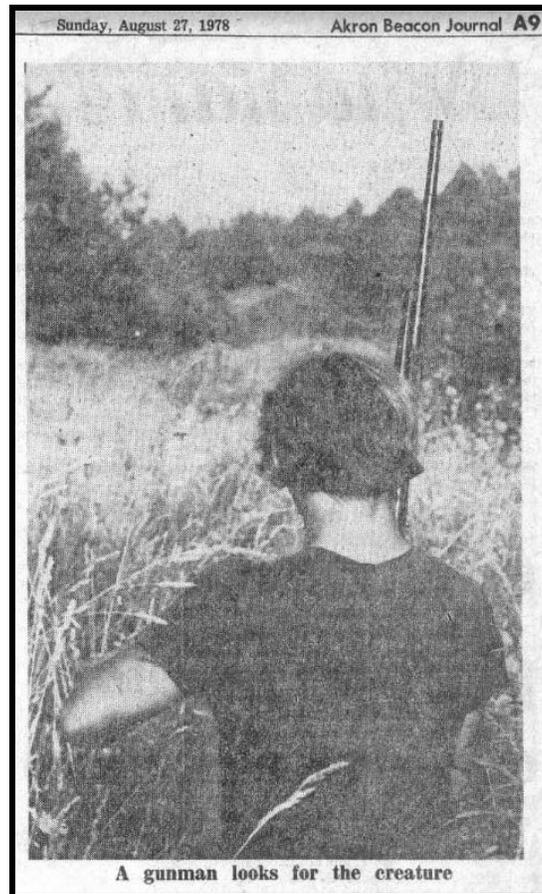
I learned this early in my work. In 1976, I came out of my car to find a 12 gauge pointed at my head. In only a second, my mind realized that I was on private property. Some fast- talking and my identification card convinced the person that I wasn't a prowler.

Our 1980 Vinton County, Ohio investigations provided more close confrontation with monster hunters. While the Vinton County Sheriff's Department was aware of our activities, the local monster hunters had no idea we were camping in the vicinity. (7)

On the night of October 18, the trip line surrounding the campsite was activated. Four heavily armed men approached us. After a brief stand off, we all talked our way out of a confrontation and realized that all of us were there for the same reason, even though our methods were quite the opposite.

Looking back at the incident, it almost seems humorous now, but at that time, I felt threatened, as the only weapons we had was a cross bow and a shotgun – no match for military firearms.

During the 1978, Stark County, Ohio flap, hordes of hunters were searching the abandoned strip mines for any signs of the creatures reported by Evelyn, Herbert Cayton and their family of Paris Township. Mrs. Cayton told us that curiosity seekers and hunters were a constant sight for weeks. (8)



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“They came by the hundreds”, she told reporters.

In one instance a van stopped in front of their house and five strangers came out with guns, beer and a trained killer Doberman. Other times, motorists would stop by their home off U.S. 30 and ask, “Where’s the Bigfoot?” Others would beep their horns as they passed by. One night, cars were lined up on both sides of the highways, while their occupants searched the woods.

“This isn’t a sideshow”, she said.

Deputy James Shannon, who was investigating, said that you could send 100 people into the woods and still come away empty handed. **(9)**

All of the reports cited in this article have many common denominators that can be discussed in length. The Vigilante Factor is just another point of view that enters the picture when attempting to piece the puzzle together.

Does this tell us about the alleged creatures, or are we seeing something of a sociological pattern? Just maybe we need more study of human nature and how that relates to the phenomena. Even the skeptics admit that if hairy hominids do not exist, there is still a mystery that needs to be examined.

Conclusions and Opinion

Americans have had a long tradition of protecting family and property ever since our forefathers wrote the constitution. This “mindset” is deeply implanted in our subconscious. Throughout history, game hunters have put food on the table.

Whatever your beliefs are regarding the interpretation of the right to bare arms, guns are a common tool especially for people living in rural America. It is a means of survival for some. It’s a basic human reaction to act upon a threat, such as encounter with a predatory animal or something as strange as an ape-like creature.

Hollywood has flooded us with films of a Cryptozoological theme. Many of us baby boomers sat in Saturday afternoon matinees watching classic B rated science fiction movies from the 50’s and 60’s. The next generation viewed TV movies and documentaries on “*Mysterious Monsters*”, etc.

Monsters have played a role in the human consciousness. Walk through any grocery store check out line and you will see tabloids talking about the subject. Television shows and commercials even use the subject. Sitcoms will even find some way to work Bigfoot into their punch lines.

The Internet has opened up instant access to the subject of the Sasquatch. There are dozens of web sites devoted to the subject with on-line forms for submitting reports. Aliens and UFO websites are the second most browsed websites and many have links to Bigfoot related items.

The media plays an important role in the study of the phenomena. Before the advent of the Internet, it was the newspaper press, radio and television that gave us our leads on Bigfoot reports. We acted on these tips and conducted our investigations gathering witnesses’ names and other information from newspaper clippings. In that respect, we regarded the media as our friends and colleagues. After all, we were all writers in a sense.

That was the good part of the relationship. Unfortunately, there is a flip side of media involvement that hampers the investigator, rather than cooperating.

The quick press items are another aspect that encourages vigilantes and the curious minded individuals to go out for the night on a monster hunt. Sometimes it’s even encouraged, though not directly, by researchers, who speculate without completing their investigations. Their only mistake is letting the media manipulate them instead of the other way around. Witnesses only tell their story, but if influenced by the media and investigators, then the report becomes tainted and facts can be twisted.

There is nothing wrong with sharing preliminary investigations with the research community. However, speculating to the press beforehand only confuses the general public and alarms them to something they conceive as threatening. We all love a good mystery, but its better to get the facts straight first. The subject matter is sensationalized enough without adding more.

Sometimes the investigator has no control over the event. Acting against the advice of investigators, they will run to the press to tell them what they have learned and announce to the world of their encounter.

Such was the case in Honobia, Oklahoma in January of 2000. Tim Humphrey and his brother had corresponded with the Bigfoot Field Researchers Organization (BFRO) regarding a Bigfoot-type creature that was spotted on their property, allegedly killing

deer. The BFRO encouraged them to avoid the press while an investigator traveled to the state to check on the situation. They also wanted to place spotters in the area to try to capture the creature on film. **(10)**

Without any warning to the group, Humphrey gave an exclusive story to the press, which led to the typical monster seekers to the town, which impeded investigations. **(11)**

Elaborate hoaxes cause more harm to local communities and law enforcement.

Take, for example, the pre-Halloween 1985 series of events that occurred near Harrisburg, Pennsylvania. Following a published report of the sightings, dozens of motorists, wielding spotlights and flashlights, cruised the rural road where the monster reportedly was last seen.

Police Chief, James Corbett, of East Pennsboro Township was very concerned about the unwanted traffic looking for a monster that was probably somebody in an ape costume.

"I'm afraid it will develop into someone shooting someone," the Chief said.

"When the article came out, I said Holy God get ready. We're going to get run over."

"I'm afraid it will develop into someone shooting someone." **(12)**

This year, we all saw what happened in Waynesboro, Pennsylvania. When the press got wind of a series of unusual tracks discovered at Waynesboro Reservoir, the seekers came to view the tracks and all hopes of a forensic investigation was lost due to contamination of the scene.

The Vigilante Factor comes in a variety of antics- from gun carrying and/or intoxicated individuals to the curiosity-minded out for entertainment. They are led to the scene by reading the local newspaper or listening to the radio.

Our thirst for mysteries is a natural tendency of human behavior. The fear of the unknown frightens us, acting differently depending on the individual. Facts get twisted and become rumors. We need to protect ourselves if threatened.

This is nothing new to us. It's like the crazed villagers from the old world with torches chasing down Frankenstein's monster.

All the factors of reports should be taken into consideration. Most researchers will say that the creature is what we are studying and trying to prove. I would argue that we must also investigate the total picture, for it's the reports that we study. This is as much of a social issue as a scientific inquiry.

Researching Bigfoot reports also represents a look at humanity. Further insights into this aspect are needed and this author continues within this context.

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Ron Schaffner is an independent researcher from Milford, Ohio. He has been involved with the investigation of unusual phenomenon since 1975. It was then after finding a copy of John Keel’s book *Strange Creatures from Time and Space* that his interest was flamed.

Ron’s interest has been in the area of Cryptozoology, UFOology, animal oddities and out-of-place animals. However, his greatest attribute has been as a field investigator. Proof of this strength can be found in Ron’s fieldwork during the late 1970’s and early 1980’s creature flap that have been documented in various publications since.

Having held the position of Investigation’s Director for the Ohio UFO Investigation League as well as the Tri-State Advocates for Scientific Knowledge, as well as a current associate of the Anomaly Research Center. He is also affiliated with the *Eastern Ohio Bigfoot Information Center (EOBIC)*, the Enigma Project and a consultant for the Pennsylvania Bigfoot Society. Ron’s knowledge and field expertise have earned him the respect of many veteran and newly emerging researchers. He utilizes common sense, witness evaluations and sociological aspects for field evaluations trying to identify the root cause of a situation

. Ron has authored a number of articles for such publications as *FATE*, *Strange Magazine*, *Fortean Times* and *The North American BioFortean Review*. He also ran a 14 run issue newsletter entitled *Creature Chronicles* these chronicles can now be found, along with additional information, at his website <http://home.fuse.net/rschaffner> .