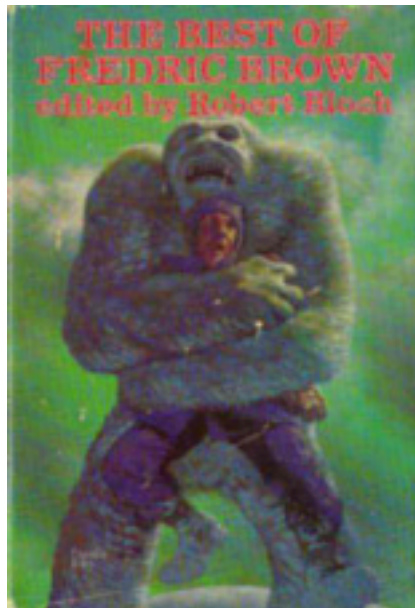


# **CRYPTO**

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

*“It is hardly to be wondered at that two prominent scientists should have declared on behalf of the sea-serpent, for that remarkable creature has been reported at so many points, and by so many witnesses not addicted to fish tales nor liquor, that there ought to be some reason for him.”*

—Charles M. Skinner from Myths & Legends of Our Own Land Vol. II (J.B. Lippincott Company, Philadelphia/London, 1896)



**Cover Image to the book The Best of Fredric Brown  
Edited by Robert Bloch (Nelson Doubledya, Garden City, NJ, 1976)  
Cover Image is a depiction of a Short Story called “Abominable”**

## **Editor's Note:**

I am not an educated man in the traditional sense, no college education and but just over a quarter-of-a-century of life in me. But, in that time and meager education there are certain principles that have come through. We are born unto this world in a simple manner, innocence. Even if the conception to that birth was far from innocent and we are at times born into a world ill, addicted or otherwise afflicted, the end all is that the child is innocent and dependent.

We grow as an innocent, but loose touch with that beginning. We falter and fall and lead on into alternative paths and roads of life. Some take the leisurely horse-and-buggy route, others the superhighway, whilst others prefer the solitude of a trail in the woods. The fates, be they as they are, contribute to our path in life. Fates as taught by our parents, grandparents, siblings, teachers, friends, colleagues, and society as a whole. We may have genetic influences and imperfections affiliated therein, but we use all our fates of rearing and biology to choose our paths. And such is the path of knowledge.

Our society overlays contradictory notions to use daily, from overtones of religious convictions to scientific dogma, from shoddy journalism before the facts to buried secrets from a government. Fate versus fortune, fortune versus conflict, conflict versus conviction, and the combat continues on. We are social creatures, we a social conscience. We are thinking creatures, yet are often forced to think a certain way. We are educated creatures, taught by our society, and our society is not always right. We are creatures that follow a given path in life, one forged by our innermost convictions.

My convictions are simple and follow three words. Work, family and life. At times all have been affected, and with dire consequences, these were the paths chosen for the good or the bad. Without one of these words, the others have no consequence. For family shows you love and warmth and new beginnings, life brings forth the amazement of a rising sun and glorious snowfall, and work brings out endurance and connection. We work for a job to support a family and our lives, but we also work at life and family. All are connected.

These topics are mentioned, not as a preaching, but as an interlude. With the forthcoming addition to my family in October the endurance and patience needed has been tested. New pressures and new hurdles, but also a renewed view of life and the ability of it to continue in an innocent.

The work before you is affected though as well, and the path of continuation had to be addressed. Should this work continue when there is a new beginning to teach and explore with? And the answer is not easy to reach. This work will continue in its current form as some of you have voiced these concerns privately. It will continue for several reasons, a demonstration of innocence to new ideas and discoveries, and outlet for expression by others, a window into the mysteries of life for yet others, and a completion of life through a meaningful, on a personal level, medium of expression.

Changes occur as always along our paths, we find time becomes sparse, and this is the case here. Sadly due to this time lack certain projects have fallen to the wayside, including the issue of Religion. Although several people submitted articles, the overall theme ended up being the typical Evolution vs. Creation attacks, and not the honest evaluation of how religion, ever present in society, is influential on our work.

In the last three years this outlet of expression has allowed your poor editor to explore new life and experience many dramatic events. A reshaping of a path in life, that it is hoped has come through in the words and presentation. It will continue as new generations of innocence are brought into the world to find their own trails and tributaries within it.

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## **ESCAPE! - With the Abominable Snowman: Cryptofiction on the Airways During Radio's Golden Age**

**By Gary Mangiacopra**

**“Tired of the everyday grind?  
Ever dream of a life of romantic adventure?  
Want to get away from it all?  
We offer you — Escape!! ?**

Thus began the weekly voice-over signature by William Conrad (along with the background theme Moussorgsky's “*Night on Bald Mountain*”) for radio's second greatest adventure-mystery series during the post-World War II period, *ESCAPE!*. For here, in which the series announcer told, that “*From the four walls of today for a half-hour of adventure*”, each radio listener could in his mind form the images of exotic, dangerous and romantic places from the safety of his own home. Inspired they would be by that week's radio play in which one or more persons always found themselves in a life and death situation from which there may be no escape. Would they survive or wouldn't they? While the listener awaited with bone chilling anticipation for the final outcome each week.

*ESCAPE!* was on the radio for seven years, from its first show on Tuesday 7 July 1947 to its last show on Saturday 25 September 1954. [Editor's note: There were some gaps in the series, for example a long gap from August 1951 to October 1952. Also, the show suffered the dreaded shuffling of scheduled air days.] The year 1954 marked the date when national programmed radio lost the war against the growing popularity of the new technical achievement, television. This series, along with numerous long-running radio series were canceled in mass.

But, during its long running run *ESCAPE!* Had over 250 well written and finely presented different radio stories. These stories ranged from Westerns, to Mysteries. From spy's seeking secrets, to the greed of treasure seeking adventurers in exotic lands. From the depths and surfaces of the world's seas, to the science fiction frontiers of outer space. [Editor's note: Many well known works of fiction were dramatized on the show, from Sir Arthur Conan Doyle to Edgar Allen Poe.] Amidst these stories there was but only **one** radio program during the seven year run that featured a cryptozoological topic. This was in all likelihood prompted by the early 1950's contemporary world-wide newswire reports of the Abominable Snowman of the Himalayas.

On a Sunday night on 13 June 1953, just before the shows cancellation, *ESCAPE!* Presented a half-hour dramatization of an expedition to hunt and capture a Yeti from the Himalayas. A summary of the radio story is as follows for your enjoyment:

Three American explorers are in Nepal seeking permission from the local monastery to find a Metoh-kangmi, the cannibal yeti from the nearby mountain area. As they set up base camp near Mount Everest, Paul Lane, the leader of the expedition, and Alan Ferris, one of the other expedition members, come across yeti footprints in the snow. While tracking the trail of footprints, Alan loses his footing and falls into a deep crevasse, dying. This now leaves two members of the expedition and their guide. Nasung, the expedition guide, and the others resume

the hunt for the yeti the following day. While on a crest they expedition realizes that the yeti has been stalking them! Paul stays back of the others, trying to catch a glimpse of the yeti. In the distance he hears screams of the yeti and hunshots. Going to his companions, Paul discovers Frank Davis, the third American, dead, his face torn apart and his clothing ripped to shreds.

The guide Nasung tries to shoot the yeti, but suffers a broken leg and other injuries. Paul desperately attempts to reach the safety of the base camp with the injured Nasung before an oncoming snowstorm and the yeti arrive. In the distance the yeti is stalking them - the hunters become the hunted. Nasung dies along the way from his injuries, leaving Paul alone in the night as he treks onward towards base camp. Falling, Paul loses his gun in the snow, finding it Paul sees the yeti approaching him. In a desperate act the yeti attacks and Paul manages to shoot and kill the creature. However, the gunshot results in a snow slide that buries the yeti carcass and nearly kills Paul as well. Paul bravely reaches the valley village and resolves that although he survived he will never go back in search of the yeti. He wants nothing to do with the Abominable Snowman again!

**Radio Credits:**

Original Story and Directed by	—	Anthony Ellis
Original Music by	—	Leith Stevens

**The Players:**

Paul Lane	—	William Conrad
Nasung	—	Hy Averbach
Alan Ferris	—	Anthony Barrett
Frank Davis	—	Edgar Barrier
Abominable Snowman	—	Jack Kruschen

**Editors Note:**

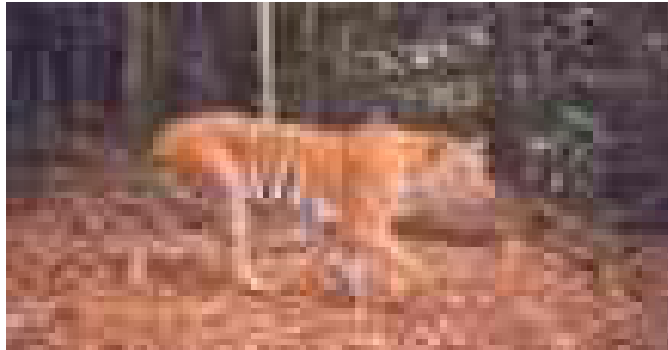
This publication would like to thank Gary Mangiacopra for bringing to light this classic radio play from the end of radio's golden age. These early representations of cryptids as popular media entertainment are crucial to the cultural shaping of our own views regarding them. So, we must not forget these events, nor let them fall on the wayside. They are part of our heritage and are true gems of Americana.

Although Mangiacopra's original submission included the partial listing of the *ESCAPE!* radio shows, they were not listed here as only *The Abominable Snowman* has a direct cryptozoological connection. To get a copy of the partial listing, please contact the editor. Below, however are several sources supplied by Mangiacopra to acquire this radio program itself:

- 1) The Great Radio Shows Company, 304 Eunice Street, Squim, Washington, 98382. Catalog cost is \$4.00. Price is \$6.50 per one hour cassette (3 hours minimum), postage included.
- 2) Radio Spirits, Inc., P.O. Box 2141, Schiller Park, Illinois, 60176. A free catalog is available twice-per-year. *The Abominable Snowman* program is from *ESCAPE!* Volume Two. \$34.98 plus \$6.00 shipping.

### **News Note: Cambodia Riches**

Utilizing infrared activated cameras researchers from the World Wildlife Fund and the Wildlife Conservation Society succeeded in capturing on film in Kirirom National Park of Cambodia a wide array of animals. Among these animals was a spotted linsang (*Pardictis pardicolor*) a member of the *Viverridae* family which includes the civets, linsangs and genets, the first authenticated recording of this carnivore in Cambodia. Additionally tigers were caught on film for the first time in the area. These photographic records demonstrate how rare and endangered species still exist in war torn countries and in areas thought to no longer hold them.



**Image of a Tiger in Cambodia. Image by the WCS used under Stipulations  
Of USC Title 17 B 107**

Source:

First Photos Confirm Cambodia's Wildlife Riches, *World Wildlife Funs Release*, June 15, 2000

### **News Note: Seamount Finds**

CSIRO Marine Research and French scientists have found a series of extinct underwater volcanoes in the Coral and Tasman Seas stretching between New Caledonia and Tasmania. These extinct volcanoes, or seamounts (undersea volcanoes that may still be active that do not break the ocean/seas surface) are the home to 100's of animals, many of which are new species from groups thought to have become extinct during the Mesozoic era. Among these species are a wide array of corals, sponges, and sea fans that survive on these seamounts.

To date 5 of the estimated 30,000 seamounts worldwide have been sampled, leaving the potential for even more new finds to come to light. These Tasman/Coral Sea finds uncovered more than 850 species from a sampling of 25 seamounts, of which 29-34% are new to science and native only to the seamounts. These finds are even more noteworthy as since the *Challenger* expedition in 1872, only 597 species have been recorded from seamounts. With the new finds this total increase to over 800 species (using the low end of the new species percentile). The Further studies have shown that although the seamounts may be near each other, they act as separate systems or islands in which similar animals exhibit specialize adaptations with low overlap between one seamount and another.

Source:

Chisholm, Catherine, Scientists uncover home to creatures from dinosaur time, *AAP*, June 22, 2000  
De Forges, Bertrand, Koslow, J. Anthony, & Poore, G.C.B., Diversity and endemism of the benthic seamount fauna in the southwest Pacific, *Nature* 405, June 2000

'Lost Worlds' under Pacific depths, *CSIRO Media Release, Ref 2000/162, June 22, 2000*

**Translation of the January 2000 forward by Jane Goodall to Lothar Frenz's book Riesenkraken und Tigerwolfe - Auf der Spur mysteriöser Tiere (Rowohit; Berlin, 2000).**

**Translation by Craig Heinselman on July 3, 2000**

**English Translation:**

The thought of nature, hidden unrecognized from science, in forests, mountains, swamps or the deep of the seas, has fascinated me since my childhood. As I longed at that time to find an animal as part of an expedition into the wilderness, one that was known only the native population until then. Since then, many "new" animals "have been "discovered" in the last 50 years, caught and described and in that way they have become "reality". What was once legend, is now scientific fact.

Many believe that there can be no discoveries in our modern world any more - besides all the myriads of insects and other mini-creatures. In the forests of the Gombe National Park in which my team and I observed chimpanzees during the last 40 years, I have met innumerable bugs, flies and other insects, which were not yet known to the science, without any doubts. I remember an exceptionally beautiful tiny fly, which settled on my hand, as I sat quietly under a big tree. A long moment I tried to catch the insect. But it belonged there into the forest. I kept an eye on it as it flew off, and wished it much joy in its short life. Nowadays however we destroy natural habitats so quickly and unkindly, that hundreds of invertebrate types of animals are wiped out before they are identified or are seen by anybody at all.

What is with bigger creatures though? It seems impossible that today - in the "information-age" - still big discoveries are done. Or apparently not? What is with the Yeti from the Himalayas, the North American Sasquatch, the Chinese Wildman and other Hominids? Reports of this nature are unbelievably fascinating to me. I know three people, who have experienced themselves with such creatures. In "The Lost Camels of Tartary" John Hare describes the excitement of his Chinese driver, who saw a wildman crossing the road. He was so emotional that John recorded this moment on video although he could not understand what the driver actually said. This happened in the middle of the Lop-Nur-Wüste where John was on the track of wild camels. Since John had not been interested in the Wildman before, there was no inducement for the driver to invent such a sighting. Robert Pyle, the author of "Where Bigfoot Walks," told me that he heard strange screams at night, indications of a possible Bigfoot sighting to come. His car was pelted with stones - he dared not to get out. And Spotted Eagle, a 13 year old Native American from Oregon met a Sasquatch as he was in the forest alone. A long moment they stared at each other, then the boy ran. As I asked him, whether it could have been a bear, he laughed, as if I asked a stupid question! Beyond a question the actuality of the existence of the Sasquatch stands for many of my Indian friends, that have grown up in forested mountainous areas of North America, only it has become much rarer today.

Since I am an incurable romantic, I am attached to the belief that these Hominids could have survived in remote areas. Only too gladly, I read all the books and reports that appear on it. And I am not alone. We don't want to live in a world in which there are no more secrets and nothing unknown, nothing that challenges us. That is certainly why we are fascinated by the exploration of the cosmos and accordingly a yearning to learn about the life on other planets. Some are even confident that aliens visit us regularly.

I believe however that we have still not found all secrets on planet earth and that the coming years will therefore be good for some surprise. Still, it gives poorly accessible regions, in which most animals hidden from science live, a peaceful place to live. And as long as there are reports of strange, unknown animals in the wilderness, there will also be audacious people, who get involved in the adventure of their discovery.

This book describes glamorous discoveries as well as small and unspectacular findings. Through his factual representation style, Lothar Frenz succeeds to manage respect for Cryptozoology, an area of human quest, that is all too often misunderstood. This book will stimulate a new generation of zoologists, itself, to protect open thinking, and will encourage them to go over the borders of the "virtual" reality of their computer-screens and into the real world to explore. And that is exactly the type of encouragement, which we so sorely require with our step into the new century, and into the new millennium.

### **Original German:**

Der Gedanke an Wesen, die unerkannt von der Wissenschaft verborgen in Wäldern, Bergen, Sümpfen oder den tiefen der Meere leben, hat mich seit meiner Kindheit fasziniert. Wie sehnte ich mich damals danach, bei einer Expedition in die Wildnis selber einmal ein Tier zu finden, das bis dahin nur der einheimischen Bevölkerung bekannt war. Seither wurden in den vergangenen 50 Jahren viele "neue" Tiere "entdeckt", gefangen und beschrieben und auf diese Weise "Wirklichkeit". Was einst Legende war, ist nun wissenschaftliche Tatsache.

Viele glauben, dass es in unserer modernen Welt keine Entdeckungen mehr geben kann - außer bei den Myriaden von Insekten und anderen Kleinstlebewesen. In den Wäldern des Gombe-Nationalparks, in dem mein Team und ich während der vergangenen 40 Jahre Schimpansen beobachtet haben, bin ich ohne Zweifel unzähligen Käfern, Fliegen und anderen Insekten begegnet, die der Wissenschaft noch nicht bekannt waren. Ich erinnere mich an eine außergewöhnlich schöne, winzige Fliege, die sich auf meiner Hand niederließ, als ich still unter einem großen Baum saß. Einen Moment lang war ich versucht, sie zu fangen und an einen Insekten-forscher zu schicken - denn wenn die Fliege für die Wissenwerden? Aber sie gehörte dort in den Wald. Ich sah ihr nach, wie sie davonflog, und wünschte ihr viel Freude in ihrem kurzen Leben. Heutzutage aber zerstören wir natürliche Lebensräume so rücksichtslos und so schnell, dass Hunderte von wirbellosen Tierarten ausgerottet sind, bevor sie identifiziert oder überhaupt von irgendjemandem gesehen werden.

Was aber ist mit größeren Lebewesen? Dieses Buch beschreibt die faszinierenden Tiere, die in den vergangenen Jahren "gefunden" wurden. Dabei scheint es unmöglich, dass heute - im "Informationszeitalter" - noch große Entdeckungen gemacht werden. Oder etwa doch nicht? Was ist mit dem Yeti aus dem Himalaya, dem Sasquatch Nordamerikas, dem Chinesischen Wildmenschen und anderen Hominiden, wie sie in einigen Regionen der ehemaligen Sowjetunion gesichtet wurden? Berichte über dies Wesen üben eine unglaubliche Faszination auf mich aus. Ich kenne drei Menschen, die selber Erlebnisse mit solchen Geschöpfen hatten. In "The Lost Camels of Tartary" beschreibt John Hare die Aufregung seines chinesischen Fahrers, der gerade gesehen haben wollte, wie ein Wildmensch die Straße überquerte. Er war so erregt, dass John diesen Moment auf Video aufzeichnete, obwohl er gar nicht verstand, was der Fahrer eigentlich sagte. Das geschah mitten in der Lop-Nur-Wüste, wo John wilden Kamelen auf der



Spur war. Da John sich zuvor überhaupt nicht für Wildmenschen interessiert hatte, gab es für den Fahrer auch keine Veranlassung, eine solche Begegnung zu erfinden. Robert Pyle, der Autor von "Where Bigfoot Walks", erzählte mir, dass er nachts seltsame Schreie hörte, während er Hinweisen auf eine Bigfoot - Sichtung nachging. Dabei wurde sein Auto mit Steinen beworfen - er selber traute sich nicht auszusteigen. Und Spotted Eagle, ein 13 Jahre alter Indianer aus Oregon begegnete einem Sasquatch, als er allein im Wald war. Einen Moment lang starrten sie einander an, dann rannte der Junge davon. Als ich ihn fragte, ob es ein Bär gewesen sein könnte, lachte er - wie konnte ich nur eine so dumme Frage stellen! Tatsächlich steht für viele meiner indianischen Freunde, die in bewaldeten, gebirgigen Gegenden Nordamerikas aufgewachsen sind, die Existenz des Sasquatch außer Frage, nur sei er heute viel seltener geworden.

Da ich eine unheilbare Romantikerin bin, hänge ich an dem Glauben, dass diese Hominiden in abgelegenen Gegenden überlebt haben könnten. Nur zu gern lese ich all die Bücher und Berichte, die darüber erscheinen und die mir meine Freunde schicken. Und damit bin ich nicht allein. Wir wollen nicht in einer Welt leben, in der es keine Geheimnisse mehr gibt und nichts Unbekanntes, das uns herausfordert. Sicher ist das einer der Gründe, warum wir Menschen so von der Erforschung des Weltalls fasziniert sind - und uns danach sehnen, vom Leben auf anderen Planeten zu erfahren. Nicht wenige sind sogar überzeugt, dass wir regelmäßig Besuch von Außerirdischen erhalten.

Ich aber glaube, dass wir noch längst nicht alle Geheimnisse auf dem Planeten Erde gelüftet haben und dass die kommenden Jahre hier deshalb für manche Überraschung gut sein werden. Noch immer gibt es schwer zugängliche Regionen, in denen die unterschiedlichsten Tiere vor der Wissenschaft verborgen friedlich ihr Leben leben können. Und solange es Berichte über seltsame, unbekannte Wesen in der Wildnis gibt, wird es auch wagemutige Menschen geben, die sich auf das Abenteuer ihrer Entdeckung einlassen.

Dieses Buch beschreibt glanzvolle Entdeckungen ebenso wie kleine und unspektakuläre Funde. Durch seine faktische Darstellungsweise gelingt es Lothar Frenz, Respekt für die Kryptozoologie zu schaffen, ein Gebiet menschlichen Strebens, das allzu oft missverstanden wurde. Dieses Buch wird eine neue Generation von Zoologen anregen, sich offenes Denken zu bewahren, und wird sie ermutigen, sich über die Grenzen der "virtuellen" Realität ihrer Computerbildschirme hinaus in die wirkliche Welt zu begeben und diese zu erforschen. Und das ist genau die Art von Ermutigung, die wir bei unserem Schritt ins neue Jahrhundert, ins neue Jahrtausend so dringend benötigen.

### **Additional Note:**

The above translation is presented as it shows how cryptozoology is not completely ignored or pushed aside from what many would call "established science". Jane Goodall is a highly respected woman of science for her ideals and unwavering compassion for wildlife and the research needed to protect and support these animal species. Her introduction to Frenz's book is something to be seen.

The author of this piece does not have a fluent handle on the German language, but the essence of the translation is there for people to view. The original German is likewise presented, as those with a harder understanding of the language can view it in its original context.

## Examination of the Nomenclature of Indonesian Mystery Hominids

**From the files of Bobbie Short, RN**

Recently, discussions regarding Thailand's tua yuea have occurred in association with confusion surrounding Sumatra's Orang Kubu. The latter is frequently misidentified as a mysterious bipedal hirsute hominid. During the course of that discussion, one researcher suggested Thailand's unexplained tua yuea might be a creature likened to the orangutan. But we know that there are no orangutans or any known animals classified as orangutan-like in Thailand.



Orangutans in the wild have been determined to be exclusive to the islands of Borneo, specifically around the Tanjung Puting Reserve in Central Kalimantan and also in Sumatra. Sumatra of course is the southern biggest island in the Asian Pacific Rim archipelago. For the unfamiliar, this collection of islands is also called the East Indies or simply Indonesia. The entire region plus mainland Asia seems to be a hot bed of rare avian, mammal finds, legends, mysterious unclassified creatures and some previously thought extinct species. At one point in history, as you can see by the graphic, a great portion of this area was connected land mass, now modern day islands numbering an astounding 7000.

Researching back, the recordings of early hominid historiographers tell us the Thai tua yuea were seen by two respected Westerners and reported to W. T. Blanford at the British Museum. According to McNeely and Wachtel in their book *Soul of the Tiger*, "a man named Davison was collecting specimens in the 1880's near Mount Muleyit in Southern Burma when he saw a tua yuea approximately ten feet away standing erect." Davison went on to report that it was dark red and too big for a gibbon but he couldn't, at the time, shoot it because his shotgun was said to be loaded with birdshot." As a natural course of deduction, one would logically rule out orang pendek because Davison said the tua yuea was dark red.



References said the tua yuea "stood." We don't know if the creature walked in a bipedal fashion and we don't know anything about Davison's background, but the year this was supposed to have occurred might indicate Davison was unfamiliar with red stump tailed macaques, or what used to be called the Celebes Apes. In Thai the word "tua" is a definitive, like "thing" or "something". "Tua ling" -means "some monkey thing," or "tua yai" a big thing. There is no translation for yuea, which is apt to be a misspell of "tua yai" and probably two hundred years

ago meant 'big monkey thing.' The stump-tailed macaque is, interestingly enough, red faced depending on it's mood, but by no means a huge monkey with red grizzled body hair. Whatever the early explorers meant in the use of the word "tua yuea," we can only wonder. They may have been simply trying to verbalize "something big and hairy" not associated with lesser primates. Some of these word associations can be baffling. What are these mysterious red haired primates?

In another recorded tua yeua instance, an Army captain named Bingham did even better than Davison during the same time frame. This was according to the wisdom of Dr. Boonsong Lekagul, who was a medical physician and former secretary general of the Association for the Conservation of Wildlife, moreover Thailand's grand old man of natural history.

Boonsong, a personal friend and mentor to anthropologist/zoologist Jeff Mc Neely told him "somebody actually gave Bingham a dead tua yeua, a big female tua yeua covered in grizzled red hair." What was it? Unfortunately, it was already decomposing by the time he received it, so he could only save the skeleton." As we have almost come to expect - the skeleton was lost - an occurrence far too familiar in this particular sphere of research. But exactly what was this "big female tua yeua covered in grizzled red hair?" Having ruled out orangutans in Thailand, I would be interested in any other references to this creature.

Accordingly, we still do not have any hard evidence that the alleged Thai tua yeua really exists anymore than we do the other hirsute hominids in the Asian Pacific Rim. They are seen by credible people - reported by isolated cultures, various Indonesian primate sanctuaries and animal surveyors but remain surprising and as elusive as ever. There is only a trickle of information aside from the witness descriptions, placing this homin in my personal column of doubt but high on my list of curious possibilities.

Sorting through correspondence with Thai conservationist and docents, I'm almost convinced that the tua yeua is more reasonably explained as an over-grown red stump tailed macaque that may have been around at one time, than it is some other unclassified primate that walks upright. Then again, perhaps Thailand's tua yeua is just one of many such undocumented creatures living in the forested regions of the Asian Pacific Rim. Without a specimen, who of us really knows since little effort has been expended towards resolving mysteries like the tua yeua. Admittedly, only the corresponding red color makes the red stump tailed macaque or an antediluvian offshoot thereof, a wild shot in the dark. Could this be China's wildman?

As an aside, the Chinese wildman or yeh-ren is alleged to be a pale shade of red. A pinkish shade of red rather than what one might imagine as orangutan-orange. Adding to the mystery of red-haired primates, Cremo and Thompson mention in "Forbidden Archaeology" this interesting paragraph:

*"Native informants from several countries in the western part of the African continent, such as the Ivory Coast, have given accounts of a race of pygmy like creatures covered with reddish hair. Europeans have also encountered them: "During one of his expeditions in the course of 1947, the great elephant-hunter Dunckel killed a peculiar primate unknown to him; it was small with reddish brown hair and was shot in the great forest...between the Sassandra and Cavalry rivers" (Abominable Snowman, Sanderson 1961, p. 189). Natives are said to have bartered with these red-haired pygmies, called Sehites, leaving various trinkets in exchange for fruits (Sanderson 1961, p. 190)."*

In these modern times, the ancient peoples of the rain forest on any of the many islands, understand word translations as "big monkey thing" to have several different meanings. The best way I found to sort it out was to ask for a drawing in the dirt of the footprint. The batutut, the atu, sedapa, orang pendek and evidently the Malay mawa are smallish creatures; hirsute to a lesser degree than the North American Bigfoot; have a tiny footprint with a divergent toe and is described as the pendek-like in all other ways. It is said to walk upright at incredible speeds, does not brachiate, although it has been seen sitting in or hugging trees.

The Philippine kapre, (pronounced cup-prey) the orang gadang, (translates large man) the waray-waray of Eastern Samar and possibly the orang gugu, are said to be huge hirsute ape-men having a wide 5-toe footprint with a bulbous big toe - not divergent and built more on the order of the North American Sasquatch. These larger individuals are described more often in the northern most string of islands, generally termed 'the Philippines' and not in the southern points of land where the orang pendek is the cryptid du jour.

The Himalayan, more probably Tibetan yeti, is by far the most famous of the yet-to-be-classified creatures, leaving footprints, which startle expedition after expedition. As important as the Patterson-Gimlin film footage, Eric Shipton's photograph of a unique footprint is a great rarity. The notion made by mountain climber Reinhold Messner, that the North American Bigfoot is a grizzly and the yeti is a bear or a species of Himalayan langur can be ruled out by simply comparing the footprints to Shipton's treasured photo. Then of course, the Himalayan langur or more accurately the higher altitude Hanuman langur, have long tails and smaller footprint. No yeti report I can find mentions a yeti with a visible long tail.

If the yeti were an unknown bear, it would have to have a non-prognathic facial profile which might make one wonder if having such a profile would lend itself to being classified a bear. If a bear, it would have to do more than stand upright, but conversely be well adapted to bipedal locomotion and great length of step with it's short stumpy legs to fit centuries of yeti descriptions by witnesses. The yeti may be a headline grabber, but I truly believe it is only a small part of the many types of unknown yeti-relatives, uncles, brothers, cousins and supporting cast - that Asia may eventually give up from the depths of her untapped rain-forests.

One might wonder if third world tribal ethnicity is something we should be discussing in a cryptozoology newsletter, but since the Orang Kubu, the Orang Dalam and the Beruang Rambai have been associated or confused with the orang pendek and thought to be crypto-friendly ape men of some kind, let us sort out what is known about them and who they are exactly.

Of the Orang Dalam, author Harold Stephens wrote a leading article in the 1977 special issue of *Argosy's Monster Magazine*. In his article, titled "The Giants of Malaysia," Stephens alleges the Orang Dalam to be a massive hirsute hominid-like creature whose signature card was a trail of footprints 16 inches long by 8 inches wide. He announced he had found "the trail of the legendary Orang Dalam" on the island of Malaysia. To be sure, he incorrectly assigned a wrong name to these footprints.

Orang Dalam, (man or men of the deep forest) also called Orang Kubu (rather impolite term) or Orang Sanat (if in Jambi, Sumatra) are human beings - a tribal nation of natives indigenous to the island of Sumatra not the Malay isthmus. If Stephens found such tracks, and his photographs suggest it had a footprint from somewhere, then what he found was the same creature I searched for, which was referred to as the Philippine kapre, orang gadang or the waray-waray. The noteworthy difference is in the description of the footprint. Stephen's footprint does not show a bulbous toe; in fact it curiously mimics the footprint of the North American Sasquatch and not that of any Indonesian hominid.

In their book, "Soul of the Tiger," Wachtel and McNeely wrote the following paragraph: *"Noted biologist the Earl of Cranbrook collected descriptions of a large unidentified primate called 'beruang rambai' on the Sarawak/Kalimantan border in central Borneo. The people of the area are familiar with the orangutan," Cranbrook noted, and he speculated that this "hairy bear was neither bear nor orangutan but probably a relict species of something."*

Not a primate, the term ‘beruang rambai’ is the common term for the Malay sunbear as opposed to the beruang api which is also a Malay sunbear (taxonomically), but there is some reason to suggest it should be a subspecies as it has a thoroughly nasty disposition also some indications that skull may differ slightly from sunbear (*Helarctos malayanus*). Since this was all that was written about what the Earl saw, it is impossible to conclude what he must have seen was an “unidentified primate.” Beruang rambai suggests a bear. If he is correct in his assessment that it was a primate and not an orangutan or bear, then perhaps something more elusive such as the mawa, batutut or orang pendek. The kapre would tower over all of these smaller cryptids.

Interest in the Orang Kubu evidently strings from an old Fortean list question, which was phrased in this manner:

*“Does anyone have anything on the Orang Kubu, a similar humanoid reported by US adventurer Walter M. Gibson in 1855. Gibson saw one of these [Orang Kubu] in Palembang, Indonesia, kept as a slave and says natives told him “They were brutes, they had no worship, no marriage, no law, no clothing, no idea of its use; they were the accursed of Allah, fit only to be beasts of burden.”*

The Kubu Gibson saw was man-sized, *“covered with hair, that looked soft and flowing . . . the mouth was wide, lips protruding, and chin formed no part of the hairy face; yet it was pleasantly human in its expression.”* He concludes, *“Was this then some lower grade of human being, some connecting link between man and beast, more human than orangutan, or chimpanzee; and less so than Papuan or Hottentots? I could not say so from what I saw, nor from all the strange stories I heard. But beings of well made human form, covered with hair, almost without speech, and living on raw food, dwell in the caves and tree tops of the forests of Sumatra, are facts that are well established.”*[ Reference: *The Prison of Weltevreden* (NY: 1855): pp. 181-82.]

Gibson also told these tales to the US Consul at Liverpool, a certain Nathaniel Hawthorne whose diplomatic credentials were somewhat limited, and they show up also in NH’s English Notebooks and, in wilder form, in his sketches in *Our Old Home*, where he places the Kubu in Ceylon for some reason. Any other mentions of the orang Kubu?”

Traveler/Adventurer Walter M. Gibson’s expertise lay in maritime and oceanic travels. He was neither a zoologist nor an ethnologist but was a finely honed seafarer-navigator from the deep southern State of Georgia. His description of the Orang Kubu is confusing because his narration of the visible hair element better suits what we know about the orang gadang or orang pendek. Of course in 1855, little was known about either.

In Gibson’s book *“The Prison of Weltevreden; And a Glance at the East Indian Archipelago”* he writes of his explorations in the South Pacific, sailing his own schooner to what he termed in the year 1855 as the Malayan archipelago.

Gibson stopped to visit the interior of the island Sumatra where, in Palembang he saw evidence of what he termed erroneously as “semi-human beings.” This was the U.S. pre-civil war era and all, so his remark is surprising coming from a man born in Georgia in the height of the African slavery period where dark skinned Africans were not in the least unusual neither were they “semi-human.” It is very hard to unravel the mystery of his description. Traveling on to the island of Java he made many friends among the princes and nobles of the island; these friendly relations were viewed with jealousy by the Dutch officials who arrested him, seized his ship, and imprisoned him for a year and a half. After his escape, Gibson went on to be a special advisor to the king in Hawaii and Brigham Young in Utah. But enough about Gibson.

The notion that Orang Kubu are hirsute hominids is misinformation that may have stemmed in part from a professor of anthropology at the University of Jakarta who wrote to his colleague friend Professor Corrado Gini at the Institut International de Sociologie in Italy stating flatly [and erroneously] *“the orang pendek is only a variety of the orang kubu, a primitive people, quite human in character, of whom, the Indonesian Government takes special care.”*

Explained easily enough, the Orang Kubu are not orang pendek-like cryptids but humans, tribal peoples of ancient traditions living the rain forest with a language and unique culture - not mysterious hirsute hominids waiting to be discovered. The Orang Kubu are a handsome dark skinned raven-haired tribal Bushmen in Sumatra. It would be reasonable then, that Gibson saw them while in Palembang. The Kubu remind me somewhat of Fiji islanders but shorter in stature, mass and body weight.



Teetering precariously on the rim of what is considered cryptozoology, indulge me for a moment while I add color to these delightful people. Translation for Orang Kubu: Orang - Person/People - Kubu - ethnologically unsure, but Kubu is a Melayu root word. The Kubu people don't particularly like to be called Kubu just as the Dayak people of Borneo's Kalimantan do not like to be called Dayak. Local Kubu on the island of Sumatra prefer to be called

Orang Rimba (People of the Forest) or the Suku Dalam (tribe of the Deep Forest or simply Orang Sanat (people of the family).

Cryptozoologists should be aware not all of the surnames following 'orang' are necessarily animals but in some instances like this, smallish humans of vague aboriginal similarities. The more ethno-friendly word then for Orang Kubu people is Sanat or Suku Dalam. They are aboriginal hunter/gatherers not agriculturalists though they will make clearings to grow some crops occasionally (for starch) and are found in central eastern Sumatra but originally range to western Sumatra too.

These tribesmen (not cryptids) like the orang pendek (which is a cryptid) have essentially been displaced by agricultural clearance, land fires and so forth. They - and the Sakai people of Riau, Sumatra and the aboriginals (mistakenly as they aren't 'Kubu') of South Sumatra are actually original people of the island. They are a bit like the Orang Asli (which means native people) of peninsular Malaysia, which was also mentioned by McNeeley and Wachtel in “Soul of the Tiger.” The Orang Asli are not cryptids either. If being precise is required, all these groups are actually Proto-Melayu (i.e., pre-Melayu), which places them in same ethnic grouping as the Penan and Punan primitive tribesmen of Borneo and the Toraja of Sulawesi. Debbie Martyr of Project Orang Pendek kindly wrote, “these Kubu are nice people generally who have a lousy time of it and are being subject to what is essentially genocide through land clearance and development policies by what they call the ‘orang luar’ (people outside the forest).

That should pretty much clear up the notion that the Orang Kubu are cryptids. The confusion surely must lie with the Kubu people's chance encounters or association with the orang pendek in the Mt. Kerinci volcano region of Gunung Sumbing on the island of Sumatra.

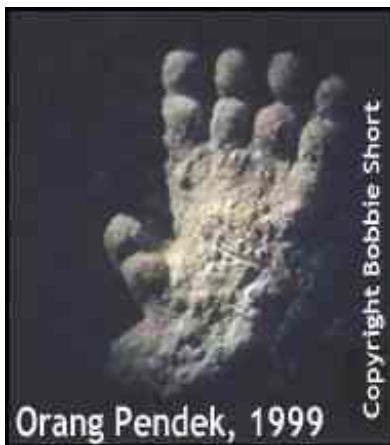
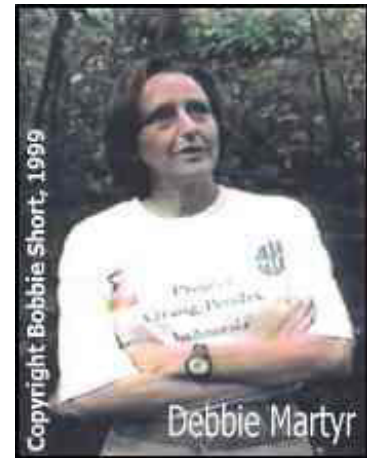
These native tribes of the rain forest know the orang pendek, but they too very seldom see the creatures and like the orang luar, (outsiders) when they do, everyone scatters three ways from Sunday. The orang pendek aren't so tall but according to credible team members of Project Orang Pendek, they are “powerful bipedal ape-like creatures.” The creature's upright stance can



give the Orang Sanat (Kubu) the willies, in which case they scatter in wild chaos when they chance upon one. The Kubu have been an invaluable source of help in Project Orang Pendek in the Taman Nasional Kerinci Seblat (TNKS) and bordering forest, though they have not been able to lead team members to the elusive orang pendek.

Martyr has been in Sumatra since 1989, speaks the language fluently and along with wildlife photographer Jeremy Holden, has seen the orang pendek within 30 meters range. He specializes in rare mammal and bird photographs, using infra-red-triggered automatic cameras and feels the way to capture our first images of the OP is with trigger-cameras, unfortunately funding has its limitations.

Martyr speaks of her sighting in absolute amazement saying with complete awe - *"here is this creature, stepping out of a legend and into the light of modern day, it boggles the mind."* Wildlife photographer Jeremy Holden actually saw the orang pendek running and his visual take was much longer in duration and at a far closer range than was Martyr's sighting. Team member consensus illustrates the orang pendek arms outstretched in front of the animal when cruising, as if reaching out in a forward extension of both arms and hands for something and Martyr says. *"...it has bloody bipedal speed on the ground."* Recently Debbie wrote suggesting orang pendek "might" be a bonobo/pigmy chimp stating, *"this creature is an odd biped, half human half gibbon-like, with a very different kind of torso, massive shoulders, immense musculature, not bulgy, but just a solid mass of muscle yet the sagittal crest is not so developed as all that would suggest. It has no discernible tail."* It has a smallish curved human-like foot with a divergent big toe. It is seldom seen in trees.



Martyr is cautious in what the villagers and the Kubu tell her i.e., this "swaying behavior" the orang pendek displays, has in her words *"the likelihood that the informants are 'bohong' (liars)."* Evidently the creature is believed to be too swift to stop and sway. If that seems unreasonable then this is an oddity the villagers persist in promoting, interestingly not only in Sumatra but by the river people in the Kalimantan where reports continue to persist that the orang pendek or batutut creature also make their home and presumably on other islands as well. There, in the Kalimantan, stories revealed the creature has been seen using a rock to smash and remove the shell from river snails before eating them. Holden was made aware of the orang pendek in the Kalimantan while censusing orangutans there.

Interestingly enough, the word "Malay mawas" was never used to reference the orang pendek-like creatures while I was there, but assurances have been forthcoming from several islanders that the mawa written about in Malaysian newspapers tends to fit the description of the orang pendek. So we mix in the soup, Malaysia. There are as many names for these OP creatures as there are tribal dialects and islands. Batutut, atu, sedapa, sedapo, mawa and probably a hundred others. For the uninitiated, these are not the hirsute giants we hear about in the neighboring islands north from Sumatra to the Philippine Sea. These orang pendek are a smaller less hairy primate, with human and ape characteristics, evidently not lacking in strength, speed and agility.

If this descriptive composite is what the orang pendek turns out to be, we shall have our first look-see at a hairy bipedal apelike creature endowed with incredible locomotion and agility despite its odd foot shape! Of major interest would be whether or not the bipedal orang pendek will be classified as pongid.

We should applaud Fauna and Flora International for their funding and support and the remarkable work being done in Sumatra. If Project Orang Pendek hasn't captured a measure of your fascination, it should. Exciting stuff that.



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## **News Note: 12-Foot Maryland Mystery**

In the early hours of Monday, July 31, 2000 a tall creature was reported in Maryland. Construction workers resting in their van reportedly were awakened by a large creature, based on the reports the three men left the site (Arundel Mills mall) and went to a local restaurant. There the men called the Anne Arundel police and an officer was sent to look into the matter.

Upon the arrival of Officer Nicholas DiPierro the four men returned to the site and found several tracks upwards of twenty-inches in size. The men searched the area, and the creature was again seen, at this time the three construction workers left the area. Officer DiPierro reportedly searched the area some more, and around 3 a.m. spotted an animal in with a light on a hill overlooking a small pond. Officer DiPierro blew an air horn to scare the creature, but all the creature did was remaining where it was for a short spell and then disappeared.

Susan O'Brien, a spokesperson for the Department of Natural Resources (DNR), which did look into the matter, reports that the most likely culprit was a large bear. As bears had been seen in the area lately.

What was seen by the men is a mystery, was it a bear or a large bipedal creature? The men themselves are not sure entirely either, as they honestly reported that the creature went by them so fast they were not sure exactly what it was. So the Anne Arundel County beast remains unknown. The search continues as researchers in the area further dig for information.

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## **News Note: \$2 Million Ogopogo Search, August 2000 to September 2001**

Penticton & Wine County Chamber of Commerce, Okanagan University College and the Rotary Club of Penticton are the organizers of a \$2 million dollar prize for proving the existence of Ogopogo from Lake Okanagan in British Columbia, Canada. Lloyds of London is acting as the underwriter of the prize and Okanagan University College will act as evaluator and verifier of submitted findings. Accordingly there are some stipulations to the prize as listed below, and visit <http://www.ogopogosearch.com> for more information.

- 1) Must be conducted on or in Okanagan Lake.
- 2) Search to be conducted between August 1, 2000 and September 1, 2001.
- 3) No harm or injury to be suffered by Ogopogo in the event of capture.
- 4) Any photographic evidence must include an original negative and photograph(s) that clearly show the size of Ogopogo, features that distinguish it from any known, non-extinct species and geographical features that place Ogopogo on Okanagan Lake. (Include a written description of the sighting).
- 5) Ogopogo must be proven to be a minimum of 21 feet or 7 metres in length.
- 6) Ogopogo must be previously unidentified or one thought by (relevant body) to have been extinct for at least one million years.
- 7) The searcher must be a registered holder of an Official Ogopogo Search Permit. Permits are available at Okanagan Valley Tourist Information Centres and participating businesses. Minimum 19 years of age or have parental/guardian permission

The article that you are about to read is a reprint. It was written in 1998 for The CFZ Yearbook 1999 (CFZ Publications, Exeter (UK), 1999) and latter reprinted in 1999 at the website [www.cryptozoology.com](http://www.cryptozoology.com).

It is reprinted again here based on a suggestion from a colleague from New Zealand who found the article of interest. So there she is, in her original dry format

## **Waitoreke: The Enigma from New Zealand**

**By Craig Heinselman (1998)**

New Zealand, the Island nation in the South Pacific Ocean, separated from the super-continent of Gondwanaland (Gondwana) and all other land masses for eighty (80) million years has evolved a unique biosphere. With only bats as the indigenous land mammals the avian fauna predominated, yet reports of a mammal living in the mountain lakes and rivers has been reported over the years. What then is this animal, the waitoreke?

Known to the natives in various incarnations as kaureke and waitoreke (various spellings waitoreke, waitoreki, and waitoteke), yet with varying descriptions from otter-like, beaver-like and seal-like in habitat and characterization, have occurred from South Island, New Zealand for over two hundred years. The more descriptions offered the more enigmatic the reality of this animal becomes. Also creating an enigma is how could this animal, this mammal (one agreement is that it is mammalian in characteristic) have arrived on an island isolated for millions of years, yet with no fossil record in existence?

That is the chore ahead. To evaluate the various theories as to what the waitoreke is, and through that process determine the most likely identification as to what the waitoreke is. We shall do so by looking at the etymology of the name of this animal, the diversities of life on and around New Zealand, the habitat of the animal, the theories (through behavior, anatomy and habitat) and the evidence thus far provided by the witnesses and chroniclers of the waitoreke.

### **Biological Diversity on New Zealand**

New Zealand formed from the super-continent of Gondwanaland. Gondwanaland is the Southern Hemisphere super-continent made up of what are now known as the continents of Africa, Antarctica, Australia and South America as well as India, Madagascar and New Zealand. Gondwanaland and its counterpart Laurasia (for the Northern Hemisphere) once joined as part of Pangea, the mega-continent. Through tectonic plate shifts the landmasses drifted apart (as they do still today) Roughly 80 million years ago New Zealand separated from Gondwanaland along the edge of what would become Australia. Australia separated about 30 million years later from Antarctica.

Since the time frame separating New Zealand was greater than of its neighbor Australia the faunas were not the same. The animal species that migrated to the islands did so by wing, in such a time as the distances between New Zealand and other coastal areas was close to each other. New Zealand boasts some of the oldest terrestrial life on Earth. The beech forests originated in South America, and the ones on New Zealand (as once part of South America via the super-continent) are perhaps the longest surviving forests on Earth.

Additionally New Zealand boasts the tuatara (*Sphenodon punctatus* and *Sphenodon guntheri*) an archaic reptile that has virtually remained unaltered for over 200 million years. The primitive genus *Leiopelma* frogs (*Leiopelma hochstetteri*, *L. hamiltoni* and *L. archeyi*) are found in New Zealand as well. These constitute the oldest lineage of frogs alive today, sharing characteristics with fish and lacking characteristics associated with other frogs (aside from an American cousin *Ascaphus truei*).

Flightless birds like the moa, kiwi, and kakapo have evolved in this landscape. What were lacking were indigenous mammalian carnivores. There were several bat species present on the mainland the New Zealand short tailed bats (*Mystacina tuberculata* and *Mystacina robusta*) and the lobe lipped bat of New Zealand (*Chalinolobus tuberculatus*) as well as later the arrival of pinnipeds like the New Zealand sea lion (*Phocartos hooker*) and the New Zealand fur seal (*Arctocephalus forsteri*). There may also have been a few small rodents native to the island (as fossil records of a shrew like mammal 115 million years old was found in 1997 in Australia). But lacking were the larger carnivores associated with other continental landmasses.

It was not until humans began to arrive on the islands that the animal diversities began to grow. With the arrival of the Maori (various dates on their arrival abound, typically 1000 - 2000 years ago) the ecosystem changed. The Polynesian Rat, or Kioore (*Rattus exulans*) was introduced as were dogs. Later when explorers like James Cook and colonists arrived in the 1700's livestock and foreign animals were brought. Nowadays there are many mammals present in New Zealand, amongst them seven species of deer, wild hogs, wallabies, possums, and quolls to name a few are present or were present. These new inhabitants now threaten the original animals and in some cases have brought them to the brink of extinction, and over.

### **Etymology of the Waitoreke**

What does waitoreke mean in a language aside from the Maori language (the natives of New Zealand)? John Colarusso offers that the word waitoreke and kaureke that ended with "reke" are the closest of the various spellings for translation. "reke" meaning quill or spur (knob and bone), and when put with other Maori words waitoreke translates (roughly) out to water diver (with the) spurs. Kaureke would translate to many spurs, with extension of kaurehe meaning monster and perhaps tuatara.

For all intents and purposes the term waitoreke will be used here out for this cryptid animal. Although kaureke may be a valid name (or a separate animal altogether) as well, the popular and more common waitoreke will be suitable.

### **The Habitat of the Waitoreke**

The habitat of the waitoreke varies little from report to report. The animal is associated with water, and is seen in it or just beside it. What does vary are the reports of what the waitoreke inhabits, is it a lodge like a beaver or a tunnel system like some otters and the platypus?

In 1855 Reverend Richard Taylor's book Te Ika A Maui, or, New Zealand and Its Inhabitants, was published. In it is the following note:

*"A man named Seymour, or Otaki, stated that he had repeatedly seen an animal in the Middle Island [Note: Middle Island is actually modern South Island], near Dusky Bay, on the south-west coast, which he called a musk-rat, from the strong smell it emitted. He said, its tail was thick, and resembled the ripe pirori, the fruit of the kie-kie, which is not unlike in appearance to the tail of a beaver. This account was corroborated by Tamihana te Rauparaha, who spoke of it as being more than double the size of the Norway rat, and as having a large flat tail. A man named Tom Crib, who had been engaged in whaling and sealing in the neighborhood of Dusky Bay for more than twenty-five years, said he had not himself seen the beaver, but had several times met with the habitations, and had been surprised by seeing little streams dammed up, and houses like bee-hives erected on one side, having two entrances, one from above and the other below the dam. One of the Camerons, who lived at Kaiwarawara, when the settlers first came to Wellington, stated that he saw one of these large rats and pursued it, but it took to the water, and dived out of sight."*

In this account we have references to a beaver type lodge. Yet, in 1921 one A.E. Trapper witnessed an animal while on a bridge crossing the Waikiwi River. Shortly after he found a hole in a bank in the location the animal disappeared in. And again in 1973 a G. Pollock, who had been researching the animal, found a tunnel system in the reeds of a swamp on the Taieri Plain. These two shelters described match different known animals.

So the question of living habitat is troublesome. The one item that can be agreed upon is that aside from waterways, the waitoreke lives in higher elevations towards the southern portion of South Island. Elevations vary from sea level to 3764 meters (12,349 feet) at Mount Cook in the Southern Alps across the island, with lakes varying in altitudes. There are some exceptions to this statement, as caption James Cook's crew described seeing an animal along the coast in Dusky Sound: in 1773:

*"A four-footed animal was seen by three or four of our people; but as no two gave the same description of it, I cannot say what kind it is. All, however, agreed that it was about the size of a cat, with short legs, and of a mouse-color. One of the seamen, and he who had the best view of it, said it had a bushy tail, and was most like a jackal of any animal he knew."*

### **The Usual Suspects: The Otter Theory**



**Drawing of a River Otter: Source Unknown**

The theory that an otter is responsible for the reports of the waitoreke is the most popular and common. In the 1867 Ferdinand van Hochstetter writes in his book on New Zealand:

*"My friend Haast writes me about the Waitoreki under the date of the 6th of June 1861 as follows: "3500 feet above sea level I saw at the upper Ashburton River, in an area where no human foot ever walked before me, its tracks on many occasions. The tracks resemble those of our European otter but are somewhat smaller. The animal itself was seen by two gentlemen who own a sheep ranch at the shore of Lake Heron in the neighborhood of the Ashburton River at an elevation of 2100 feet above sea level. They describe the animal of being of a dark brown color, of the same size as a large rabbit. They hit it with a whip. It emitted a whistling sound and disappeared quickly in the water among the weeds."*

Additional reports also detail some anatomical and behavioral characteristics. In 1957 a woman saw an animal near the Aparima River that was described as having small pop eyes and flat round ears. The neck was hidden, had fur like a cat and short whiskers on its face. In 1971 a hunter, familiar with NZ wildlife, watched an animal slide down a bank of the Hollyford River for a period of about fifteen minutes. This animal was described as smooth, short brown fur, small head with no visible neck or ears, tapering thick tail, and 91-107 cm (3 - 3.5 ft.).

Another witness in the early 1970's saw the animal eating a fish, the webbing on its feet was visible. In 1971 tracks the size of matchboxes, with indications of webbing, were found in a swamp on the Taieri Plain (same area that Pollock later found the tunnel system).

Otters constitute a taxonomic status having thirteen known species, however none is known south of the Wallace Line. The most likely candidate based on the description is of a river otter. As this otter, unlike the sea otter (*Enhydra lutris*), is a freshwater variety. Additionally the river otters do from time to time come in close proximity to oceanic environments, especially along the shorelines (as the Chilian variety, *Lutra felina*, often demonstrates). The river otters closely match the waitoreke. They have a brownish coat of short dense fur, a rounded head, short necks, thick tapering tail, short legs, webbed feet and small ears. Their size varies from 76 - 132 cm (2.5 - 4.3 ft) including the tail. River otters rarely travel beyond a few hundred meters of a water body and live in burrows in close proximity to the water. Additionally otters have been known to travel many miles overland to find rivers, and in doing so they travel by running and sliding. Additionally Walter Mantell records in 1838 an interview with Tarawhatta of the Ngatimamoes:

*"He informed me that the length of the animal is about two feet from the point of the nose to the root of the tail; the fur grisly brown, thick short legs, bushy tail, head between that of a dog and a cat, lives in holes, the food of the land kind is lizards, of the amphibious kind, fish-does not lay eggs."*

Again this closely matches the description of the waitoreke. Where as the main substance of the otter is fish, however they are also known to eat small reptiles, birds and mammals. This would be particularly important if the otter were to travel over land from one river to another.

The other possibility in the otter theory is that a member of the clawless otter genus *Aonyx* may be responsible for the waitoreke descriptions. These otters typically range in size from 60 - 171 cm and are similar in appearance to the river otter. However, one noticeable difference is that clawless otters lack the clear cut webbing on their feet and possess smaller claws. This is an important consideration as the waitoreke has been described as having webbing on its feet (sighting in 1970's near Opihi River, and track finds in the same time frame on the Taieri Plains). If the otter is to be considered then it had to have traveled across the ocean. This could occur in one of two ways, either it was brought to New Zealand or it swam there on its own accord. G. Pollock offers the theory that Indonesians visited New Zealand before the arrival of the Europeans. As river otters are often trained to catch fish, they were on board with the Indonesians and either escaped or were released. Thus, a male and a female at a minimum had to have escaped in order to create a viable population. The other possibility is that otters became caught in a current and either swam or floated on flotsam over the distances from another continent to Oceania.

### **The Usual Suspects: The Beaver Theory**



**Beaver Photo; Source Unknown**



But, what do we make then of the bee-hive type dwellings that were reported by Reverend Taylor and of the 1844 report of an animal near the Clutha River that built homes similar to a beavers lodge. One of these, as the report goes, was located on Lake Wanaka.

The first down side to this is the descriptions given of the waitoreke, or for that matter the kaureke (or kaurehe as Walter Mantell wrote in 1838), that barely matches the conditions of a beaver. The basics of the animals are the same as to coloration and fur quality, however the tail descriptions are different. A beaver (genus *Castor*) has a flat paddle-like tail. This unique characteristic is lacking in the description of the waitoreke.

Beavers also build lodges to live in as well as dams to create still water ways (if the area is still and deep then dams may not necessarily be built). However, aside from the few aforementioned reports of bee-hive type houses there is a considerable lacking of reports of lodges being found in the waterways. Additionally there are no reports of downed trees that would be associated with the beaver's habit, even if only rarely at times, of building dams, lodges and canals. Behaviorally beavers are not prone to live around an oceanic environment.

### **The Usual Suspects: The Pinniped Theory**



**Photo of New Zealand Fur Seal: Source Unknown**

The pinnipeds are those marine mammals the seals, sea lions and walruses. Their distributions are world wide, and of all the theories as to what the waitoreke is the pinniped have a leg up ahead of time. These mammals are present in New Zealand on their own. There are three pinnipeds that stand out as possibilities the New Zealand sea lion (*Phocartos hookeri*), the New Zealand fur seal (*Arctocephalus forsteri*), and the southern elephant seal (*Mirounga leonina*)

The New Zealand sea lion, also called Hooker's sea lion, grow from 160 - 250 cm (5.2 - 8.2 ft.) depending on the sex. The males are the only ones that exhibit a brownish coat, as the females show a grayish one. They have short muzzles and round heads. Their feet are not made for terrestrial migrations or long travels on the ground, as they have adapted flippers. These sea lions are mostly segregated to coastal areas, however they have been known to travel inland a couple miles during breeding season. They are also of the family *otariidae* which are categorized as having visible ears, occasional freshwater habitats and pronounced sexual dimorphism.

The New Zealand fur seal grows from 130 - 250 cm ( 4.2 - 8.2 ft) depending on the sex. Their necks are large and they exhibit a brownish fur. Again their legs are made of flippers, making land excursions short. They too are of the family *otariidae* and as such show similar characteristics as the New Zealand sea lion. Predominately the food source for the fur seal is of oceanic nature, being squid, octopus and fish.

The southern elephant seal is much larger than the sea lion or fur seal, reaching lengths from 200-600 cm (6.5 - 19 ft.). As such their size alone greatly reduces their chance of being the waitoreke.

There are some other pinnipeds that do reach New Zealand on occasion, these being the crabeater seal (*Lobodon carcinophagus*) with a length of 203-262 cm (6.6-8.6 ft.). They have a slim body with a long muzzle. Its main food source being krill, and living predominately in Antarctica. They belong to the family of *phocidae* and as such show characteristics such as no external ears, some freshwater habitats and variable sexual dimorphism. The leopard seal (*Hydrurga leptonyx*) also occasionally arrives in New Zealand from its Antarctic home. Characterized by being 300-380 cm (9.8-12.5 ft) long and closely resembling the crabeater seal. They are also of the family *phocidae*. The weddell seal (*Leptonychotes weddelli*) also occasionally leaves Antarctica and arrives in New Zealand. Their sizes are comparable to the leopard seal.

Although adapted in most cases for a freshwater habitat, pinnipeds almost exclusively live in the oceans. There are some that live landlocked in Russia, as well as some that will travel upstream into freshwater lakes (as in Loch Ness). Although adaptable, their known sizes in that region of the world is much larger than that described to the waitoreke. Additionally the burrows (not lodges) ascribed to the waitoreke are not behaviorally consistent with the pinnipeds. The footprints found, with webbing also indicate a terrestrial locomotion, of which pinnipeds are limited due to flippers instead of feet or webbed feet.

In 1948 H. von Haast printed the following report by Sir Julius von Haast (who previously supplied Ferdinand van Hochstetter's 1861 report) in The Life and Times of Sir Julius von Haast:

*"Traces of a quadruped of smaller size, of nocturnal habits, and the stride which was between seven and eight inches, and indicates that its mode of progress was by jumps or springs, was discovered by me in the riverbed of the Hopkins, the stream which forms Lake Ohau, and as there is every reason to believe that this animal still exists in great numbers, hundreds of tracks having been found in one night in the fresh-fallen snow, we may hope that some specimens of this entirely unknown quadruped will soon be obtained."*

### **The Usual Suspects: The Monotreme Theory**



**Platypus Photo : Source Unknown**

Monotremes are the egg laying mammals, encompassing the platypus (*Ornithorynchidae anatinus*) and the echidna (*Tachyglossus aculeatus* and *Zaglossus bruijnii*). Having archaic reptilian characteristics, such as shelled eggs, skeletal structure and excretory system (end of the intestines, genital ducts and excretory ducts share one single chamber), the monotremes are considered the most primitive form of mammals alive now.

Identification of the waitoreke through the monotreme line is difficult. First the echidna needs to be discarded, as its physical appearance is alien to the descriptions of the waitoreke, having an anteater like snout and porcupine like quills. The platypus is also poses a problem identification, as its appearance is that of a biological jigsaw puzzle. Having the tail of a beaver and the snout of a duck. Such an animal stands out in ones memory, if only because of its difference. Two characteristics do match that of the platypus; its feet are webbed as described by witnesses, and it does have the right fur to match the description.

Yet, there are some reports of the waitoreke stating it lays eggs as Te Taumutu states to Walter Mantell in 1838. Also of note is that the etymology of the waitoreke suggests a bone spur, this is present on the males of the monontremes. But, that is the end of the correlation. There is fossil evidence of monotremes dating back 100 million years ago as demonstrated by the fossilized jaw and teeth of *Steropodon galmani* from New South Wales, Australia (1985) and the jawbone of *Kollikodon ritchie* (1995). This time frame of the discovered fossils fits the time frame of the separation of New Zealand from Gondwanaland, and offers the possibility that New Zealand once fostered monotremata forms of life. If this lineage evolved, then the possibility arises that a fourth species of monotremes exists and is responsible for the waitoreke sightings.

### **Physical Evidence of the Waitoreke**

Does there exist any physical evidence for the waitoreke? Sir Julies von Haast reportedly obtained a skin of the waitoreke in 1868. It was in poor shape, but is described as brown with white spots lacking webbing between the toes. Unfortunately this does not offer definitive proof for the existence of the waitoreke. In all likelihood the skin was of a variety of quoll, which where released in New Zealand in 1868. The quoll are carnivorous marsupials from Australia of which all known species have a brown coat and distinguishing white spots on their skin

Track finds are the next and final physical evidence left. Although circumstantial, they do offer some important clues. Tracks found in the Taieri Plain swamp are described as showing webbing and being matchbox size. Sir Julias von Haast had stated that that the stride of the waitoreke was seven to eight inches. Of all the animals theorized as the possible cause of the waitoreke, the track finds described point toward that of the otter or beaver.

River otters typically show a slight webbing in their tracks of the hind feet, but seldom is highly visible. An adult otter normal has a foot spread of 3 1/4 - 4 inches in width and length, with a varying stride depending on the terrain and movement of 10 to 15 inches. Compared to a pinniped track which offers no discernable foot, but a shuffle of earth. The beaver offers a distinct webbing pattern in prints and is hind feet are 2 1/2 - 3 inches wide by 5 -6 inches long.

So the identification of the waitoreke through tracks is just as troublesome as through observation.

### **What then is the Waitoreke?**

What is the waitoreke? Even after looking at the various theories it is a troublesome question to answer. Characteristics match those of various known animals, but not all characteristics match a specific animal. Of all the animals evaluated, the otter is the best fit. The behaviors described such as sliding and diving are characteristic of the otter. The physical descriptions closely match the otter (more so than the other animals theorized). The habitat also closely matches that for the otter, with tunnel systems for living and the ability to travel long distances over land.



The native people describe two animals, one amphibious the other land dwelling. This matches the otter closely. As an animal traveling far from water (cross-country) can be associated as a different animal than one observed in the water. The smell of the musk reported on several occasions also matches the otter. Vocalizations (such as described by Ferdinand van Hochstetter) also match the otter, which is capable of a wide range of guttural sounds.

We also know that early mammals were present prior to New Zealand separating from Gondwanaland. These include some early monotremes and placental mammals. Through evolution a convergent species could have also arisen in New Zealand to fill in an ecological gap. Additionally some of the reports could be misidentifications of known animals. Small fur seals could be misidentified, and lead to the reports of the waitoreke originating from the coastal areas. Another possibility is that the early reports (prior to the 1800's) are those of something unknown, but the more recent ones are of an escaped animal kept captive during colonization of New Zealand by the Europeans. So, if an alien species was inadvertently or purposely released in the 1800's then more recent sightings may be associated with such an animal. We know that many animals were introduced into New Zealand, including ferrets, weasels and stoats (all show similar characteristics associated with latter waitoreke reports). If the species released shared a similar ecosystem as the waitoreke it could in theory cause the true waitoreke to be exterminated. Thus an alien species takes over the system, and throws another twist on the tale of the waitoreke.

These are all possibilities, and none can be completely proven one way or the other. Further study of the area is needed. For if the waitoreke is ever found, its nature could change how the mammalian family tree is shaped or how the historical immigration of people to New Zealand is viewed.

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### **Cryptofiction:**

Many folks have written in recently commenting that the presentation of actual classical Cryptofiction has been most interesting, and a preferable method rather than analysis of current fictional representations. Although these analyses are important to understand the relationships between current literature and older literature, it is the popular census that draws a winner here.

So what follows is another form of Cryptofiction. This is a more untraditional style and is a demonstration of a translated story of Jonas Lie from the Norwegian. Jonas Lie (1833 - 1908) was one of the greatest 19th century Norwegian writers, with a detailed view of the social, economical and environmental concerns of the time, an early form of what would become known as muckraking in North America. The story that follows *The Huldrefish* is from a collection of stories that feature the folklore and stories of Norway. The work this is extracted from was a dual volume entitled *Trold* published in 1891 and 1892.

Although the story is only a loose Cryptofiction story it does detail a fluid, albeit brief, view of the watery inhabitants of the Scandinavian waterways. Along those same lines it acts as a story to introduce the tales of the land to a reader.

### **THE HULDREFISH** **by JONAS LIE**

It was such an odd trout that Nona hauled in at the end of his fishing-line. Large and fat, red spotted and shiny, it sprawled and squirmed, with its dirty yellow belly above the water, to wriggle off the hook. And when he got it into the boat, and took it off the hook, he saw that it had only two small slits where the eyes should have been.

It must be a huldrefish, thought one of the boatmen, for rumor had it that that lake was one of those which had a double bottom. But Nona didn't trouble his head very much about what sort of a fish it was, so long as it was a big one. He was ravenously hungry and bawled to them to row as rapidly as possible ashore so as to get it cooked.

He had been sitting the whole afternoon with empty lines out in the Mountain Lake there. But as for the trout, it was only an hour ago since it had been steering its way through the water with its rudder of a tail, and allowed itself to be fooled by a hook, and already it lay cooked red there on the dish.

But now Nona recollected about the strange eyes, and felt for them, and pricked away at its head with his fork. There was nothing but slits outside, and yet there was a sort of hard eyeball inside. The head was strangely shaped, and looked very peculiar in many respects.

He was vexed that he had not examined it more closely before it was cooked; it was not so easy now to make out what it really was. It had tasted first-rate, however, and that was something. But at night there was, as it were, a gleam of bright water before his eyes, and he lay half-asleep, thinking of the odd fish he had pulled up.

He was in his boat again, he thought, and it seemed to him as if his hands felt the fish wriggling and sprawling for its life, and shooting its snout backwards and forwards to get off the hook. All at once it grew so heavy and strong that it drew the boat after it by

the line. It went along at a frightful speed, while the lake gradually diminished, as it were, and dried up.

There was an irresistible sucking of the water in the direction the fish went, which was towards a hole at the bottom of the lake like a funnel, and right into this hole went the boat.

It glided for a long time in a sort of twilight along a subterranean river, which dashed and splashed about him. The air that met him was, at first, chilly and cellar-like; gradually, however, it grew milder and milder, and warmer and warmer.

The stream now flowed along calmly and quietly, and broadened out continually till it fell into a large lake. Beyond the borders of this lake, but only half visible in the gloom, stretched swamps and morasses, where he heard sounds as of huge beasts wading and trampling. Serpent like they rose and writhed with a crashing and splashing and snorting amidst the tepid mud and mire.

By the phosphorescent gleams he saw various fishes close to his boat, but all of them lacked eyes. And he caught glimpses of the outlines of gigantic sea-serpents stretching far away into the darkness. He now understood that it was from down here that they pop up their heads off the coast in the dog days when the sea is warm.

The lindworm, with its flat head and duck's beak, darted after fish, and crept up to the surface of the earth through the slimy ways of mire and marsh. Through the warm and choking gloom there came, from time to time, a cooling chilling blast from the cold curves and winds of the slimy and slippery greenish lindworm, which bores its way through the earth and eats away the coffins that are rotting in the churchyards. Horrible shapeless monsters, with streaming manes, such as are said to sometimes appear in mountain tarns, writhed and wallowed and seized their prey in the fens and marshes.

And he caught glimpses of all sorts of human-like creatures, such as fishermen and sailors meet and marvel at on the sea, and lands-men see outside the elfin mounds. And, besides, that there was a soft whizzing and an endless hovering and swarming of beings, whose shapes were nevertheless invisible to the eye of man.

Then the boat glided into miry pulpy water, where her course tended downwards and where the earth-vault above darkened as it sank lower and lower. All at once a blinding strip of light shot down from a bright blue slit high, high, above him.

A stuffy vapor stood round about him. The water was as yellow and turbid as that which comes out of steam boilers. And he called to mind the peculiar tepid undrinkable water, which bubbles up by the side of artesian wells. It was quite hot. Up there they were boring down to a world of warm watercourses and liquid strata beneath the earth's crust. Heat as from an oven rose up from the huge abysses and dizzying clefts, whilst mighty steaming waterfalls roared and shook the ground.

All at once he felt as if his body were breaking loose, freeing itself, and rising in the air. He had a feeling of infinite lightness, of a wondrous capability for floating in higher atmospheres and recovering equilibrium. And, before he knew how it was, he found himself up on the earth again.

## **Reviews:**

*Note: All reviews by Craig Heinselman unless stated otherwise.*

If your looking to purchase one of these books, known sources that carry them are listed by each title. Additionally use the ISBN number and order it through a local bookstore in your area (always best to support local merchants if possible). Additionally a five star rating system has been utilized, the highest rating is henceforth five stars ★★★★★ and the lowest rating one star ★ These ratings appear next to the publisher, year and length of item (as applicable to media being reviewed).

### **China's Major Mysteries**

Author: Paul Dong

ISBN 0-8351-2676-5

China Books, San Francisco, California, 2000, 224 Pages, \$16.95

★★★★★

Available through Amazon Books at [www.amazon.com](http://www.amazon.com)



Although Paul Dong's book is interesting, the time frame of presentation is what makes the book dated before its publication. In 1984 a book entitled The Four Major Mysteries of Mainland China was published by Prentice-Hall, in it the author dealt with the exact same four mysteries as Dong does in this book 16 years latter. This is not all that surprising as Paul Dong is the author of both books.

While there are some minor updates throughout the text, the majority of the book does not show any updating of the phenomenon to the present. In the case here only the cryptozoological portion will be looked at and the psychic, UFO's and related mysteries put aside.

The fourth mystery in Dong's book is one of the Chinese Wildman, the Yeren or other regional derivative. Encompassing pages 173 to 203 the three chapters outline the history, searches and researchers that have delved into the hunt for the authenticity of the wildman. These given an excellent back history to this area of the world, and how the scientific establishments there became involved with the mystery. A truly fascinating phenomenon of this eastern mystery.

But, what is lacking is information going from the 1980's to the 1990's. Over a decade of information is not included! Which would not seem out of place, if not for the fact that research has continued. There was the tourist gimic from the Hubei Province of a wildman contest and the American and foreign interest in the Yeren reports which lead such people as Grover Krantz and Richard Greenwell to visit the area.

Sadly, the only update to the original text of the 1984 book, aside from some pagination and other editorial changes, was a short inclusion in an end chapter entitled *Conclusion: China's Ongoing Mysteries*. Within this overview of the mysteries, the wildman is given a mere two-and-a-half pages to sum up the work done since 1984, these summations include the work of Himalayan Mystery Research Association, and Yi Wenzheng's research in the Motuo forests.

All in all the book is still a good introduction to the Chinese Wildman, and although not necessarily the most current version of events in that part of the world, it does offer a beginning step.

**Champ Quest 2000 Field Guide & Almanac**

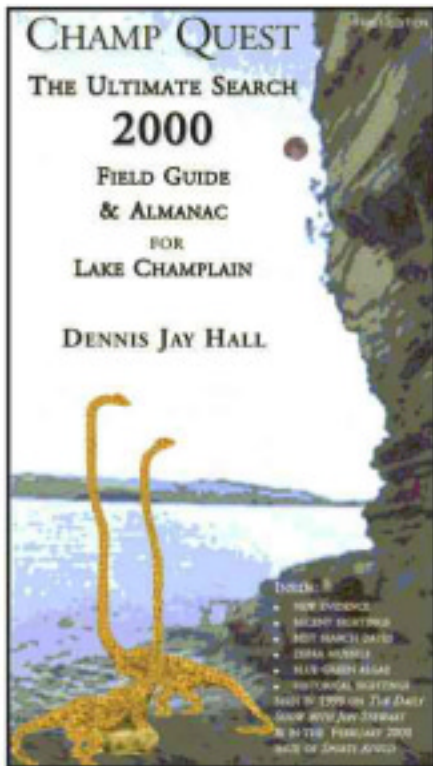
Author: Dennis Jay Hall

ISBN 1-928837-01-8

Essence of Vermont, Jericho, Vermont, 2000, 155 Pages, \$16.95

★★★★

Available through Essence of Vermont. Web site <http://www.together.net/~ultisrch>. Essence of Vermont, P.O. Box 355, Jericho, Vermont, 05465. Also available as an ebook for \$10.00, see the above website for more information.



Dennis Jay Hall yet again offers an annual Almanac and Field Guide to Champ of Lake Champlain. With some alterations to the printing style and binding style from the 1999 Almanac, this updated version is more rigorous in appearance and more abundant in content.

Among the updates to the book are the maps showing sighting locations for 1999, new projected search dates for 2000 as well as the continuing problem of ecological damage associated with zebra mussels and blue-green algae. Perhaps one of the most intriguing additions though is of historical value.

On page 25 a small section entitled *Indian Rock* is presented. This deals with the report of a rock found in the mid-1800's in the waterway of Brattleboro, Vermont. From Hall's evaluation of the written record put down by a Benjamin H. Hall in History of Eastern Vermont, an interpretation of a rendering of a possible Champ like creature was taken.

Problematic though is whether the rock still exists to this day in the waterway around Brattleboro, Vermont. Dennis Hall has planned on searching for it, and your reviewer has taken two preliminary trips to look for it now (unfortunately the water levels acted against the search). Perhaps the rock really does show a Champ creature, or if nothing else it is an artistic record from the past of the people and animal life of the area. Hopefully this unique item will be uncovered one day.

What can be said for Dennis Hall's book is that for anyone who is traveling to the area to do some searches, or just view the beautiful lake and surroundings, the field guide is an excellent resource. You are provided with sighting locations and dates, as well as possible sighting time frames to see these creatures (if luck and timing are on your side).

## **Classifieds & Miscellany**

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