



HUMANOIDES

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ALVIN H. LAWSON:

"ALIEN" ROOTS:

SIX UFO ENTITY TYPES AND SOME POSSIBLE EARTHLY ANCESTORS

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INTRODUCTION

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The two thousand or so UFO entity reports have presented ufology with a fascinating but bewildering array of descriptions of supposed alien life forms. While many seem recognizably human, humanoid, animal, or robotic, there are frequent accounts of seemingly unique creatures which are anatomically bizarre, ghostly, or similarly resistant to categorization. The situation has resulted in a confusing if not chaotic body of literature about entities. Previous studies¹ have helped prepare for a much-needed entity classification system, but more work of this kind should be done.

In this paper I attempt to do the following: 1) describe six entity types which I see in UFO reports; 2) show parallels to these categories in traditional belief and literature; 3) discuss intelligent life forms proposed by scientists and others, some of which may not fit into the six categories; and 4), briefly explore some implications of 1), 2), and 3) from the viewpoint of the "psychic hypothesis" of the nature of the UFO phenomenon.

The category descriptions are not necessarily offered as formal definitions. That duty must await a later time. I am attempting to establish the principle of a six-part classification system for UFO entities by reference to similar types in extensive and long-standing literary and cultural sources. These thoughts are meant to help ufologists deal more rationally with some of the most contradictory and sensational UFO data.

I. Six Entity Types

The six categories are based on the physical appearance of entities--how they seemed to witnesses and/or were described by them in physical terms. It is conceivable that an android (a biological robot) or an apparition could be described by a witness as a human entity, but I thought it pointless to speculate about such subtleties when the essentials of the six types would not be much affected. Also, I have not provided a distinct category for alleged "psychic" and/or invisible entities--I am interested here in physical appearances only. Again, my use in this paper of sketches from a particular case does not necessarily imply an endorsement. My purpose is to make the categories clear, and if fabrications or hoaxed reports derive, as is charged, mainly from other well-publicized cases, their inclusion here can only support

and help clarify the six classes. Finally, a major problem is that report data are often uncertain, making classification difficult and inevitably subjective. If others would categorize a particular entity differently, in many cases that is understandable.

TYPE #1: HUMAN ENTITIES. These take the same basic form and appearance of human beings, and are immediately identified as such by witnesses. Height average: 5-7 feet. Facial features, skin color, and hair are distinctly human. Body movement normal. Voice and manner normal. Both sexes reported. Humans are sometimes reported with a second entity type, as in the Travis Walton² and Judy Kendall³ abductions, but are not necessarily the crew leaders: Judy described a human female who was a probable underling. Clothing tends toward the one-piece suit, as in the MUFON idealization below (1A). Some sketches of human entities:

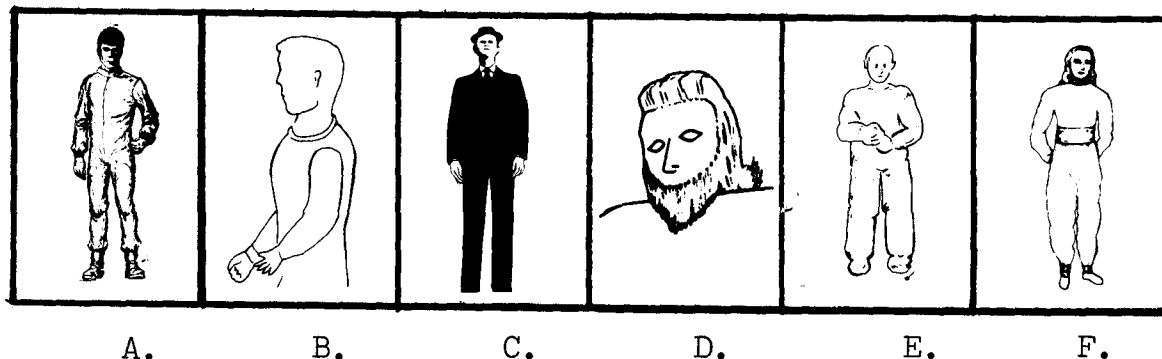


FIGURE 1. A. MUFON idealization of human entity. B. Australian case, 9/6/73. C. Example of "Man In Black," shadowy humans notorious for alleged contacts of UFO witnesses after sightings. D. Winchester, England, 11/14/76. E. Vila Velha, Brazil, 2/3/73. F. George Adamski's "Venusian" friend, allegedly met 11/20/52.

TYPE #2: HUMANOID ENTITIES. Humanoid (literally, "human-like") entities resemble humans but anatomical differences are clearly evident to most witnesses. Humanoids' disproportionately large heads, pallid skin color, underdeveloped facial features, and hairless bodies give them a pronounced fetal appearance. Dominant feature: exceptionally large eyes, sometimes unblinking or with vertical pupils. Height average: 3-5½ feet. Body movement normal to stiff, with reports of floating common. Often but not always telepathic. Both sexes reported. Despite their frail aspect humanoids are allegedly strong. Clothing is usually a one-piece silver or grey jumpsuit, although "space-suits" are reported. Humanoids are the most frequently reported entity type. Their alleged behavior ranges widely from impish teasing to brutal torment, but tends toward clinical objectivity. Some examples of humanoids:

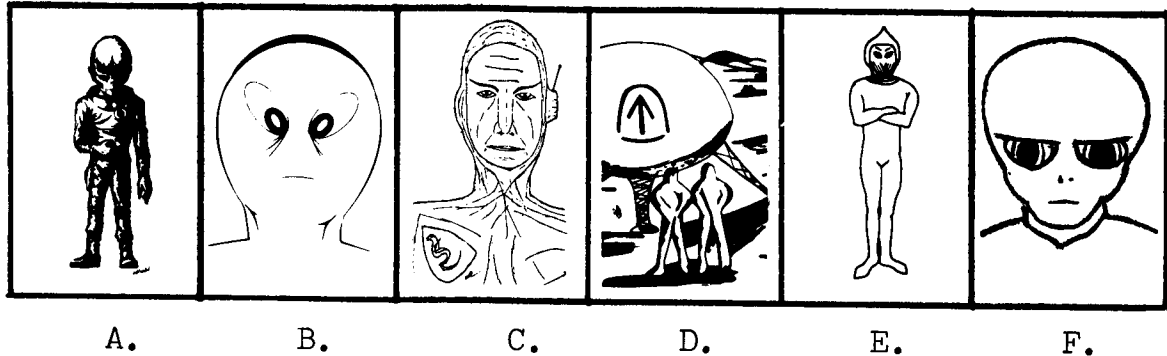


FIGURE 2. A. MUFON idealization of humanoid. B. Goffstown, NH., 11/2/73. C. Herb Schirmer humanoid, Ashland, NB, 12/3/67. D. Socorro, NM, 4/24/64. E. Paulo Silviera humanoid, Itaperuna, Brazil, 9/22/71. F. Travis Walton humanoid, Heber, AZ, 11/5/75.

TYPE #3: ANIMAL ENTITIES. Animal entities are characterized by distinctly mammalian, reptilian, fishlike, or other features, including fur, claws, a tail, scales or similar skin texture, pointed ears, a snout, enlarged teeth, non-human pupils (sometimes glowing), etc. At times described as hostile. Height average: a tall 6-8 feet. Most animal entities assume a two-legged stance, although some slouching, ape-like postures and body movement are reported. Half-human animal forms have been traditionally viewed as if wholly animal. Communication modes range from animal cries to telepathy. Sex undetermined. Clothing not described. Strong odor common. Some examples from animal-entity reports:

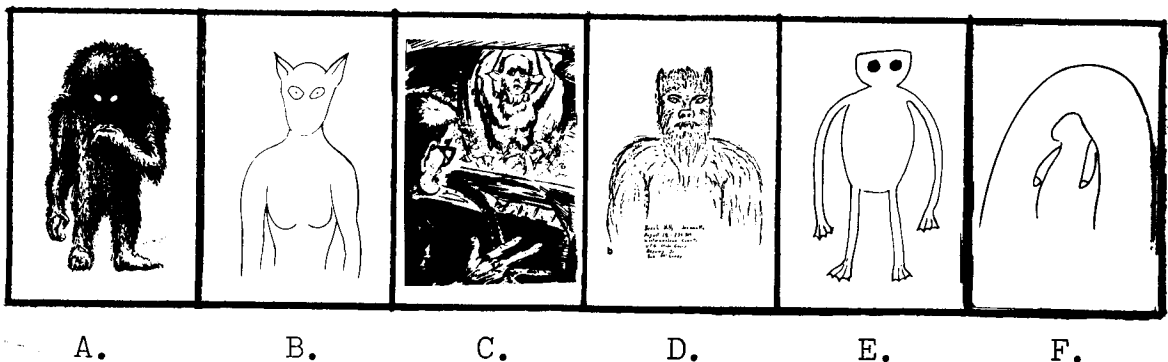


FIGURE 3. A. MUFON animal idealization. B. El Yunque Mtn., Puerto Rico, 10/20/73. C. Frederick, WI, 12/2/74. D. Beech Hills, PA, 8/23/73. E. Carignan, France, 5/2/76. F. Cincinnati, OH, 10/12/73.

TYPE #4: ROBOT ENTITIES. Robots are entities which seem to be made of metallic or other artificial body materials, and which may move in a jerky, stiff, or otherwise unnatural manner. Dominant facial features: glowing eyes. Reported to float, and to float abductees. Can move rap-

idly. Shape varies from biped form to huge machines. Several "padded space suit" types reported; welder's helmets and bubble-dome headgear described. Height range: 6 inches to 20 feet! Communication varies from "metallic" voice to telepathic. Hostility generally moot, although overt in several cases. It is difficult to tell robots from humanoids wearing bulky suits which could contribute to apparent clumsiness. Some robot cases:

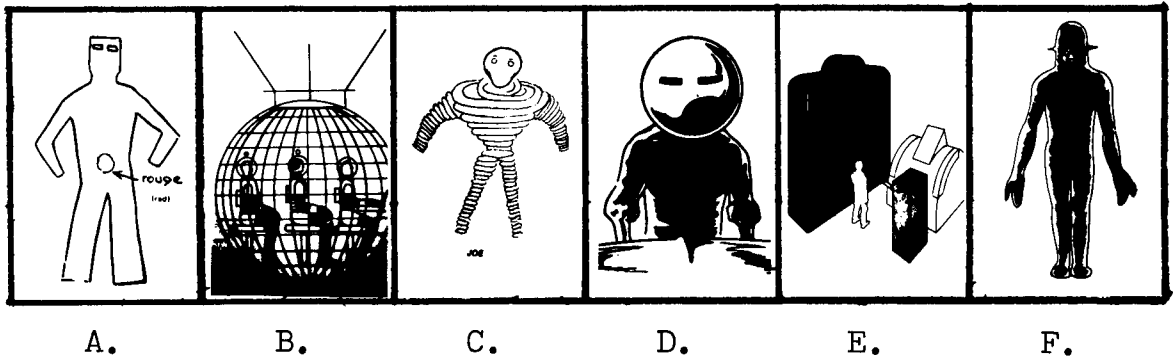


FIGURE 4. A. Draguinan, France, 10/19/73. B. Belo Horizonte, Brazil, 8/28/63. C. Goodland, KS, 6/20/76. D. Ashburn, GA, 10/19/73. E. Prospect, KY, 1/27/77. F. Pascagoula, MS, 10/11/73.

TYPE #5: EXOTIC ENTITIES. Exotic entities exhibit bizarre characteristics, including some of the following: 1) grotesque human or animal anatomical features: 2) combinations of human with other non-animal entity types (i.e., a human with robot arms, etc.); 3) entities not readily classifiable under any one of the other five categories (foot-high "potato-sack wigglers," etc.). This category resists a neat definition, but is nevertheless useful as it allows us to think of many disparate entities not as an infinite diversity but as comprising a clearly distinct category. It is not a catch-all classification; as will be seen later, it has the support of traditional examples. Most exotic UFO entities are bipeds; but some possess qualities of two or more categories (e.g., the Kelly-Hopkinsville luminous animal/robot/apparition (5A), Sandy Larson's combination humanoid/robot (5D), the humanoid/animals of the Judy Kendall (5B) and Garden Grove (5F) cases, etc.); others show puzzling anatomical aberrations (5C), or apparent deformities (5E). (See Appendix I.) Height range: 1-10 feet. Body movement varies from normal to robotic to floating modes. Telepathy common. Sex uncertain. Clothing: one-piece suit to none. Some examples of exotic entities:

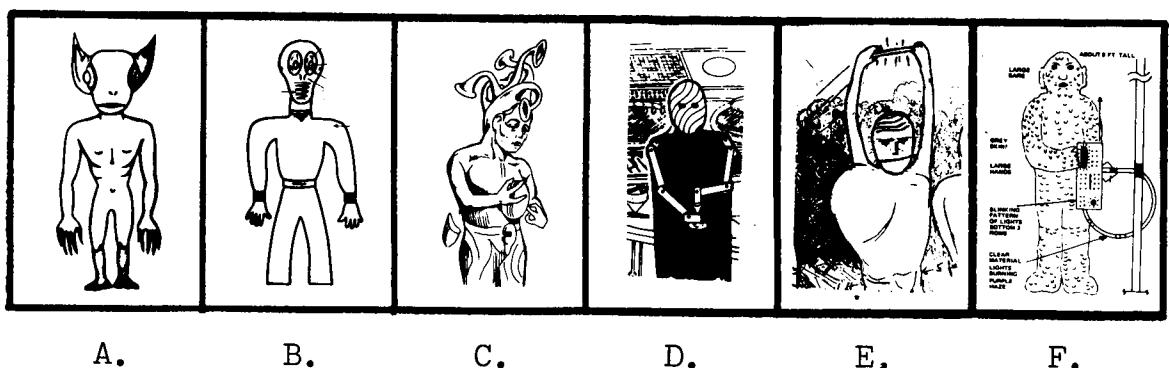


FIGURE 5. A. Kelly-Hopkinsville, KY, 10/21/55. B. "Grasshopper-eyed" exotic by Judy Kendall, Woodland, CA, 11/25/71. C. Athens, GA, 10/20/73. D. Fargo, ND, 8/26/75. E. Branch Hill, OH, 5/25/55. F. Apache Junction, AZ, 3/14/71.

TYPE #6: APPARITIONAL ENTITIES. Apparitional entities may appear to do any of the following: 1) materialize and/or dematerialize; 2) change form; 3) manifest themselves selectively to witnesses; 4) move matter, including witnesses, at will. In part akin to ghosts and fairyland creatures, apparitions demonstrate powers traditionally reserved for magical, supernatural, or divine figures. More than any other single reported entity type, apparitions remind us of Arthur Clark's comment that one sufficiently advanced technology would seem as magic to another. Either magical or technological apparitions would present classification problems in that they could mimic human, animal, or any other entity, and thus hide their true nature. In an intriguing case, a Rhodesian couple were told by an apparitional entity that its form would assume whatever shape they wished it to.⁵ The Garden Grove apparition first manifested itself in humanoid form out of an immense on-board computer, but another time it appeared to the witness as a ball of light which unfolded itself into the same humanoid then collapsed into the ball again and zipped away. Apparitions' height average: 5-6 feet. Movement: floating mode common. Telepathy common. Sex undetermined. Clothing: one-piece suit. Some apparitional entities:

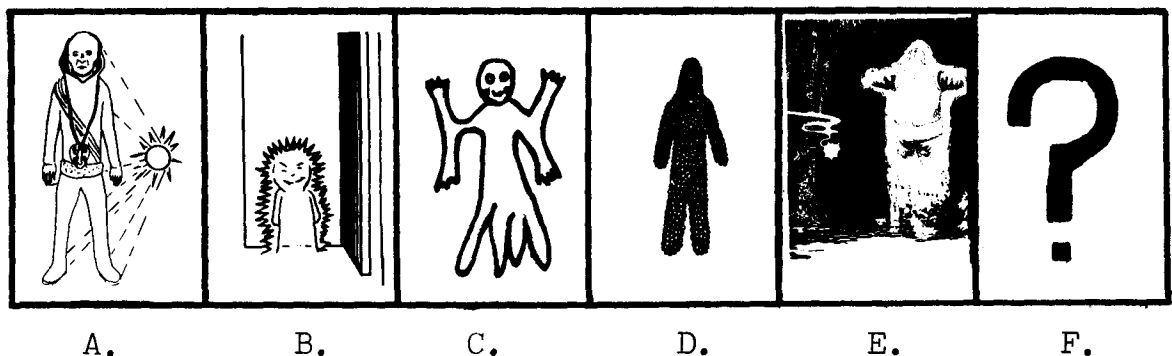


FIGURE 6. A. Garden Grove, CA, 11/21/75. B. Albany, OH, 10/16/73. C. Riverside, CA, 8/29/55. D. Little Lever, England, 1964. E. Talavera la Real, Spain, 11/12/76. F. Salisbury, Rhodesia, 5/31/74. This apparition told the witness that he would see the apparition as whatever he wished--a duck, monster, whatever. Significantly, the witness called these entities "multi's"--describing their capacity for multiple changes of form?

A breakdown of Webb's catalog, "1973--Year of the Humanoids"⁶ is instructive. My analysis shows the following groupings of each type of entity (numerals refer to Webb's case numbers):



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<u>HUMAN</u>	<u>HUMANOID</u>	<u>ANIMAL</u>	<u>ROBOT</u>	<u>EXOTIC</u>	<u>APPARITIONAL</u>	<u>UNCERTAIN</u>
09B	09	10	16	21	12A-E	11
13	09A	14	17	25	13C	13B
15	13A	18	17A	31	20A	19
20B*	15A	31A	22	40	26	20
20C	20B*	32	24	44	42	20D
29A	23	38	28	46C		37A
39	27	38A	30	50		47A
41A	29	39B	33**			49
46D	36		34**			
46E	37		35**			
	39A		46B			
	41		48			
	43					
	45					
	46					
	46A					
Totals:		Humanoid-----16			Exotic----- 7	
		Robot-----12			Apparitional-- 5	
		Human-----10			Uncertain----- 8	
		Animal----- 8				

* Two entity types on same UFO

** Independent reports on same night, same area

This small sampling may be doubly unrepresentative--all 66 are from a single year. Still, the proportional shares of each type of entity seem consistent with the cases I know of, and there are no cases in Webb's catalog which can not be classified under one or another heading. (Eight cases had insufficient information to classify.) A careful analysis of all the CE-IIIs in the Humanoid Catalog would resolve the matter.

Some additional comments on entity reports are in order. The most well-established single pattern has to do with entity clothing, typically a seamless, one-piece outfit which covers the body except for the head; the hands may be gloved. Compare 7A below with 7B, which shows traditional folklore figures, brownies, in similar one-piece, tight-fitting garments. Another interesting parallel is provided by the many reports of instrument-carrying UFO entities (7C) and similar reports of elves from folk tradition (7D). One rather bizarre aspect of entity sketches is that body parts are frequently not shown--particularly extremities, but often facial features are missing (see 7E and 7F). While the absent anatomical details may relate to lack of skill in drawing or observation, often witnesses maintain that certain features were not perceived. There seem to be no obvious analogs in traditional sources for such anatomical omissions.

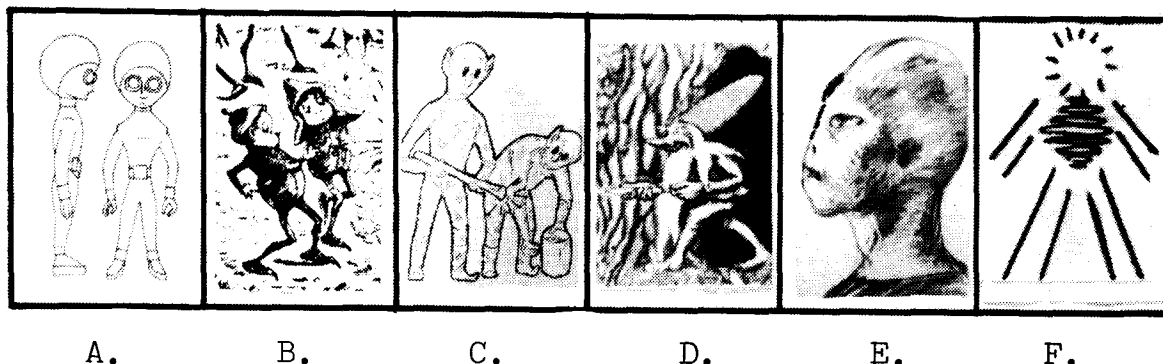


FIGURE 7. A. Villa Santina, Italy, 8/14/47. B. Brownies with fireworks. C. Goffstown, N.H., 11/4/73. D. Swedish elf of 18th-19th century. E. Betty Hill's humanoid. Note underdeveloped mouth, absent nose, ears, hair. Whitefield, NH, 9/19/61. F. Cyrill, Quebec, 7/23/74. This robot's extremities were not observed by either of two witnesses.

Entities of all types often wear a large "belt buckle," medallion, or similar device on their abdomen. Sometimes the device glows (see 8A, 8B, 8C, 8D, and 8F below). Psychologists might see naval or sexual symbolism in witnesses' sketches of such details. A related body symbolism may be suggested in the commonly reported diagonal strap which entities show. (see 8D, 8E, and 8F).

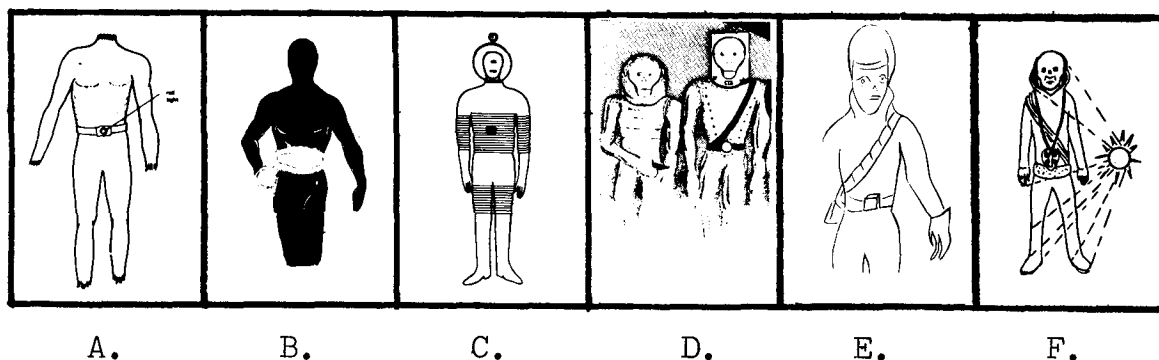


FIGURE 8. A. Benacazon, Spain, 1/28/76. Note missing extremities, as in 7F above. A reddish light flashed from the entity's "belt buckle" and blinded the witness. B. Lindley, NY, 7/25/77. Entity carried a "flashlight" and wore a glowing green "belt". C. Belo Horizonte, Brazil, 8/28/63. A beam of light from the black rectangle on the entity's chest struck a witness. D. Warneton, Belgium, 1/7/74. One entity had a luminous round "buckle." E. Lehi, UT, 10/16/73. F. Garden Grove case apparitional entity. The large medallion reportedly had tiny flashing lights. (11/21/75).

II. Some Cultural Parallels

Although there may be disagreement over the classification of a particular entity, the six-category system seems generally sound. Support for it can be found in cultural sources widely divergent in character and time. The following comparative sources have been selected somewhat randomly, but of a total of twelve there are four representing historical belief systems (Greek myths, Christianity, demonology, and--mostly Anglo-Saxon-folklore), five taken from classic and contemporary fantasy (Shakespeare, Alice in Wonderland, The Wizard of Oz, science fiction, and comic-book heroes), two involving children (TV advertising and sketches by 12-14 year-old pupils), and one set of drawings by a group of people who were hypnotized and asked to imagine UFO abductions.

The six entity categories are not necessarily interchangeable with the six types in other belief systems: i.e., a humanoid is not identical with a cherub, Cupid, or a Munchkin. However, it is clear that each of the many traditional areas includes a human type, and with it an often (but not always) diminutive being closely resembling humans but distinct from them. So it is with the other categories. We anticipated problems in the "robot" category, for several sources represented here antedate development of what seemed to be the requisite technology for such creatures. Yet there are at least four instances of "robot-making" in Greek lore, the most ancient culture referred to here, including two "robots" created by the Greek god Hephaestus (Vulcan) out of gold and brass ⁷, and Prometheus' vivification of the first man and woman out of clay. If one objects that this latter seems to stretch the robot concept, not so: I see robotry essentially as bringing forth life (and perhaps intelligence) out of dead matter. Such concepts appear in many cultures, as we shall see.

To establish the six-category system clearly, here are the full range of six entities from actual CE-III cases:

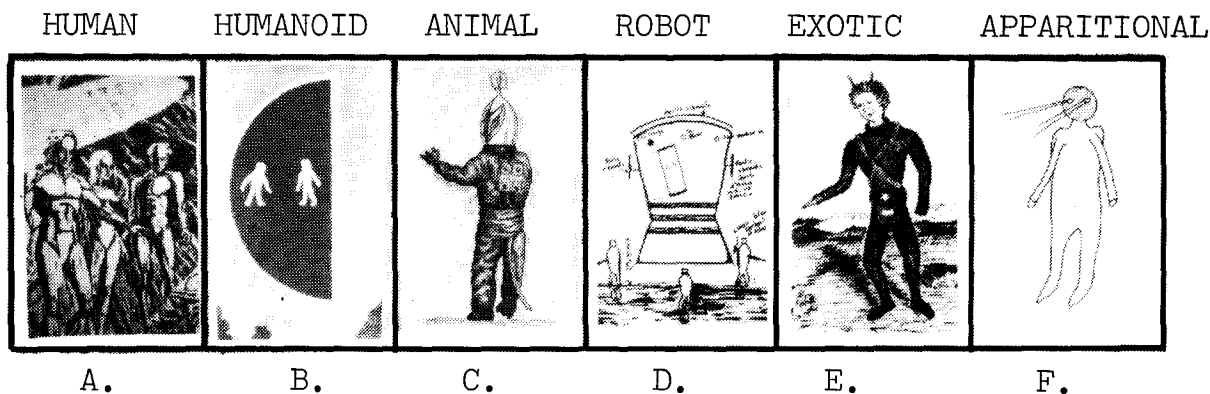


FIGURE 9. A. Bahia Blanca, Argentina, 10/28/73. B. Dividing UFO, with humanoid occupants, Feignies, France, 8/26/74. C. Quebradillas, Puerto Rico, 7/12/77. D. A group of cylindrical robots observed in St.-Jean-

en-Royans, France, 1/9/76. E. Rawlings, WY, 10/29/74. F. Risley, Cheshire, England, 3/17/78.

Following are parallels to these six UFO entity types, taken from a variety of cultural sources.

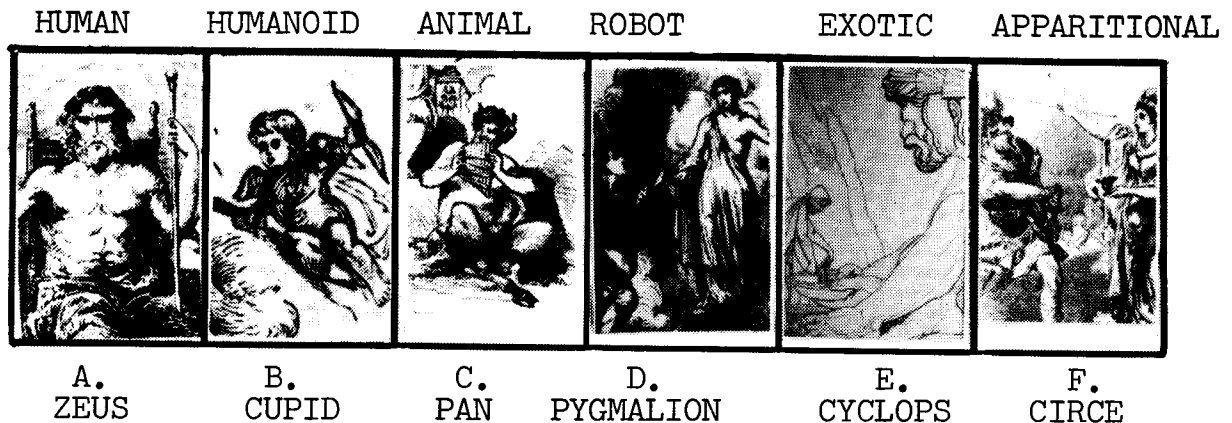


FIGURE 10: GREEK MYTHS AND FABLES. A. The Gods in human image: Zeus (Jupiter) and his court. Divinities are, of course, commonly polymorphous and so can change shape at will. B. Cupid, son of Venus, was in some versions of the myth ageless--i.e., an eternal child. C. Pan, god of the fields. Although part human, his dominant bestiality renders him essentially animalistic. D. Pygmalion's sculpture of Galatea was so beautiful that Venus gave the statue life--thereby creating the most famous robot in mythology. E. Cyclops, here with Ulysses, was one of many exotic creatures in Greek myth. F. Circe, already having transformed Ulysses' crew into swine, attempts the same (unsuccessfully) with him.

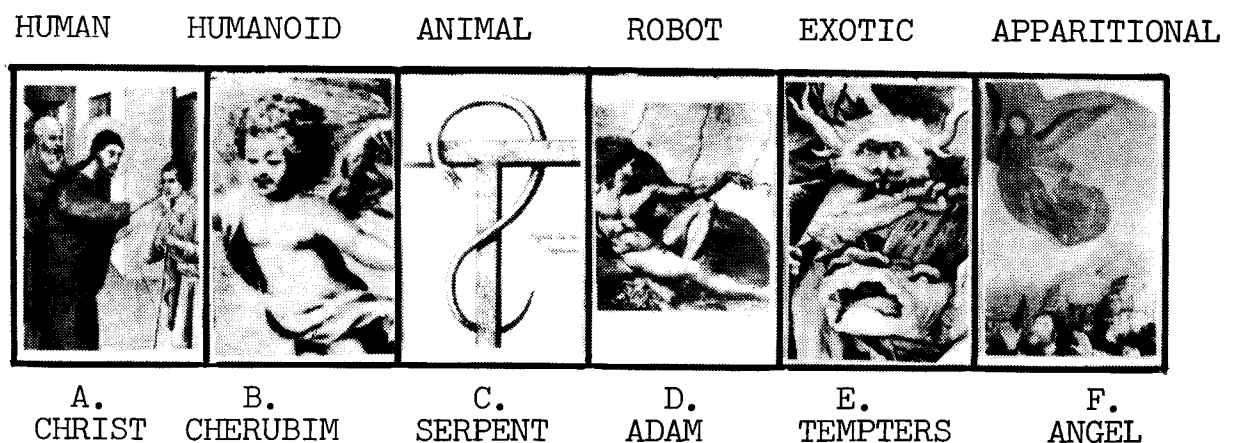


FIGURE 11: CHRISTIAN BELIEF. A. At the center of the Christian myth is the human being, Jesus Christ. B. The cherubim or seraphim were held to be ageless, sexless beings who were distinct from angels. C. The key animal symbol of Eden is the serpent. D. Adam is the grand-

daddy of all "robots"--inert matter here infused with life, consciousness, and a sensibility. E. These exotics show horrific anatomical distortion, and are eager participants in the temptation of St. Anthony. F. An apparition of an angel. Divine entities are capable of simulating almost any shape.

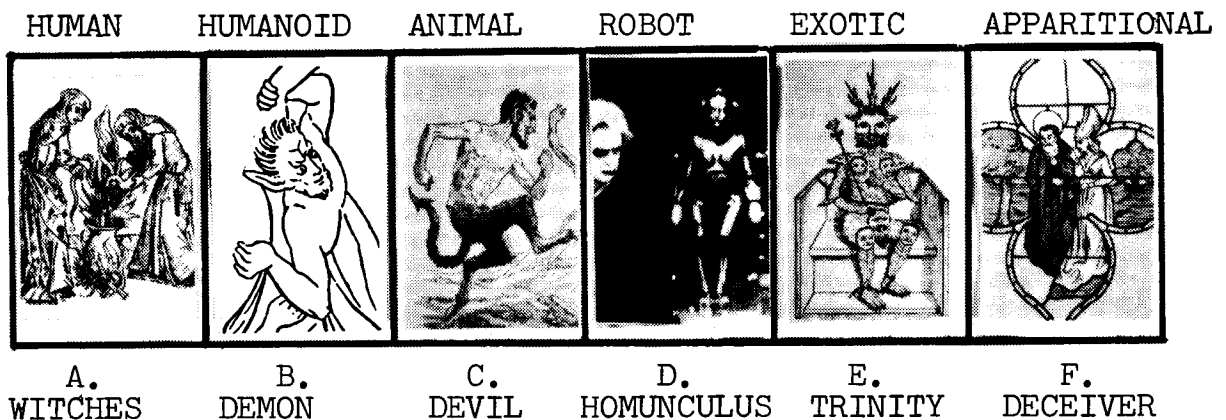


FIGURE 12: DEMONOLOGY. A. An early woodcut of witches, demons in human shape. B. A large-eared demon. C. The Devil as animal--here a satyr. He was often depicted as partly animal, but his parts were borrowed from several beasts and from different sources: asslike ears, goatish beard, dragon's tail; Dionysius lent him horns, and Pan his goat-feet.⁸ D. A homunculus or golem, a robot created through Faustian alchemy. E. The Devil as a Trinity of Evil, a play on the Holy Trinity. The Devil is often depicted as exotic in form. F. The Devil as tempting apparition. Like other major divine creatures, the Devil is a polymorph and so can mimic any form imaginable. Like Hermes, he can also change his size at will.

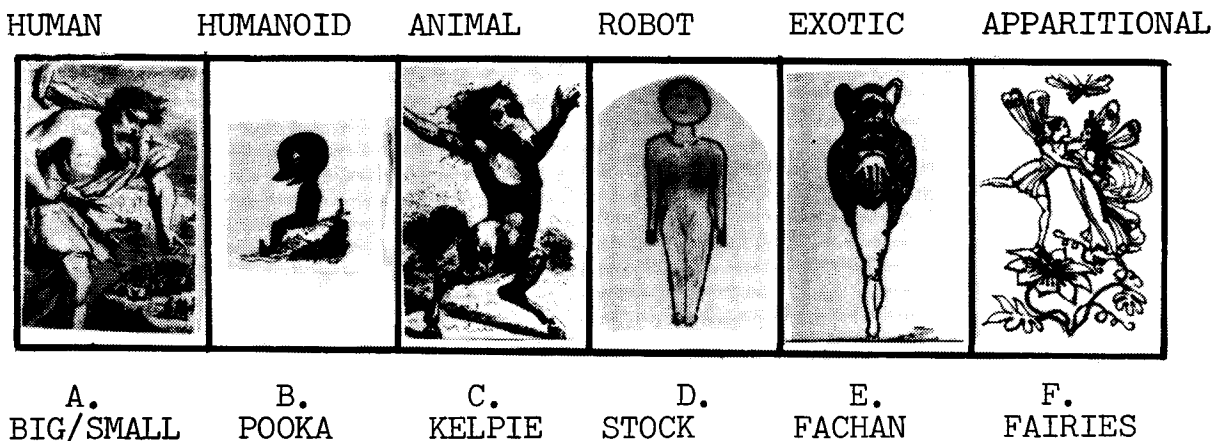
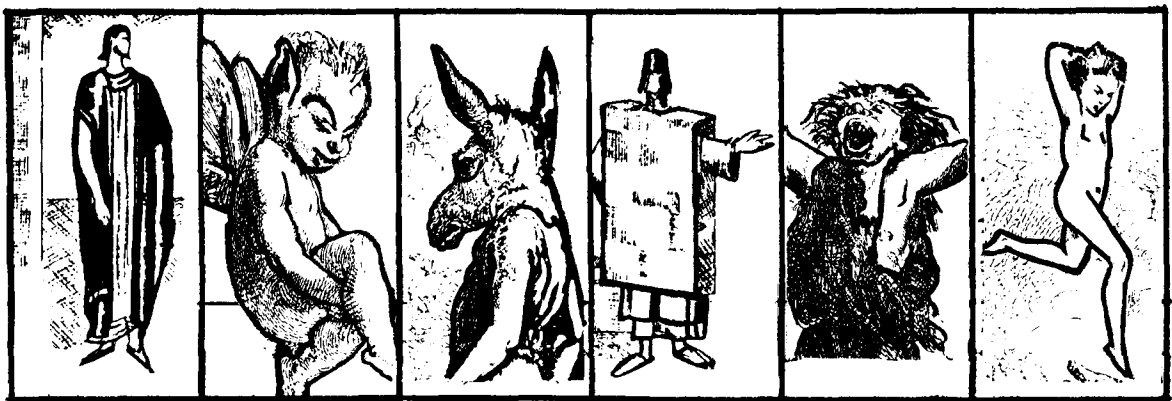


FIGURE 13: FOLKLORE. A. Giants of folklore, no matter their differences in size from the norm, are essentially human in physical appearance. B. A pooka shows humanoid characteristics. C. Kelpies, or mischievous water-demons, are horselike with biped stance, and claws. D. A wooden

image simulating a human and called a stock was left by kidnapping fairies in place of nursing mothers, and for a time passed for them, before sickening and dying. The stock was left in place of a "changing" baby, also. E. One of the most bizarre folk creatures, the Fachan has one eye, one hand (emerging from his chest), one leg, and apparently a nasty disposition. F. Fairies, like demons and divinities, are "shape-shifters" or polymorphous. There are scores of creatures referred to as "fairies": elves, brownies, goblins, sprites, pixies, pookas, etc.

HUMAN HUMANOID ANIMAL ROBOT EXOTIC APPARITIONAL



A. THESEUS B. PUCK C. BOTTOM W. WALL E. CALIBAN F. ARIEL

FIGURE 14: WORKS OF SHAEKSPEARE. All six types are represented in two Shakespeare fantasies, Midsummer Night's Dream, and The Tempest. A. Theseus, human Duke of Athens (MND). B. Puck or Robin Goodfellow, a typically mischievous hobgoblin or brownie, who also has the shape-shifting powers of fairies (MND). C. Bottom with the ass's head given him by Puck (MND). D. Shakespeare's closet approach to a robot character is shown in Snout's costume for the part of the Wall in the ludicrous playlet about Pyramus and Thisbe, from Midsummer Night's Dream. The Wall speaks several lines and is thus an inanimate object come to dramatic life. E. Caliban, the monster of The Tempest, is the offspring of a sorceress and a demon. F. Ariel, an apparitional fairy in The Tempest, spends much of his time on stage being invisible.

HUMAN HUMANOID ANIMAL ROBOT EXOTIC APPARITIONAL



A. ALICE B. DUM & DEE C. RABBIT D. CARDS E. HUMPTY F. CHESHIRE

FIGURE 15: ALICE IN WONDERLAND. A. The very human Alice can't resist experimenting. B. Tweedledum and Tweedledee are enantiomorphs, mirror-images of each other. C. The White Rabbit is personified, but is an animal nevertheless. D. The Queen's gardeners, like the rest of her court, are playing cards brought to robotic life. E. Humpty Dumpty is clearly exotic. F. The Cheshire Cat's apparition. (Alice was first published in 1865; Through the Looking-Glass in 1871.)

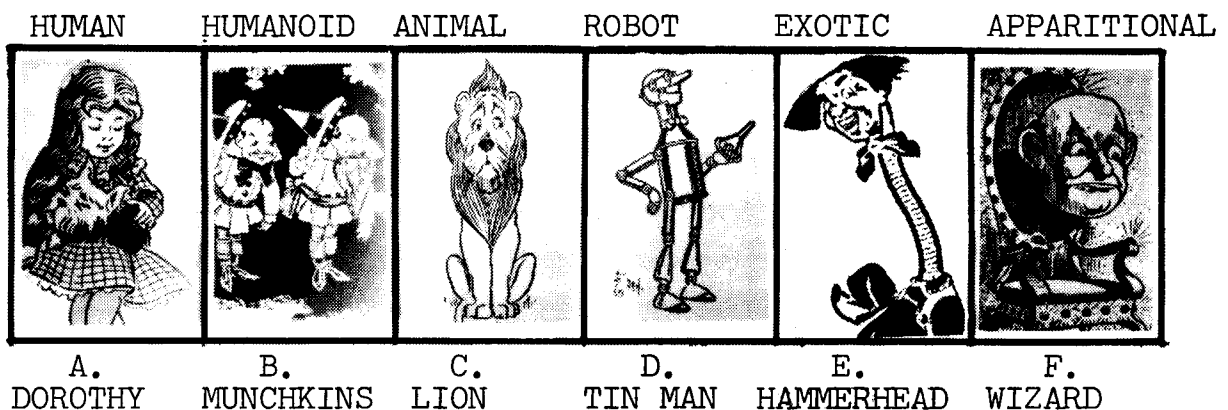


FIGURE 16: WIZARD OF OZ. A. Adventurously human Dorothy. B. Munchkin-style humanoids. C. Cowardly Lion. D. Tin Woodsman. E. The long-necked hammerhead exotic. F. The Wizard's (technologically manipulated) apparition. (Wizard was published in 1900.)

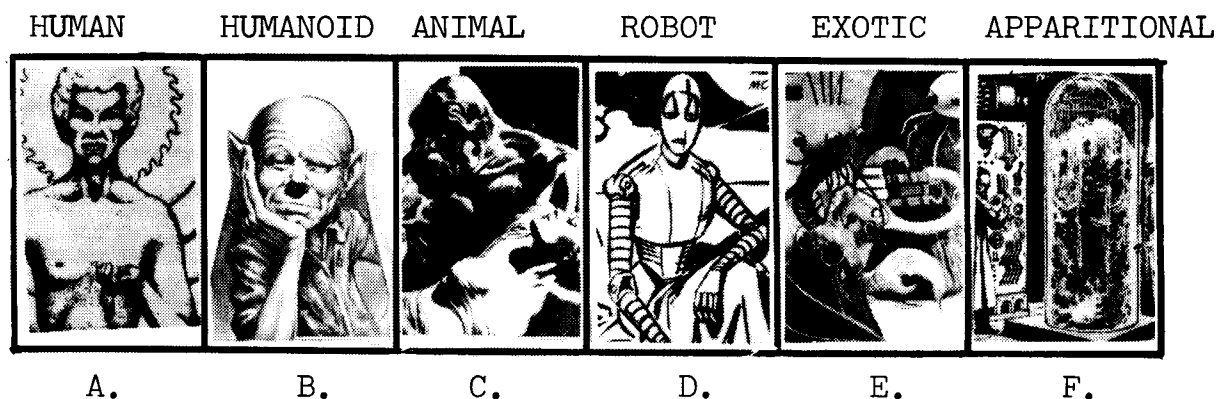


FIGURE 17: SCIENCE FICTION. A. Humans play the major role in science fiction, as here with an illustration for a Heinlein story. B. This humanoid, like many in sci/fi, seems to have a sense of humor. C. Ape-like animal. D. Many robots "people" stories in this medium. E. If this fellow is not exotic, what is? F. Dematerialization, invisibility, and other apparitional powers appear frequently in science fiction stories.

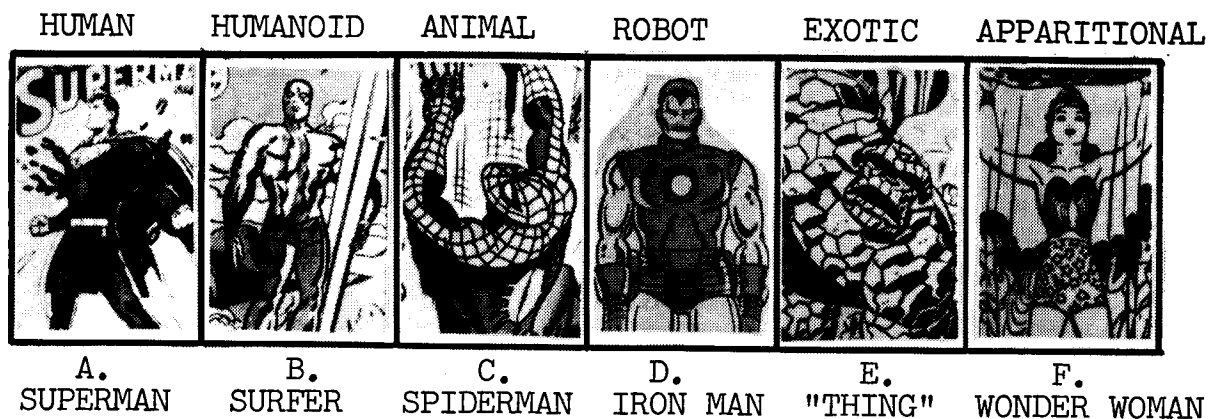


FIGURE 18: COMIC-BOOK HEROES. A. Superman's human cover is Clark Kent. B. The Silver Surfer is one of many humanoid types in the comics. C. Totem-animals are common in the comic pages: Batman, Hawkman, etc. Here is Spiderman, klutzy as ever. D. Iron Man is one of many robotic types in the comics. E. This rocklike exotic is call the "Thing." F. Wonder Woman has apparitional powers--and others.

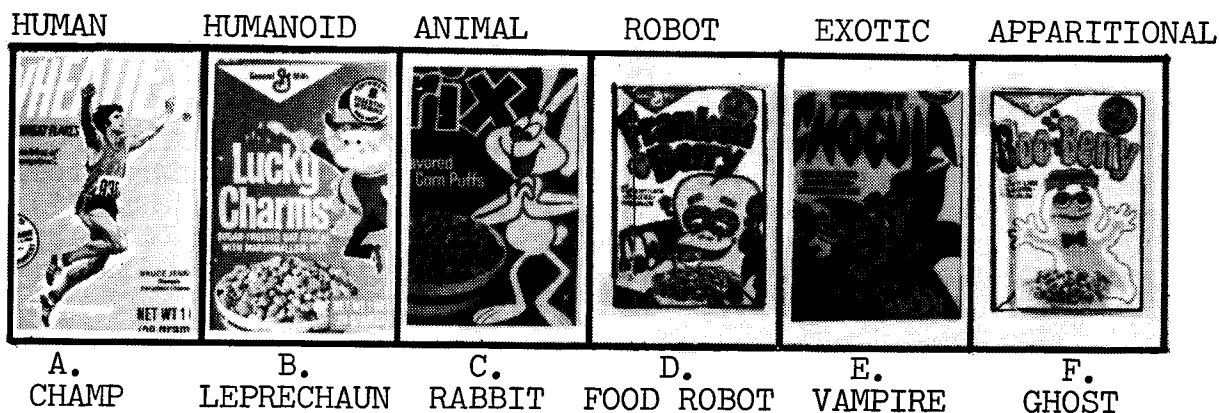


FIGURE 19: CHILDREN'S TV ADVERTISING. Use of the six entity types on TV by national advertisers confirms that they are well established in pop culture. These examples are all from a single advertiser's breakfast cereals.¹⁰ A. Champ breakfast for humans? B. This Leprechaun has charms. C. Animal. D. This robot is a play on Frankenstein's monster. E. Vampires are exotic physically, although some have apparitional powers. F. Ghosts are apparitional, although not always polymorphous.

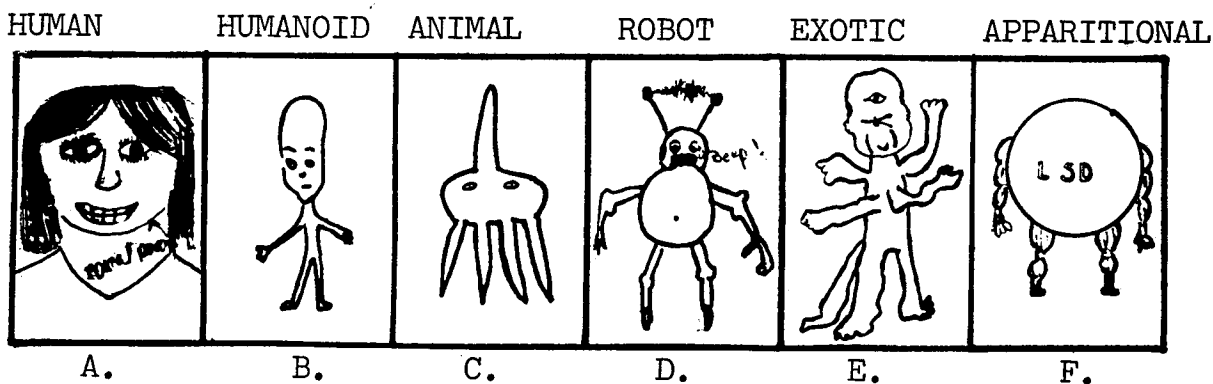


FIGURE 20: SCHOOLCHILDREN'S DRAWINGS. A group of mentally gifted children in grades 6,7, and 8 were asked to draw their conceptions of UFO entities. Their surprisingly skeptical responses (sketched before they attended my slide lecture) provided what I take to be a complete range of entity types. A. Human. B. Three-fingered humanoid. C. Tentacled animal. D. Beeping robot. E. A one-eyed exotic with four arms and tail (?). F. A youngster's cynical assessment of CE-III reports? Perhaps, but it implies some sightings are hallucinatory apparitions.

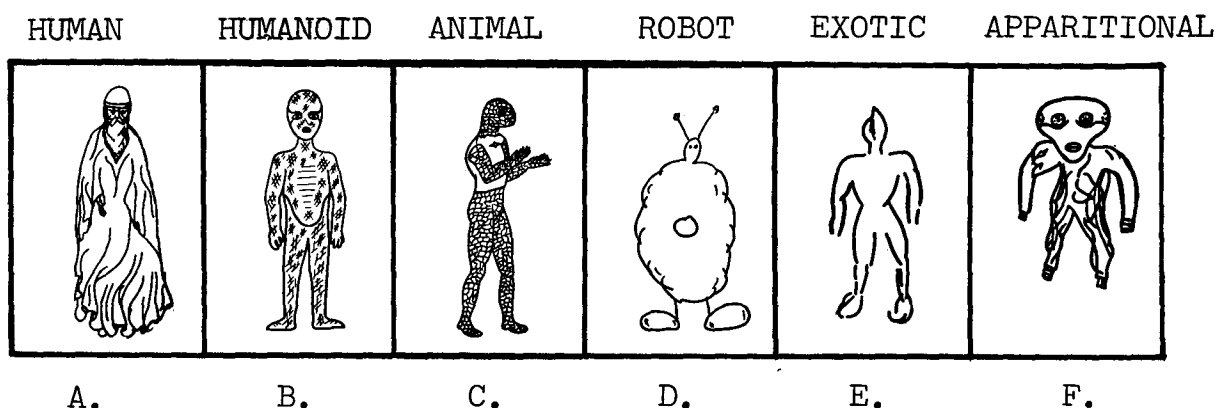


FIGURE 21: IMAGINARY UFO "ABDUCTEES". A group of subjects who knew nothing about UFOs were hypnotized and given imaginary UFO abductions. Their narratives turned out to be very similar to "real" abductees' experiences. (See 1977 MUFON Symposium Proceedings, pp. 106-135). The entities they sketched were similar also, and the first eight imaginary subjects provided the six types of entities. A. Human. B. A six-foot hairless humanoid. C. A scaly, lizard-like entity which was on the same imaginary UFO as A. D. Robot. E. This exotic entity had no facial features and an asymmetrical skull. F. This apparition assumed whatever shape or form the subject wished it to, precisely as did a Rhodesian Witness in an interesting CE-III referred to above⁹.

There are many other manifestations of the entity classifications. Television series such as Star Trek and Battlestar Galactica intermittently use all six types; and on Saturday morning cartoon shows they dominate both the program material and the advertising (see Figure 19). Movies such as Close Encounters and other science fiction have always featured at least one entity type. Star Wars, however, includes all six types in a single film. In addition to popular science fiction (see Fig. 17), writers such as J.R. Tolkien and C.S. Lewis have produced successful fantasies which utilize all of the entity categories (in Lord of the Rings and The Chronicles of Marnia).

It is surely significant for ufology that contemporary culture--unlike previous societies--associates these six types of imaginary beings less often with religion and myth than with the concepts of space travel and extraterrestrial life forms. It is as if the human



imagination has turned toward the stars for its necessary exercises in fantasy. It should not surprise us that "abduction" narratives and other close encounter experiences involving entities are dominated by witnesses' resolute extraterrestrial interpretations.

III. ENTITY TYPES AND EXTRATERRESTRIAL LIFE FORMS

Many scientists who have speculated on the nature of extraterrestrial (ET) beings seem agreed that, however unique in other respects, such creatures would have many similarities to humans: a sizeable brain, a variety of sense organs including binocular vision, manipulative appendages located within convenient view of the eyes, mobility, an upright stance, etc.¹¹ Thus the physical appearance of intelligent extraterrestrial beings--however divergent in specific details--could be generally consistent with the entity types discussed above.

Each of the six UFO entity types exhibits at least some of the following physical and psycho-sociological characteristics which ET beings could possess:

1. Biped with upright stance
2. Mobility
3. Physical independence from other entities
4. Seems made of solid matter (except for apparitions)
5. Seems made of living tissue (except for robots)
6. Fits within a human frame of reference:
 - size (6 inches to 20 feet tall)
 - anatomical details
 - possible motivations (scientific, explorative, moral, etc.)
 - implied superiority (technology, knowledge, power, elusiveness, control of mystery)
 - implied social context:
 - member of own society
 - interacts with own kind

The categories are general enough so that even the more outlandish entity descriptions can be classified. Take, for instance, the following two extraordinary reports: 1) A witness said that a group of bizarre potato-sack things wiggled across a road in front of his car (no UFO was seen)¹²; and 2) Some 6-inch metallic beer-can objects waddled toward a witness on two "fins," then rested for a moment on a third "fin" before returning to their craft and zipping away.¹³ The entities in 1), although perhaps not upright bipeds, have mobility, physical independence, seem made of solid and perhaps living matter, and however enigmatic fit within a normal human reference frame in terms of size, social context, etc. I would classify 1) as an exotic. Unlike the first, 2) is clearly an upright something (tripod?), but fulfills most of the other requirements and can be classified as robotic.

Of course the six categories do not exhaust the possibilities for ET life. We can fantasize the existence of intelligent stars with god-

like powers, or entities too minute or unique to stimulate normal human senses. Such constructs have a pragmatic application, for exobiologists have warned against "Earth chauvinism," the tendency to assume life elsewhere must be as it is on our planet: i.e., carbon-based, blessed with a moderate temperature range, and with available water and oxygen, etc. We may wonder, do alien intelligences have to adopt the bipedal form?

Some scientists have speculated seriously about alien creatures which are so unusual that they would not be classifiable under the six-category system. For example, astronomer Fred Hoyle describes (in his sci-fi novel, The Black Cloud) a vast, intelligent cloud which "lives" in interstellar space, complete with molecular heart system, brain, and other necessary organs. It feeds on raw energy and its central nervous system functions via radio waves.¹⁴ Ronald Bracewell writes of an "intelligent scum," an enormous living civilization which controls its environment through evolutionary specialization.¹⁵ Wilfrid Desan imagines a similar entity, a single creature extended indefinitely in both space and time--that is, both gigantic and immortal. And, since there would be no other of its kind, it would be a biological singularity.¹⁶

One of the few ideas about UFO entities which does not fit the six categories holds that some UFOs are living organisms ("bioforms") which exist in space. This conjecture, an old theory once suggested by the U.S. Air Force, has recently been advocated by T.J. Constable¹⁷:

The shapes and vehicles and the entity operating them form one being . . . a thoughtform which can go anywhere, and penetrates our earth and sea as easily as our air.

One needn't accept Constable's hypothesis to see that it is not readily classifiable under any of the established entity types, and it is just that quality which makes the bioform idea most interesting. However, unclassifiable entity descriptions seem very rare.

In view of the above, I ask the following questions: Have CE-III witnesses too often demonstrated a kind of home-planet bias in their interpretations and/or descriptions of entities? Would such reports be more credible if a significant proportion described creatures with no traditional or contemporary analogs?

IV. The Psychic Approach

The "psychic hypothesis" assumes that the UFO phenomenon is quite real, but that it relates not to ET life but to consciousness, perception, and, perhaps, epistemology. With this view in mind I would like to comment briefly on some interesting aspects of entity descriptions which bear on elements of folklore, science fiction, and the imaginary "abduction" series mentioned above.

One of the more exotic creatures from folklore is the unipedal Fachan (see 22A below). But equally strange, one-legged entities (known as uromelae) are not unknown in UFO lore (see 22B). The Fachan also has a single arm and hand extending from his chest. In a remarkable parallel, one of our imaginary subjects sketched a similar anatomical monstrosity. The subject, a 12-year-old boy, described a robot with a hole in its abdomen (see 22C). When asked how the armless creature was able to operate its craft, the subject said that a metallic "hand" with telescoping "fingers" emerged from the abdominal hole (see 22D) and manipulated controls. We had assumed that the boy was describing a variant of the Pillsbury Doughboy and were convinced of that when we saw his sketch. But then I ran across the Fachan.

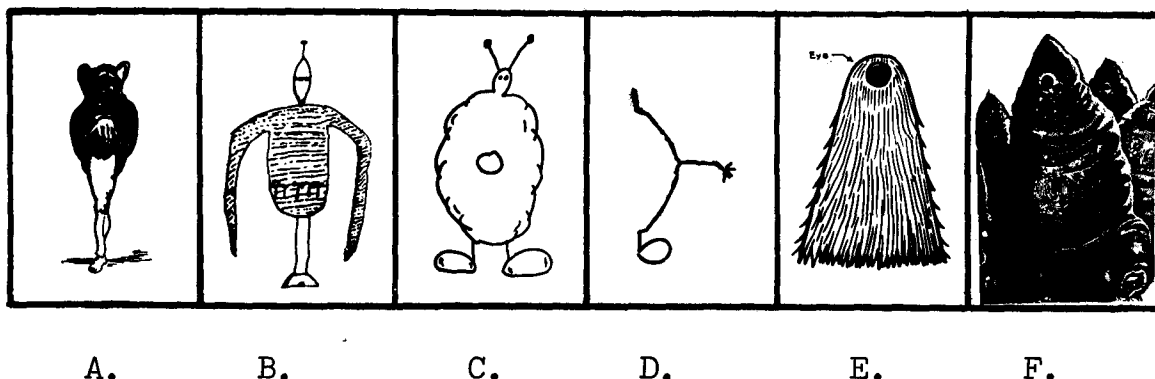


FIGURE 22: A. Fachan. B. Paciencia, Brazil, 9/30/77. C. Robot drawn by imaginary "abductee." Note abdominal hole. D. Imaginary subject's robot extended a metallic arm through abdominal hole. E. Exotic entity sketched by woman student has single 8-inch eye from which came a "retracting light beam" with which it manipulated UFO controls. F. Illustration from 1951 science fiction story shows marked similarity to E.

Another imaginary subject, a 23-year-old grad student, described entities which were cone-shaped and had a single eight-inch eye (see 22E). Her exotic creatures are very similar to beasts which appeared in a 1951 science-fiction story (see 22F).

Such unusual parallels as cyclopan vision, one-leggedness, and abdominal appendages demand explanation. What can connect centuries-old mythic images of anatomical aberrations and other data with science-fiction writers, CE-III witnesses, and the imaginations of hypnotized subjects? Like many other ufologists, I see a possible answer in Jung's hypothesized archetypal imagery. Surely humanoid reports are not made only by witnesses familiar with the humanoid stereotype throughout history--from Cupid and cherubin down to Betty Hill's abductors and Snap, Crackle and Pop! More probably, the humanoid class of entities is established so thoroughly in tradition that its expression in the context of UFOs was inevitable. And so with the other categories, from animals to phantoms. A body of universal imagery



seems a reasonable assumption in the face of the extensive entity parallels proposed above.

As I have argued elsewhere¹⁸, I think that witnesses' narratives reflect accurately what their senses have reported: i.e., they actually perceive humanoids, exotics, etc. But if Jung's theory is correct, the six entity types (along with much other CE-III data) are already in the collective unconscious--already in the minds of witnesses before they ever have a CE-III experience. It would follow that, while perceptions of entities may be stimulated in witnesses by the UFO phenomenon, they only indicate that a stimulus is present; the entities can tell us nothing about the nature of that stimulus.

V. SUMMARY

This paper has attempted to show that most types of reported UFO entities seem closely tied to creatures from traditional cultural sources. This situation has a variety of possible causes, including these: 1) Witnesses have fallen into an "Earth chauvinism" in their interpretations, descriptions, and sketches of the UFO phenomenon. 2) Perhaps there are no more than six classes of "real" entities in the cosmos. 3) The parallels can be explained in terms of Jungian or archetypal imagery. 4) A devious UFO phenomenon compels witnesses--for whatever reasons--to misinterpret data so that only traditional categories of entities are reported. 5) CE-IIIs are misperceptions or hoaxes, but even these follow traditional guidelines. 6) The human brain is limited in the ways it can respond to singular stimuli such as the UFO phenomenon, and traditional categories are the best it can do with the esoteric UFO stimulus. 7) Entity encounters are hallucinatory experiences in which witnesses actually perceive images of entities; but these are somehow manifested to them from their own intuitive awareness of traditional sources. The entities have little or no direct relation to the UFO phenomenon responsible for the hallucination.

Obviously, some of these possibilities are more credible than others; some put us in an epistemological dilemma. The key question about UFO entity experiences is, it seems to me what stimulates witnesses to have the sensory experience they described as a CE-III? We also wonder about reported physical effects in entity cases, particularly abductions.

I feel certain that many CE-III reports are accurate records of witnesses' sensory experiences. I am less sure that the reports represent physically "real" events. The slow process of continued research into CE-III cases and other UFO reports will help resolve whether such accounts relate more directly to outer or to inner space.

APPENDIX I

Exotic UFO entities often are startling because they exhibit a variety of anatomical aberrations and apparent deformities. But body malformations are a well-established characteristic of mythological monsters (Cyclops, two-headed dragons, etc.). Such legendary creatures may have been suggested by genetic deformities in humans and animals. Ancient peoples tended to see a supernatural cause for genetic variations of this kind, and it is thought that the mystical aura surrounding such events may have led to the ascribing of similar characteristics to mythic beings.

There are two classes of biological malformations: 1) inadequate or excessive growth; and 2) doubling of parts. Some of the specific types which may be relevant to exotic entities follow (listed alphabetically).

Acrania	- absence of head
Acrocephalia	- an egg-shaped or conelike skull
Anophthalmia	- absence of eyes
Brachydactyly	- abnormally short fingers
Club foot	- defective or underdeveloped foot
Cyclopia	- a single eye
Ectromelia	- congenital absence of (one or more) limbs
Hydroencephaly	- enlarged head
Hypodactyly	- fewer than normal number of fingers or toes
Janiceps or Janus head	- two faces on a single head and body
Microcephalia	- abnormally small head
Micromelia	- abnormally small feet or hands
Microphthalmia	- abnormally small eyes
Partial doubling of parts	- single body with two heads, or a single head with two necks, trunks, etc.
Phocomelia	- "seallike" limbs or other rudimentary limb formation
Polydactylism	- more than normal numbers of fingers or toes
Sirenomelia	- condition in which the legs are fused and end in a single foot (cf. mermaid, Fachan, etc.)
Syndactylism	- fusion of digits, webbed fingers, toes, etc. ("claw-like"?)
Uromelus	- one legged monster



FOOTNOTES

1. Cf. Bloecher, T., "A Catalog of Humanoid Reports for 1974," in 1975 MUFON Symposium Proceedings, Des Moines, IA, 1975.

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4. The Garden Grove case is long and complicated. In addition to my article in FSR Vol. 22, No. 3, pp. 18-25, cf. John De Herrera The Ethereal Invasion, Hwong, Las Alamitos, CA, 1978.
5. Connelly, D., "Strange Journey," Skylook, March, 1975, pp. 3-9.
6. CUFOS, 1976.
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8. Rudwin, M., The Devil in Legend and Literature, AMS Press, 1970, p. 45.
9. Connelly, op cit.
10. All six of these entities are "employed" by General Mills' cereal division.
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12. Mesnard, J., "The 'Things' at Yssandon," FSR, Vol. 20, No. 3, 14-16.
13. The Humanoids, p. 168.
14. The Black Cloud, op cit.
15. The Galactic Club, op. cit., pp. 85-89.
16. "Angular Truth and Planet X," in ETI: The First Encounter, ed. J. Christian, op. cit.
17. The Cosmic Pulse of Life, Merlin, 1976, p. 104
18. "Hypnosis of Imaginary UFO 'Abductees!'" (To be published in UFO Phenomena III (Editecs, Bologna), July, 1979; and also in the International UFO Reporter, (CUFOS, June, 1979).)

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