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GAIRY, SIR ERIC. *See United Nations and UFOs*

GROUND SAUCER WATCH. *See Walton Abduction Case*

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HAIRY BIPEDS AND UFOs

Reafa Heitfeld, a 48-year-old divorced woman living in a trailer court on the west side of Cincinnati, Ohio, woke up at 2:30 A.M. on October 21, 1973, with an intense thirst. As she got out of bed, she noticed a bright light shining through the curtains. The source, she quickly learned, was a row of six lights forming an arc two yards from her window, each as large as a "hand with the fingers spread out" and four feet above the ground. The lights alternately shone a vivid blue or silver. They did not pulsate and did not reflect off the ground or a nearby storage shed.

Then Mrs. Heitfeld noticed another bright light, this one farther out in the asphalt parking lot. A car parked about 10 feet from her trailer partially obscured the bottom portion of the light, but enough of it was visible so that she could see a gray "apelike creature" encased inside. It was near the back of the car, and the badly shaken witness thought it was doing something to the vehicle.

After watching for two or three minutes, she dashed into her 13-year-old son Carl's room and roused him from a deep sleep. Groggily he stared out, saw the

light, and soon fell back to sleep. On returning to the window, she saw that the creature had moved. Now it was about 35 feet away from the car and inside a "glass shield that had a bright light inside it . . . like a light in an operating room." At the top the shield was round and shaped like a bubble umbrella. The creature, seen in profile, was looking toward a warehouse building to the left of Heitfeld's trailer. Except for its arms, which moved slowly up and down in a stiff, almost robotlike fashion, it was motionless.

Too frightened to turn on the light lest she draw attention to herself, Heitfeld dialed the police in the dark. The officer who took the call did not take her seriously, to her intense annoyance. As she was trying to change his mind, she heard a "loud, deep boom sound." Putting down the phone, she rushed to the window. The light and the creature were gone.

The next day Heitfeld checked the parking lot to see if any evidence of the weird apparition remained. She found some ashes and powder which appeared to have been churned by a strong fan or wind. Nearby were broken floor tiles which she did not recall seeing there before. She thought that the force that swirled

the ashes may have flung these outward, hurling some all the way to the base of her trailer.

The sighting received no publicity at the time, and it was only a year later that veteran Cincinnati ufologist Leonard H. Stringfield heard of it. His investigation convinced him of the witness' sanity and sincerity. He also uncovered the curious fact that at 2:27 A.M. the automatic fire alarm had gone off at the nearby warehouse (125 to 150 feet from where the "light shield" had been seen). The fire department had come on the scene almost immediately, arriving on the other side of the building so that Heitfeld would not have seen the trucks or fire fighters. (She was unaware of the activity until the next day, when a neighbor informed her of it.) The official report notes the absence of a fire. The fire marshal told Stringfield, "Something caused the electrical surge to trip the alarm. Could not find the cause." Personnel had left the scene by 2:41 (Stringfield, 1974).

Stringfield also interviewed the warehouse manager, Don Swallen, who remembered that Heitfeld had told him about the incident the next day. A teenager who lived in the trailer park recalled hearing of the story around the same time and seeing the ashes and linoleum, which she also thought had not been there the day before (Stringfield, 1975).

Hominoids among us. No fossil evidence indicates that any anthropoids except *Homo sapiens* have existed on the North American continent. Were such evidence to be uncovered—a highly unlikely occurrence at this late date in the history of native paleontology—it would be a significant event in science, and it would measurably alter our understanding of human origins.

The continuing absence of such evidence has much to do with the skepticism with which all but a few scientists regard Bigfoot and Sasquatch, the giant hominoid creatures reportedly encountered in America's Pacific Northwest and Canada's Far West. Though some proponents have sought, with dubious success, to link Bigfoot/Sasquatch with older American Indian traditions of woodland giants (Halpin and Ames, 1980) and with nineteenth-century reports of "wild men," no clear and convincing reference to such creatures is known to exist prior to 1901, when a British Columbia newspaper reported a Vancouver Island lumberman's claimed sighting of what local

Indians called a "monkey man." Covered with reddish brown hair, the creature had long arms "used freely in climbing and brush running; while the trail showed a distinct human foot, but with phenomenally long and spreading toes" (Hunter with Dahinden, 1973).

The early years of the century recorded other such reports. Soon residents of western Canada were applying the name "Sasquatch" to such creatures. Canadians of European descent learned the word, an anglicization of a term used by the Coast Salish Indians, from the popular writings of J. W. Burns. Burns, a schoolteacher at the Chehalis Indian Reservation in British Columbia, got it from native informants. No one believed this Sasquatch, an intelligent "giant Indian" possessed of supernatural powers, was anything other than a folkloric superbeing. The hairy giants, however, figured in actual, or at least alleged, sightings, many by individuals deemed credible.

Sasquatch remained a purely local notion until 1958, when giant tracks and other artifacts—almost certainly hoaxed (Coleman, 1995)—in rural northern California were reported in newspapers and mass-circulation magazines. In the resulting furor the term "Bigfoot" was coined. In 1961 maverick biologist and Fortean Ivan T. Sanderson sympathetically considered the evidence for Sasquatch in a widely read book (Sanderson, 1961).

If all this seemed unlikely enough, matters would grow even more weirdly improbable when Fortean and folklorists learned that "gorillas" and "apelike animals" were not confined to North America's north-west corner. Contemporary sources refer to a "gorilla" seen repeatedly near Traverspine, Labrador, in the late nineteenth century. Similar sightings occurred as late as the winter of 1913-14. Ontario hosted the apelike "Yellow Top," so called because of its light-colored mane. Sometime early in the century a party of hunters on Trinity Bay, Newfoundland, killed a seven-foot-tall creature. Though it was covered with reddish-brown fur, they could only imagine that it was an "Indian." Folklorist David J. Hufford, who heard the story from a man who claimed to have been a participant, says it is "very unlikely that any of the men had ever seen an Indian." According to Hufford:

There was no room to put the corpse in the boat so they towed it behind with a rope, taking it to their home community where they buried it after showing it to others in the community. As a result, the spot where the killing took place is now called Red Indian Point [Hufford, 1977].

Newspapers and other sources tell of hairy-biped encounters in Eastern, Midwestern, and Southern states throughout the first decades of this century. A sighting tradition in southeastern Nebraska goes back into the previous century ("Bipedal Humanoids," 1987).

While it is a fantastic idea, the notion that hominoids live largely undetected in the vast mountainous wilderness of the Northwest is at least marginally conceivable. No such claim can be made for hairy bipeds (HBs) elsewhere on the continent. The proposition that such beasts exist in any biological sense is simply not arguable. Yet the reports continue, and from virtually every state and province in North America. Many come from apparently credible persons. In some cases HBs are associated with the killing of animals. In 1972, for example, a farm family from Roachdale, Indiana, lost 170 chickens to a marauding HB (Clark, 1973). Five years later, in Wantage Township, New Jersey, a creature broke into a farmer's shed and killed his rabbits. An autopsy conducted by a veterinary surgeon determined that some had been ripped apart, others crushed, by something with extraordinary strength (Jones, 1977).

In both of these cases, the farmers claimed not only to have seen but to have opened fire—at fairly close range—on the HBs, to no effect. A number of reports mention this curious detail, though from time to time (as the Newfoundland story above indicates) HBs are alleged to have been shot to death or killed by automobiles. Whereas Sasquatch accounts, relatively speaking, are fairly mundane in content, HB reports frequently contain extraordinary, even paranormal elements. For example, in a 1961 incident reported by a watchman for an industrial company in Ridgefield, New Jersey, two HBs faded from view, disappearing into thin air in a well-lit area (Bloecher, 1976). In one instance a creature broke down a wire fence, then vanished in front of the witness, who afterwards found strands of hair it had

left on the fence (a Nebraska state agency refused to analyze them ["Bipedal Humanoids," *op. cit.*]). On occasion witnesses report hearing *invisible* HBs (Lake, 1978; Slate and Berry, 1976). HBs are sometimes said to have glowing, self-luminous eyes, usually red, less commonly green or yellow. At times they leave no tracks, even when running over muddy fields. At other times there are tracks, but they are of a singularly preposterous sort. No hominid has anything but five toes. HBs often have three, and they are huge and utterly unlike hominid toes. (On the other hand, sometimes HB tracks are five-toed and normal-looking. There are also reports of two, four, and six toes [Clark and Coleman, 1978].)

Strangeness in Pennsylvania. By the 1960s HBs, which seemed like some weird marriage of apparition and animal, were nearly as inescapable a presence on the phenomenological landscape as UFOs. Because many ufologists harbored larger Fortean interests, they took note of the cases and even investigated some of them. Inevitably, in the absence of any other explanation (mundane or extraordinary), some began to wonder if HBs and UFOs were related. Maybe HBs were a variety of UFO occupant, possibly a lower form of life used as a sort of test animal.

Demonstrations of a clear, unambiguous connection between the two phenomena were hard to find, however. Initially the closest would-be proponents could get was through an implied relationship, in which UFOs or UFOlike effects occurred in the same area HBs were sighted. One such case occurred near Rising Sun, Indiana, where on the evening of May 18, 1969, a small, localized power blackout cut off electricity at the Lester Kaiser farm for two hours. The following evening the Kaisers's son George saw a hairy, muscular bipedal creature which, on realizing it was being observed, fled. Its tracks—three toes plus a big toe—were preserved in plaster of paris. The next evening a neighbor saw a glowing, greenish-white object as it hovered overhead for several minutes (Keel, 1970).

In the early 1970s a wave of HB sightings hit western Pennsylvania. Stan Gordon of the Westmoreland County UFO Study Group collected reports and investigated a number, including a remarkable incident from Uniontown on October 25, 1973—just

four days after the Cincinnati UFO/HB sighting recounted earlier. Around 9 P.M. a 22-year-old man and two 10-year-old boys allegedly saw a large dome-shaped UFO land in a field. "Screaming sounds" emanated from somewhere nearby. The three suddenly saw two large apelike creatures with glowing green eyes. They were walking along a fence, one in front of the other. The adult witness, who was armed, fired a tracer slug over their heads. Apparently undisturbed, the creatures continued moving forward, all the while seeming to communicate with each other via a whining noise. Both had long, dark gray hair and arms that almost touched the ground. The taller and closer of the two, eight feet in height, was running its left hand along the fence, while its companion, a foot shorter, appeared to be scrambling to keep up.

The adult witness fired three bullets into the larger creature's chest. In apparent response it whined and reached its right hand toward the other HB. At that moment the UFO vanished, and the "lawn-mower sound" that had been coming from it ceased. The area where the UFO had been was now glowing a brilliant white color. Meanwhile the HBs were turning around and heading toward the woods, and the witnesses' eyes were troubling them.

They phoned the state police, and an officer arrived at 9:45. The landing site was still aglow, though less intensely than before. As the officer and the adult witness approached the spot where the creatures had been, they heard crashing sounds in the trees. When the two men stopped, so did the sounds. They had the impression that something large was following them. An odd "sulphurlike odor" hung in the area.

By now the witness had lapsed into hysteria. He became so unhinged that the officer abandoned his plan to examine the lighted area. On their way back to the patrol car, the crashing noises resumed. The witness screamed that a "brown object" was after them, and he fired his one remaining bullet. The witness and the officer jumped into the police car and drove about 50 yards, at which point the officer regained his nerve. He turned the vehicle around and shone the headlights into the trees. He saw nothing. Even the glowing area was gone.

The officer alerted Stan Gordon, who showed up with four members of his group at 1:30 A.M. In the

company of the witness and his father, they walked around the field. They thought the animals, including the witness' dog and a bull in an adjacent pasture, looked spooked, but the real drama erupted when the witness suffered a violent emotional attack, during which he growled like an animal and threw his father and an investigator to the ground. During this seizure he had an apocalyptic vision in which a man "in a black hat and cloak, carrying a sickle," warned him, "If man doesn't straighten up, the end will come soon."

Subsequently the witness underwent interviews with Dr. Berthold Eric Schwarz, a New Jersey psychiatrist with longstanding ufological and parapsychological interests. During the interview, Dr. Schwarz would write, the man drifted in and out of trance states, muttering about the impending end of the world. "I'm living in hell now," he said. "I don't know what happened in the field . . . but I felt like an animal" (Schwarz, 1974, 1983).

Gordon either learned of or personally investigated two other reports indicative of a UFO/HB link. One occurred a week after the Uniontown incident. On the night of November 2, police officers looking into reports of a "strange animal" seen in the Midland area spotted a large disc-shaped object in the sky overhead. At least 100 persons also saw the object. The following day, at the bottom of a gully in an isolated location in the woods, two hunters found a 42-foot ring impressed in the grass. Gordon thought this was the "apparent landing site of the UFO." He noted that 250 yards from the ring was a trail of three-toed footprints, 11 inches long and five inches wide, of a kind associated with other Pennsylvania HB sightings (Gordon, 1974).

In another case, said to have taken place on the late evening of February 6, 1974, in rural Fayette County near Uniontown, a woman watching television heard the "rattling of tin cans" on her porch. Thinking a wild dog was rummaging through her garbage, she grabbed a .16-gauge shotgun and put one round of eight-shot ammunition into the chamber. She intended to fire over the animal's head to scare it away. She turned on the porch light and stepped into the doorway, where to her considerable surprise she encountered a seven-foot-tall apelike creature. The

moment the light turned on, the HB had raised its hands into the air and was in this posture when the witness fired into its midsection. At that instant it "just disappeared in a flash of light."

She raced inside, and seconds later her phone rang. Her son-in-law, who lived with his wife and children in a trailer 100 feet away, had heard the shot and wanted to know if she was okay. Told what had happened, he grabbed a revolver and headed to her house. On the way he noticed "shadows of four or five hairy people" at the edge of the woods nearby. The "people" started to approach him, and as they got nearer, he saw that they were apelike, with long arms and "fire red eyes that glowed in total darkness." About 500 yards away a red flashing light hovered above the trees. It looked like a Christmas tree ornament and revolved like a police-car beacon.

The son-in-law fired two bullets in the creatures' direction before fleeing for the shelter of the house. He and his mother-in-law called the police. Investigating officers found no tracks in the frozen ground, but they noticed that the animals seemed terrified of something. The dogs were shaking and could not be coaxed out of their housings.

When interviewed by Gordon and associates, the son-in-law claimed a prior HB encounter. The previous November, while running his dog, he saw a dark figure. The figure did not reply to his request for identification but kept walking in his direction, revealing itself to be an apelike creature with glowing red eyes. The witness, who always carried a loaded pistol into the woods to protect himself from wild dogs, blasted six shots into the HB, which abruptly disappeared. Nonetheless he could *hear* it running away (*ibid.*). Allegations of this sort of invisibility figure in other HB reports, from South Dakota (Lake, *op. cit.*), southern California (Slate and Berry, *op. cit.*), and elsewhere.

The witness went home, picked up a 30.40 rifle, and returned to the woods. Soon he encountered the same or a similar creature. When he shot it, it did not disappear; instead it let out a terrifying scream which his wife, who heard it from the trailer, compared to the cry of a "human that was in very deep pain." The HB ran off. It goes without saying that no body was ever recovered. Gordon writes:

A few days after this incident a female cat, which had been locked in its cage the night before, mysteriously disappeared. What was so unusual was the fact that fresh snow had fallen at that time, and there were no footprints whatsoever anywhere near the cage, not even those of a cat. During that time on a number of occasions, strange lights would be seen hovering near the woods. One night Mrs. A [the mother-in-law] was awakened by a bright light shining in her window. She went to look and saw a round white object hovering a few feet away from her daughter's trailer. These people had no way of knowing that at about the same time just a few miles down the road, a large group of witnesses had seen a creature which also seemed to be able to appear and disappear [Gordon, *op. cit.*].

Reported sightings of HBs in western Pennsylvania number in the hundreds and continued well into the 1990s (Schiffbauer, 1994). The number in which UFOs figure in any but the most broadly inferential way is miniscule—though not quite, as the cases above indicate, nonexistent.

Furry objects and flying objects. In the spring of 1968, two prospectors were sleeping in the Anza Borrego Desert of southern California when the sound of an explosion suddenly woke them. The sky was filled with a red light which eventually faded. Over on the western horizon flashes could be seen, apparently emanating from the valley below. The two men climbed to the crest of a hill and looked down. As witness Ed Sampson later told writer Peter Guttilla, a "red, circular flying saucer" hovered over the valley while entities with "glowing red eyes" marched in single file close to the ridge of an adjacent canyon. Though the UFO and the entities were silent, there were other sounds. Something like a "church bell" rang out at intervals, and mechanical clanking was also audible. Sampson and his partner Bill Johnson fled the scene after making an unpleasant discovery: "two of the things standing right behind us. They just stood there, looking at us with those glowing eyes" (Guttilla, 1977a).

The two men told no one of the experience for five years, fearing that they would be thought crazy. The

account is vague about whether these entities were HBs, though Guttilla thought that is what Sampson meant. As already noted, "glowing red eyes" are a not uncommon feature of HB sightings. Reports of HBs in the mountains and deserts of southern California go back to at least the early 1960s and comprise, as we shall see, some of the most outlandishly weird claims in HB lore (Slate and Berry, *op. cit.*).

An encounter with an HBlike entity reportedly took place in early December 1974 near Frederic, Wisconsin. Driving home down a county road at 10:30 one foggy night, 69-year-old dairy farmer William Bosak saw his headlights reflect off an object in the westbound lane. The object was a disc-shaped UFO, the bottom half obscured by the fog, resting on the road. But what held his attention over the next 10 seconds was something inside the object's "curved front of glass." Inside it stood a figure with its arms raised above its head.

Illuminated by a bright light of no discernible source inside the tubelike front, the figure seemed "just as scared as I was," Bosak would recall. Its eyes, otherwise normal in appearance, protruded, betraying fear or surprise. Its bottom half, like that of the UFO that housed it, was hidden in the fog.

The being was generally human in shape. Its body, however, was covered everywhere with a dark tan fur except on the face and chin, which were bare. The hair or fur ran along the top and side of the head. It appeared to be combed or swept back. The head itself was somewhat "rectangular." Bosak considered the possibility that the fur was part of a suit rather than the creature's skin, but he detected no evidence of seams or buttons. Mulling the question over after the sighting, he concluded that the fur was part of the body.

The oddest—and least HBlike—detail was the ears, which stretched out approximately three inches. They looked like nothing so much as a calf's ears. "The mouth and nose seemed quite flat," he said, "but I couldn't remember real well. It was so foggy, and I was pretty shook up."

Bosak accelerated past the object and its occupant. As he passed them, his car lights suddenly went dim, and he heard a "soft whooshing sound." The UFO

was quickly lost to view. "I was so goldarned scared I was afraid to go out at night for a few days," he said. Neighbors characterized Bosak as a credible member of the community (Berscheid, 1975; Clark, 1975; "Occupant Case," 1975).

Weirdness in Colorado. These kinds of reports, while of course fantastic by ordinary standards, are relatively tame entries in ufology's high-strangeness index. The cases that follow represent experiential claims that give pause even to many liberal-minded ufologists. Nonetheless, real or imagined, they allege links of one sort or another between HBs and extraterrestrials.

In the 1970s geologist John S. Derr and psychologist R. Leo Sprinkle, both associated with the Aerial Phenomena Research Organization (APRO), investigated a complex, two-year series of encounters claimed by three individuals, a married couple and the husband's business partner. The individuals, who insisted on anonymity, asked also that the location of the purported experiences be kept confidential. Derr and Sprinkle also spoke with several other individuals, including a law-enforcement officer, who testified to their involvement in some peripheral aspects. Subsequently R. Martin Wolf, Steven Mayne, and Jerome Clark interviewed the three principals and spent time at the site, in a remote rural area of Colorado. The account that follows uses the pseudonyms given the claimants by Derr and Sprinkle: John and Barbara for the couple, Jim for the business partner.

Following a successful business career in Denver, the three used their money to purchase an abandoned ranch property in the Rocky Mountain area. They hoped to turn it into a working cattle ranch. Not long after their move in the fall of 1975, they began hearing humming and "turbine" sounds. In October Jim observed a glowing trapezoidal object and noticed its effect on the cattle and the dog, which acted frightened. Subsequently what looked like giant human prints were seen in the snow, and on two occasions cattle died under what the witnesses believed to be mysterious circumstances. Three visitors to the ranch reported seeing a large, dark object approaching them in the darkness, after pushing its way through a barbed-wire fence. They fled before getting a good look at it, but when Jim returned with them to the site

a few minutes later, he found both footprints and strands of hair.

After that they and other visitors saw UFOs. Moreover, in Jim's words:

Something would . . . come up and beat on the sides of the house twice and run. . . . I would run out, and I would see a big hairy thing running. I was tolerating it to a certain degree. One night I didn't—I went out, and one was running beside the corral, and I shot. Barbara came running out, and when Harry and Roger came back from town, we went tracking to see if we could find what I had shot. It didn't seem to hurt it at all; there was a little flinch. I'm a good shot, so I know I hit it. There was no blood, no traces, no signs. We pursued it onto the property next to us. Then I heard this most unusual sound . . . like a double sound—it was a whine with almost a beeping noise intermixed. . . . And we roamed around looking but didn't find anything except we seemed to be led in a certain direction [Derr and Sprinkle, 1978-1979].

One evening the three discovered that the transmissions on two of Barbara's cars had been destroyed in some fashion. They attributed the problem to the ranch's unwelcome guests. Barbara told this story:

I wasn't sleeping well that night, and I went back to lie down in the dark for a while. I had pulled the drapes part way on the window creating a triangular area. There were some patches of snow outside, and from where I was lying on the bed the triangular area was lit up by a background of snow patches. I lit a cigarette and as the match went out, I realized that the triangular area wasn't lit up anymore. I scrambled down to the foot of the bed and looked out. I could see only a middle section of something that looked like a box. It was black and very shiny. It wasn't lit but looked like it reflected light. There was a rounded shape around it—it looked like something was carrying it under his arm. It was close to the window—within two or three feet. There is a line of trees behind the house, and it was between the trees and the house; the trees are about four or five feet from the house. I ran in to tell everyone what had

happened. We ran outside and, as usual, no one could find anything.

Other strange events, including a multiple UFO landing and further sightings of the "animal" or the "Bigfoot" (as the witnesses called the HB), occurred.

Then one night Jim, accompanied by John and Barbara's older son Joe, saw a light in the trees. They stopped the car and got out. On their way they noticed a box on the ground. Buzzing sounds came from it, and a light shone from inside it. Jim stepped to within four feet of it, and at that moment the buzzing grew louder, "like a bunch of angry bees." The two retreated to the car, and when Jim returned a minute or two later, the box was gone. But the light that had attracted their attention to start with, shone. "The light didn't come from anywhere—I can't describe—it was just light," Jim remembered. Whatever it was, it was incidental to the sight that now caught his eyes: two beings standing inside the light as if waiting for him. They addressed him by name and offered a pleasant greeting. According to Jim:

I can quote that exactly: "How nice of you to come." It was just as though I had been expected. Down below, possibly 50 to 60 feet from us, was a disc on the ground. . . . I was up there maybe five minutes. They apologized for the inconveniences they had caused us, told us that a more equitable arrangement would be worked out between us, whatever that means. . . . There are several things they asked me not to repeat that have no significant meaning at all—they are unrelated to anything. I think maybe they were just checking to see if I could keep my mouth shut. I told them that if they were mutilating cattle [*see Animal Mutilations and UFOs*], it was very foolish to do so and draw that much attention to themselves. I complained about the damage to the cars. They never admitted doing any of it. . . .

[T]hey mentioned the box and [said] that I did the right thing backing away from it. It was what I called an implied threat. They nodded, and approximately 20 to 30 feet away, "Bigfoot," as I called him, got up and walked toward the box. The box changed tone, and he dropped. They said, "As you can see, they are quite lethal."

They said that they would come back and talk again. There were no good-byes. I just somehow felt it was time to go.

Jim described the figures as five and a half feet tall, blond-haired, and human-looking, "almost delicately effeminate, completely self-assured." They wore tight-fitting "flight suits" which in some fashion changed colors from brown to silver. They spoke "vernacular English." These sorts of entities have been reported in other **close encounters of the third kind** as well as in dubious claims by contactees such as George Adamski and Howard Menger.

Not long afterwards the witnesses moved back to Denver. Jim would return to visit the ranch on occasion and would have a few more strange experiences. Eventually the property was sold. Dr. Derr learned of the episode after the witnesses saw his name in a newspaper article about UFOs and decided to contact him. He and Dr. Sprinkle concluded that the combined testimonies of the principals and subsidiary witnesses led inexorably to the conclusion that "unusual events have occurred; however, the evidence provides little in the way of 'proof' that these events have occurred" (*ibid.*).

Voices and visions. In the most extreme UFO stories—those that allege extensive communications with (usually benevolent) extraterrestrials—HBs make an occasional appearance. For example, one woman told psychologist Susan Marie Powers, "The Star People would have me read the newspaper and they would read through my eyes. They would see property that had Sasquatch on it that they would want me to buy" (Powers, 1994).

Though abduction reports have proliferated over the past two decades, HBs are practically never mentioned among the variety of alien entities abductees describe. One rare exception is a story told by a Canadian man. In 1982, in a series of hypnosis sessions with a physician-hypnotherapist, he related a series of abduction stories, beginning in 1957, when he was two years old. At the same time he started having conscious "memories" of other experiences. One allegedly took place in 1969, when he and a friend encountered a hairy biped in a park near St. Catharines, Ontario. The creature led them into a landed UFO, where a humanoid being told them that

the HBs performed the hard physical tasks. The HB sat down in a chair, and other humanoid crew members put wires around its head. The wires were connected to a device of some sort. The abductee thought the HB was being programmed for some new task. Unfortunately the investigators did not seek out the friend, so we have only one man's word for this remarkable tale. Dr. Susan Schulman, who performed the hypnosis, expressed confidence in his sincerity (Fenwick, 1983).

A whole other vision of HBs comes from a southern California psychic, Joyce Partise. In April 1974, after being handed a sealed envelope containing a photograph of a Sasquatch print, she offered this chilling declaration:

This envelope is like a death certificate! I foresee an impending disaster! . . . These things are coming from outer space—it's an outer space war! The first area will be in Portland, Oregon. There's a mountain with a hole in it. Somebody should investigate the mountain because they're down in there already. You know those hairy things that run around, the ape man? He's *not* an ape. They're underground, in contact with outer space and their intentions toward mankind is [sic] total destruction! . . .

This gorilla man—there's a civilization of thousands of them—he just looks creepy but he's intelligent. Their eyes are extremely light sensitive from being underground. It's as though they're from another civilization long ago and have mutated because of radiation. This has altered their brains and now they're able to communicate with those in outer space. The sad thing is . . . these aliens are using them for their work, for laborers, but I can't tell what they're building [Slate, 1976].

On occasion those who say they have seen HBs tell of a sensation that somehow the creatures have exercised hypnotic control over their movements, preventing them, for example, from using a weapon or a camera (Slate and Berry, *op. cit.*). Others go much farther than that and, in the fashion of UFO contactees, allege personal relationships and intelligent exchanges with HBs.

Typically, again like UFO contactees, HB contactees start out as obsessed enthusiasts of the subject. Eventually they hear voices in the head, allegedly from HBs, and hear messages of varying degrees of complexity and sophistication. Some messages are of a spiritual or ecological nature. There are also sightings. These sightings sometimes have an even more extraordinary and supernatural character than their relatively more mundane counterparts. The contactee may see no more than glowing, disembodied eyes. These eyes can manifest anywhere, even passing through walls to enter a bedroom. HBs may appear in one form, then another. One contactee told investigator Mark Chorvinsky, "They can change from a Bigfoot to a UFO. I've seen one turn into a big ball of light." As with UFO contactees, evidence that these are anything other than visionary experiences is slight. Purported photographs of HBs tend to depict nothing unambiguously unusual. One HB contactee explains the reason for this: "Bigfoot and aliens are very careful about disguising themselves" (Chorvinsky, 1994).

Joyce Partise is not alone in contending that HBs live in vast underground caverns. HB contactee Lyle Vann holds that both HBs and UFO beings dwell in "another world inside our world." Erich Aggen, Jr., though not a contactee, proposed something of the same in a 1981 article in a UFO magazine.

More commonly, writers attracted to **paranormal and occult theories** have sought to "explain" UFOs and HBs as fellow inhabitants of a supernatural otherworld which houses other anomalous creatures, entities, and phenomena. "There are so many similarities between UFOs, UFO entities and alien animals," Janet and Colin Bord write, "that there seems a strong possibility they are part of the same phenomenon" (Bord and Bord, 1981). Occult journalist John A. Keel goes even farther:

To recognize the full nature of the phenomenon you must carefully study all of the parts. Witchcraft, Voodoo, Spiritualism, and Black Magic are as important as "little green men" and bilious giants with glowing green eyes. Once you begin to understand how the many parts dovetail together you will discover that the

"invisible world" has exercised a peculiar influence over the affairs of man [Keel, 1970].

A more cautious observer, Australian ufologist Mark Moravec, divides what he calls "Anthropoid/UFO" reports into three categories:

AUFO 1: UFO and anthropoid events occurring at the same time and location, and in the presence of the same witness.

AUFO 2: UFO and anthropoid events occurring in the same location over a short period of time.

AUFO 3: No UFO event, but anthropoid event is accompanied by features typical of some UFO events [Moravec, 1980].

In a catalogue of 72 incidents between 1888 and 1979, Moravec lists 15 of the AUFO-1 variety. Some of the stories appear to be **hoaxes**, and others are little more than rumors. One—the November 1963 Sandling Park CE3 (*see Mothman and Other Winged Entities*)—has nothing to do with HBs. Moravec acknowledges, "The reports vary widely in thoroughness of investigation and degree of unambiguous detail." Still, a few seem no less well documented or puzzling than other CE3s. The nature of their relationship to the UFO phenomenon, if such a relationship exists, is far from clear. Moravec sees six possible readings of the data alleging links between UFOs and HBs:

1. A spurious correlation created by unconfirmed rumors, hoaxes and biased media coverage.
2. There is a wide variety of UFO entities and it is only coincidence that some resemble Bigfoot.
3. UFOs are "studying" Bigfoot as well as men.
4. Extraterrestrial beings are depositing primitive animals (anthropoids) as part of a planetary biological experiment.
5. UFOs and anthropoids both originate from another "dimension."
6. Both phenomena are paranormal manifestations of the human mind [Moravec, 1983].

This last reference is to a view held by the late parapsychologist D. Scott Rogo, who speculated that

UFOs, HBs, and other anomalous manifestations may be "psychic projections. . . . Something from us 'projects out', takes on a physical form and a vestige of intelligence, and then disappears as the force which gave it birth dissipates." Extrapolating from a notion favored by many parapsychologists, that psychokinetic energy from the unconscious mind creates poltergeists, Rogo suggested that collective—not, as with "ordinary" poltergeists, merely individual—psychokinesis can create phenomena of sufficient physical substance to leave tracks but not enough to conclusively prove its existence. In other words, no one will ever recover the body of a psychic projection (Rogo, 1977).

Like many other "theories" that propose extraordinary solutions for high-strangeness claims, Rogo's tried to explain one unknown with another—generally a futile exercise. There is no certain evidence that quasiphysical "psychic projections" are even possible, much less that they shape hairy monsters and flying saucers. In the same way talk of other dimensions and supernatural otherworlds is largely meaningless. These are huge suppositions tied to small evidence. At this stage, given the limitations of human knowledge, there is hardly anything about HBs, or their possible connection with the UFO phenomenon, that can be stated with any degree of confidence.

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HARRIS SIGHTING

A classic sighting of a daylight disc took place on October 2, 1961, at Salt Lake City, Utah. The object was observed both from the ground and from the air. Waldo J. Harris, a private pilot and real-estate broker, provided this account:

About noon . . . I was preparing to take off in a Mooney mark 20A from the North-South runway at Utah Central Airport when I noticed a bright spot in the sky over the Southern end of the Salt Lake Valley. I began my take-off run without paying much attention to the bright spot as I assumed that it was some aircraft reflecting the sun as it turned. After I was airborne and trimmed [sic] for my climb-out I noticed that the bright spot was still about in the same position as before. I still thought it must be the sun reflecting from an airplane, so I made my turn onto my cross-wind leg of the traffic pattern, and was about to turn downwind when I noticed that the spot was in the same spot still. I turned out of the pattern and proceeded toward the spot to get a better look.

As I drew nearer I could see that the object had no wings nor [sic] tail nor [sic] any other exterior control surfaces protruding from what appeared to be the fuselage [sic]. It seemed to be hovering with a little rocking motion. As it rocked up away from me I could see that it was a disc shaped object. I would guess the diameter at about 50 to 55 feet, the thickness in the middle at about 8 to 10 feet. It had the appearance of sand-blasted aluminum. I could see no windows or doors or any other openings, nor could I see any landing gear doors, etc., protruding nor [sic] showing.

I believe at the closest point I was about 2 miles from the object at the same altitude, or a little above, the object. It rose abruptly about 1,000 ft above me as I closed in giving me an excellent view of the underneath side, which was exactly like the upper side as far as I could tell. Then it went off on a course of about 170 degrees for about 10 miles where it again hovered with that little rocking motion.

I again approached the object but not so closely this time when it departed on a course of about 245 degrees climbing at about 18 to 20 degrees above the horizon. It went completely out of sight in about 2 or 3 seconds. . . . I can keep our fastest jets in sight for several minutes, so you can see that this object was moving rather rapidly.

All of the time I was observing the object, after getting visual confirmation from the ground, I was describing what I had seen on radio unicom frequency. I was answering questions from the ground both from Utah Central, and Provo. The voice at Provo said that they could not see the object, but at least 8 or 10 people did see it from the ground at Utah Central Airport. . . .

I was returning to the field after it had departed when I was asked over radio if I still could see the object, and I reported that I could not. They said they had it in sight again. I turned back and saw it at much greater distance only for about a second or two when it completely vanished. The guys on the ground said it went straight up as it finally left, but I didn't see that departure [Harris, 1961b].

Seven persons at the airport, including operator Jay Galbraith, also saw the object, which was in the southern sky off in the direction of Provo, 23 miles away. Elsewhere in Salt Lake City at least six other individuals observed the UFO, which one described as a "round, silvery object that flew from west to east, and was too high and too fast for a helicopter, and which had a red light that went off and on" ("Flying Saucer," 1961). One of the airport witnesses, Virgil S. Redmond, had just landed when the UFO showed up. He and the others passed around field glasses and watched the object for some 15 minutes. "Whatever it was seemed to be rocking while hovering almost stationary just south of the field," he said. "At times, as it turned, it looked like a zeppelin" (Galbraith, 1961). An F-100 aircraft passing through the area was alerted to the sighting, but its crew saw nothing.

Minutes after the sighting, the Salt Lake City Utah National Guard Control Tower notified the Flight Operations Division of Hill Air Force Base. Representatives of the base's Security and Law Enforcement Division immediately went to the airport to

interview the observers. Airport attendant Russell M. Woods told investigators that in his estimation the object had been at 2500 feet altitude. Clyde Card, a banker, reported that it was oval-shaped when the sun was shining on it; when it turned and the light was no longer shining on it directly, it would be lost to view to those who were not watching it with optical assistance. At those moments those viewing through binoculars would see the object as dark and cigar-shaped. The sunlight reflected off what looked like aluminum, and the object's edges were clear. The other witnesses described essentially the same thing, though one thought it was at least 3000 to 5000 feet up.

Harris, who had the closest look, estimated its size at between 35 and 50 feet and about four feet thick, possibly a bit thicker in the center. (A few months later, in the account quoted earlier, he would expand his estimate of the object's dimensions.) It was traveling "in the thousands of miles per hour" when it disappeared.

Hill AFB's official report on the investigation had this to say about Harris's credibility:

HARRIS appeared to be an emotionally stable person in his late forties, and gave a consistent and coherent account of his sighting. He holds a private pilot's license and has approximately six hundred hours['] flying time. Fellow pilots at the airport described HARRIS as reliable and very truthful.

A check with the U.S. Weather Bureau confirmed what all the witnesses had said about atmospheric conditions: there was no cloud cover. The ceiling was clear, and visibility extended to 40 miles. The report further noted:

Two balloon releases were reported from the Salt Lake Airport at 1700Z with the winds at 2 knots from the SE, and at 2300Z with 5 knot winds from NW. Prevailing winds at release time would not have carried the balloons into the area of the sighting. Salt Lake Air Traffic Control Center reported no air traffic in this area in a direction which would account for the sighting.

uncritical chroniclers. Vile vortices, in short, never existed outside Sanderson's musing.

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Yeti Photograph

On March 6, 1986, while traveling alone and on foot through the Garhwal Himalaya of North India, Englishman Tony Wooldridge saw something unusual. "Strange tracks came up a steep gully on the right and then went from bush to bush in the wood," he recalled. Puzzled, he wondered "what creature could be sharing the wood with me but could think of no satisfactory explanation."

A little over two hours later, at 12:30 p.m., Wooldridge stopped his ascent out of concern about the stability of an exposed steep snow slope, where evidence indicated a recent avalanche. As he delicately surveyed the area to check out the prospects of a sudden new avalanche, he said, "I noticed a large smooth groove in the loose snow which might have been caused by a large rock sliding down. But the groove came to an abrupt halt just at the point where a set of tracks led off across the slope, behind and beyond a spindly shrub. Standing behind the shrub was a large, erect shape, perhaps up to two meters tall. Convinced that whatever it was it would disappear quickly, I took several photographs rapidly and then moved up about 50 meters nearer to a rocky outcrop, which was as close as I could get without venturing onto the broad, open snow slope which had just avalanched.

"It was difficult to restrain my excitement as I came to the realization that the only animal I could think of, which remotely resembled this one in front of me, was the yeti."

Wooldridge stared intently at "this all-too-real creature, standing with its legs apart, apparently looking down the slope with its right shoulder towards me. Its head was large and squarish, and the whole body appeared to be covered in dark hair, although the upper arm was a slightly lighter color. The creature was amazingly good at remaining motionless."

He took a number of pictures from a range of about 500 feet. By now forty-five minutes had passed. In all that time the figure had not moved. Finally, with the weather deteriorating, Wooldridge left the scene. On the way down the slope he noticed many tracks comparable to those he had seen earlier.

On his return to England on March 15, Wooldridge took the pictures to wildlife authorities, whose responses ranged from guarded to enthusiastic. The

photographs made their first public appearance on BBC's *Wild Britain* on July 13. To all appearances scientists now had significant evidence of yeti's existence. One major dissenter, however, was American anthropologist Grover S. Krantz, one of a handful of scientists who admit to being "absolutely convinced" that a North American Bigfoot exists. "Those pictures are definitely not of a yeti," he told the *New York Times*. Besides the fact that Wooldridge had never seen the figure move, Krantz said, "There are other details that look wrong, too. The head, for instance, doesn't appear to join the spine at an angle one would find in a primate, if that's what it is."

A year later Wooldridge returned to the mountain site and took stereo photographs of the location. In turn he gave these to two photoanalysts, David Stevens and Ernest Wickens of University College, London. Comparing the earlier and later photographs, Stevens and Wickens concluded that the "object, believed animate, was an outcrop of rock partially covered in snow and resembling an animate form." A color photograph taken by a local resident in the summer, with the snow gone, showed a conspicuous rock formation in the place where the "yeti" had stood.

Acknowledging his error, Wooldridge described the results as "obviously very disappointing. I appear to have jumped to a false conclusion which has taken nearly two years to sort out."

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Yowie

Yowie, the Australian version of ~~Sasquatch/Bigfoot~~, has long been a feature of the cryptozoological landscape down under. Virtually no modern Australian zoologist acknowledges its existence, which indeed seems an incredible proposition. Australia has been separated from the Asian continent for some seventy million years – far too long ago for anthropoid apes to have crossed over and evolved into the kind of creature Australians, both native and European immigrant, have been reporting for many years.

The first known printed reference to the yowie, then called yahoo, appears in 1835, in J. Holman's *Travels*, where it is said, "The natives are greatly terrified by the sight of a person in a mask calling him 'devil' or *Yah-hoo*, which signifies evil spirit." In an 1842 issue of *Australian and New Zealand Monthly Magazine*, an article titled "Superstitions of the Australian Aborigines: The Yahoo" notes:

The natives of Australia have, properly speaking, no idea of any supernatural being; at the same time, they believe in the imaginary existence of a class which, in the singular number, they call Yahoo, or, when they wish to be anglicised, Devil-Devil. . . . On the other hand, a contested point has long existed among Australian naturalists whether or not such an animal as the Yahoo existed, one party contending that it does, and that from its scarceness, slyness, and solitary habits, man has not succeeded in obtaining a specimen, and that it is most likely to be one of the monkey tribe.

Two years later Mrs. Charles Meredith, in her *Notes and Sketches of New South Wales During a Residence in the Colony from 1839 to 1844*, wrote of the terror the yahoo inspired in the aborigines. The yahoo, she reported, "lives in the tops of the steepest and rockiest mountains, which are totally inaccessible to all human beings."

(No one knows how the word "yahoo" – usually associated with Jonathan Swift, in whose famous satire *Gulliver's Travels* [1726] Yahoos are a race of degrad-

ed people – was absorbed into the aboriginal vocabulary. The expression entered common usage as a word denoting uncouth or ignorant individuals. In the eighteenth and nineteenth centuries English speakers sometimes applied it to orangutans. Coincidentally or otherwise, native inhabitants of the Bahamas call their local apeman the “yahoo.”)

Australian settlers began seeing the yahoo, too. The *Sydney Morning Herald* carried this story in its October 12, 1877, issue:

AN EXTRAORDINARY ANIMAL. – M. Prosser, manager at Messrs. Amos and Co.'s sawmills at Amos's Siding, near Sutton Forest, has just informed us . . . that a most peculiar animal has been seen by two men, Patrick Jones and Patrick Doyle, residents of Sutton Forest [New South Wales], in the bush between Cable's Siding and Jordan's Crossing. Mr. Prosser himself has seen the footprints; they are 3 feet apart, and the impression made by the feet is similar to that of an elephant. The animal is described as being 7 feet high, with a face like a man, and long shaggy hair, and makes a tremendous noise. Fourteen of the men from the mill, fully armed, intend starting on Saturday next to endeavor to capture this "wild man of the woods." Mr. Prosser assures us there is no exaggeration about this affair, and every one at the mill believes in the existence of this strange creature.

An 1881 newspaper article mentions the “first appearance [of the yahoo] for some considerable time past.” Two or three local men allegedly had seen a creature that looked like a “huge monkey or baboon . . . somewhat larger than a man.” On October 3, 1894, while riding in the New South Wales bush in the middle of the afternoon, Johnnie McWilliams said he spotted a “wild man or gorilla” that stepped out from behind a tree, looked at him briefly, and dashed for a wooded hillside a mile away. The *Queanbeyan Observer* of November 30 of that year, calling the witness a “truthful and manly fellow,” added, “For many years there have been tales of trappers coming across enormous tracks of some unknown animals in the mountain wilds around Snowball.”

Around the turn of the century Joseph and William Webb, camped in the range in New South Wales, reportedly fired on a “formidable-looking” apelike creature that left “footprints, long, like a man's, but with longer, spreading toes; there were its strides, also much longer than those of a man.” They found “no blood or other evidence of their shot[s] having taken effect,” according to John Gale in *An Alpine Excursion* (1903). On August 7, 1903, the *Queanbeyan Observer* printed a letter from a man who claimed to have witnessed a killing of a yahoo by aborigines. “It was like a black man,” he said, “but covered all over with gray hair.”

Cattleman and poet Sydney Wheeler Jephcott contributed this remarkable account to the *Sydney Herald* of October 23, 1912:

[O]n Sunday (October 12), I heard that George Summerell, a neighbor of mine, while riding up the track which forms a short cut from Bombala to Bemboka, had that day, about noon, when approaching a small creek



This illustration of the Yowie, seen by Charles Harper in New South Wales, Australia, 1912, was drawn from Harper's description.
(Courtesy Fortean Picture Library.)

about a mile below "Packer's Swamp," ridden close up to a strange animal, which, on all fours, was drinking from the creek. As it was covered with gray hair, the first thought that rose to Summerell's mind was: "What an immense kangaroo." But, hearing the horse's feet on the track, it rose to its full height, of about 7 ft., and looked quietly at the horseman. Then stooping down again, it finished its drink, and then, picking up a stick that lay by it, walked steadily away up a slope to the right or eastern side of the road, and disappeared among the rocks and timber 150 yards away.

Summerell described the face as being like that of an ape or man, minus forehead and chin, with a great trunk all one size from shoulder to hips, and with arms that nearly reached to its ankles.

Hearing this report, I rode up to the scene on Monday morning. On arriving [sic] about a score of footprints attested the truth of Summerell's account, the handprints where the animal had stooped at the edge of the water being especially plain. These handprints differed from a large human hand chiefly in having the little fingers set much like the thumbs (a formation explaining the 3-1 series of scratches on the white gum tree).

A striking peculiarity was revealed, however, in the footprints: these, resembling an enormously long and ugly human foot in the heel, instep, and ball, had only four toes – long (nearly 5 inches), cylindrical, and showing evidence of extreme flexibility. Even in the prints which had sunk deepest into the mud there was no trace of the "thumb" of the characteristic ape's "foot."

Beside, perhaps a score of new prints, there were old ones discernible, showing that the animal had crossed the creek at least a fortnight previously. After a vexatious delay, I was able, on the Wednesday afternoon, to take three plaster of Paris casts – one of a footprint in very stiff mud, another in very wet mud, and a third of the hand with its palm superimposed on the front part of the corresponding foot. These I have forwarded to Professor David, at the university, where, no doubt, they can be seen by those interested. Anyone acquainted with the nature of mud will not expect to find a cast taken therein three days after imprint as technically perfect as a casting from the regular model, but I believe that any reasonable being will be satisfied by an inspection of these three casts that something quite unknown and unsuspected by science remains to be brought to light.

Jephcott said that the publicity surrounding this sighting had inspired others who feared ridicule to come forward with an "astonishing number of confirmatory cases." The *Sydney Sun* of November 10, 1912, published one such report, with a detailed description by surveyor Charles Harper:

A huge manlike animal stood erect not 20 yards from the fire, growling, grimacing and thumping his breast with his huge handlike paws. . . . I

should say its height when standing erect would be 5 ft. 8 in. to 5 ft. 10 in. Its body, legs, and arms were covered with long, brownish-red hair, which shook with every quivering movement of its body. The hair on its shoulder and back parts appeared in the subdued light of the fire to be jet black, and long; but what struck me as most extraordinary was the apparently human shape, but still so very different. . . . I saw that the metatarsal bones [of the feet] were very short, much shorter than in genus homo, but the phalanges were extremely long, indicating great grasping power by the feet. The fibula bone of the leg was much shorter than in man. The femur bone of the thigh was very long, out of all proportion to the rest of the leg. The body frame was enormous, indicating immense strength, and power of endurance. The arms and forepaws were extremely long and large, and very muscular, being covered with shorter hair. The head and face were very small, but very human. The eyes were large, dark and piercing, deeply set. A most horrible mouth was ornamented with two large and canine teeth. When the jaws were closed they protruded over the lower lip. The stomach seemed like a sack hanging halfway down the thighs, whether natural or a prolapsus, I could not tell. All this observation occupied a few minutes while the creature stood erect, as if the fire-light had paralyzed him.

From yahoo to yowie

Yowie sightings, like the related yahoo traditions, are confined, with few exceptions, to the south and central coastal regions of New South Wales and to Queensland's Gold Coast. The origin of the apparently (though not certainly) more recent word "yowie" is as obscure as that of its predecessor. A modern aboriginal writer remembers that in his youth members of his tribe (the Wiradjuri of south-western New South Wales) spoke of the "hairy youree – the huge shaggy man-like creature that the whites call 'yowie'." Perhaps "yowie" is a corruption of "youree."

In any case, reports of yowies or yahoos span the entire twentieth century. In 1971 a team of Royal Australian Air Force surveyors landed in a helicopter on top of inaccessible Sentinel Mountain and were astonished to find huge manlike tracks (though too big for a man) in the mud left over from a recent rain. On April 13, 1976, in Grose Valley near Katoomba, New South Wales, five backpackers allegedly encountered a foul-smelling, five-foot-tall yowie – a female judging from its pendulous breasts. On March 5, 1978, a man cutting timber near Springbrook on the Gold Coast reportedly heard what sounded like a grunting pig and went into the forest looking for it. "Then something made me look up," he related, "and there about 12 ft. in front of me, was this big black hairy man-thing. It looked more like a gorilla than anything. It had huge hands, and one of them was wrapped around a sapling. . . . It had a flat black shiny face, with two big yellow eyes and a hole for a mouth. It just stared at me, and I stared back. I was so numb I couldn't even raise the axe I had in my hand."

Rex Gilroy, who formed the Yowie Research Center in the late 1970s, says he has collected more than three thousand reports. He also alleges one or more

sightings of his own. A controversial figure given to making fantastic pronouncements about a range of strange phenomena in his country, Gilroy more than anyone else made "yowie" a household word in Australia.

Australian scientists remain resolutely skeptical. As one puts it, "The first and only primates to have lived in Australia were human beings." Australian National University anthropologist Colin P. Groves dismisses all the reports as "of little value as evidence." People see, he says, what they expect to see. He rejects the Harper report as "over the top." On the other hand, Graham Joyner, who has written extensively on the controversy, contends – alone among chroniclers of the mystery – that the "Yahoo was an undiscovered marsupial of roughly bear-like conformation, which was referred to intermittently throughout most of the 19th and early 20th centuries. . . . The Yowie, on the other hand, is a recent fiction which came into being in 1975. . . . It, of course, has no history, although one has been invented for it."

This hardly seems true. Some of the sightings are puzzling by any definition. In one instance twenty students at a camp on the edge of Lamington National Park in southeastern Queensland had repeated daylight sightings on October 22 and 23, 1977. One of them, Bill O'Chee, grew up to be an award-winning athlete and, later, a well-regarded Australian senator. Interviewed years later, O'Chee verified the essential correctness of the original press account (*Gold Coast Bulletin*, November 17, 1977) and provided further details.

O'Chee said the creature was at least eight feet tall. "It was not really like a gorilla," he remembered. "In fact, it was more like Chewbacca out of *Star Wars* – except that its hair was not so long and its body was much broader; it was very heavy around the shoulders. It looked rather slumped or hunched over. Its arms hung down past its knees and it took a couple of steps here and there with a sort of swaying, sideways movement. It seemed to be just looking around."

Cryptozoologists Tony Healy and Paul Cropper also interviewed another witness, Craig Jackson, who had gone on to become a schoolteacher. Jackson thought O'Chee's estimation of its height was perhaps too conservative. Both recalled following the creature's prints into the woods and through a trail of pulverized underbrush. "A whole lot of saplings had been freshly twisted, shredded and broken off above the head height," Jackson said. "I started to think it might have become enraged." The two boys found an impression in the ground where they suspected the animal had lain.

There can be no doubt that zoologically speaking, the yowie is a most unlikely beast – fully as improbable as the hairy bipeds reported in the American Midwest and comparably unlikely places. Yowies dwell, like so many other creatures with which this book is concerned, at the fringes of cryptozoology, where beasts that cannot possibly exist are reported anyway.

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