

Bigfoot Encounters in Ohio

Chapter 11

Mysterious Tracings

People with animal-like characteristics were eagerly sought during the 19th century and used as side-show attractions. While this practice was deplorable, it nevertheless provided us with a record of such people. The fact that they existed (and are still found) fuels speculation of evolutionary “throw-backs.” Is it possible these people somehow reflect human origins? If this thought is considered feasible, could it be possible that some of man’s distant relatives still inhabit the earth on a different evolutionary branch?

Moreover, reports of hominids beyond North America add to the mystery and raise speculation that perhaps bigfoot and these other creatures are somehow related.

KRAO: A young Siamese girl called Krao (c1876-1926), who was billed as *Darwin’s Missing Link*, was exhibited by the Ringling Brothers in Europe during the early 1880s. The six-year-old girl is seen here with her circus manager. In addition to her ape-like physical features, two well-known physicians reported that she had extraordinary prehensile powers of the feet and lips. Although unquestionably human, Krao was certainly one of the most unusual people in recorded history. She eventually became a well-read lady who spoke several languages. She died at the age of forty-nine.



Krao with her circus manager.

JULIA PASTRANA: A strange and sad connection may be made with Julia Pastrana (1842-1860), a highly popular side-show attraction. Her remarkable appearance made many people think she was not completely human. For the following account of Julia's life and subsequent history, I have drawn heavily from a book by Dr. Jan Bondeson entitled, *A Cabinet of Medical Curiosities* (Cornell University Press, New York, 1997).



Photograph taken in 1860 of Julia Pastrana's preserved corpse (mummy).

Pastrana's early history is shrouded in mystery. We are told that Espinosa, an Indian woman (a so called Root-Digger Indian) in the Sierra Madre, Mexico, became separated from her tribe in 1830, and was believed to have drowned. However, in 1834 (or 1836) a group of cowboys found her in a cave together with a two year-old female child. Espinosa told the cowboys that she had been captured by hostile Indians and imprisoned in the cave. She stated that while she loved the child dearly, it was not her child. There were no other human beings in the area where she was found, which was said to be, "a region of country abounding in monkeys, baboons and bears."

Back with her people, Espinosa continued to care for the child, who was christened Julia Pastrana. We next learn that after Espinosa died, Julia was taken in as a servant girl by the governor of Sinaloa. The governor wanted to study her as a curiosity. In 1854, Julia decided to return to her tribe after being mistreated. On her way back to her people, she was spotted by an American named M. Rates, who

persuaded her to go to the United States and be exhibited for money in a sideshow. Rates billed her as the “Marvelous Hybrid or Bear Woman,” and she became a major attraction.

In New York, Julia was examined by Dr. Alexander B. Mott, who declared her to be “one of the most extraordinary beings of the present day,” a hybrid between human and orangutan.

Under a new manager, J.W. Beach, Julia was exhibited in Cleveland. Here, she was seen by Professor S. Brainerd, M.D., who concluded that her hair, skin and protruding jaws, “entitle her, I think, to the rank of *distinct species*.”

Now with a third manager, a man by the name of Lent, Julia toured throughout Europe. During this time, we are also told that another examination (possibly by Charles Darwin) revealed that her teeth were aligned like those of an ape, rather than the normal human alignment. Julie married Lent and she soon gave birth to a male baby while in Moscow, Russia, who resembled her in every way (1860). Both mother and child died shortly after the birth. The baby lived for 35 hours. Julia died about 3 days after her baby died. Lent had the bodies of both Julia and the baby mummified and exhibited them. The photograph seen here, taken in the early 1860s, is of Julia’s mummy.

The two mummies were last exhibited in the early 1970s (including an American tour in 1972). Public outcry prevented further exhibits, whereupon the mummies were put in storage at a fairground near Oslo, Norway. In 1976 thieves broke into the storage building and extensively damaged Julia’s mummy. The baby mummy was thrown into a ditch outside and totally destroyed by mice. In 1979, thieves again broke into the building and this time took Julia’s mummy. Remarkably, police recovered the complete artifact a short time later after children reported that they had found a human arm in an Oslo suburb dump. The police did not notify the legal owner of the mummy. They turned it over to the Institute of Forensic Medicine, Rikshospitalet, Oslo, where it still resides at last word.

Dr. Jan Bondeson viewed the artifact in 1990 and provides the following information in his book.

When I saw Julia Pastrana’s mummy in 1990, it was standing on a small wooden board covered with fabric. The right arm had been torn off and lay in front of

the mummy; the right side of the face had been torn open as well, and the eye on that side was missing. The Russian dancer's costume placed on the corpse in 1860 had been torn off by the thieves, and the mummy was completely unclothed apart from the remains of the original boots. The hairy growth was greatly diminished by the ravages of time, but the abnormal hairiness of the forehead was still evident and parts of the whiskers were also preserved. The skin was dark brown and parchment-like.

It would be interesting to apply modern technology to Julia to determine the credibility of the claims of early scientists.

ZANA: The story of Zana, a Russian ape-woman, is truly remarkable. Zana died in the 1880s or 1890s, so some people in the area where she lived actually remembered her when questioned by researchers in 1962. It is believed hunters captured her in the wild whereupon she was sold. She changed hands several times, and eventually became the property of a nobleman. The following description of Zana is quoted from Dmitri Bayanov's book, *In the Footsteps of the Russian Snowman* (Crypto Logos Publishers, 1996).



Zana being taunted by children.
(Illustration by Lydia Bourtseva)

Her skin was black, or dark grey, and her whole body covered with reddish-black hair. The hair on her head was tousled and thick, hanging mane-like down her back. From remembered descriptions given to Mashkovtsev and Porshnev, her face was terrifying;

broad, with high cheekbones, flat nose, turned out nostrils, muzzle-like jaws, wide mouth with large teeth, low forehead, and eyes of a reddish tinge. But the most frightening feature was her expression, which was purely animal, not human. Sometimes, she would give a spontaneous laugh, baring those big white teeth of hers. The latter were so strong that she easily cracked the hardest walnuts.



Zana was trained to perform simple domestic chores, and became pregnant several times by various men. Remarkably, she gave birth to normal human babies, four of whom survived to adulthood (two males and two female). The youngest child, a male named Khwit, died in 1954. All of the children had descendants.

Several expeditions were made in the 1960s and 1970s (notably those headed by Professor Boris Porshnev and later Igor Bourtsev) to find Zana's grave and exhume her remains for examination. While many sites were explored, the researchers were unable to find a skeleton that matched the description of Zana. On the Bourtsev expedition of 1978, it was decided to exhume the remains of Khwit, whose grave was well indicated. The idea, of course, being to deter-

Zana cuddles her first newborn. Immediately after birth, she washed her infants in a cold spring. Unable to stand the shock, they died. Villagers thereupon took newborns away from her. We might reason Zana was acting on instinct, but did not comprehend that her infants were half-breeds. Had they been totally of her kind, they would have probably survived. (Illustration by Brenden Bannon)

mine what traits he had inherited from his mother. Igor is seen here at the grave site holding Khwit's skull. The skull was taken to Moscow for study by anthropologists.

While Russian anthropologists reported that the skull was different from that of ordinary human beings, such was not the opinion of Dr. Grover Krantz, an American anthropologist. Krantz stated that the skull is from a fairly normal, modern human.



Igor Bourtsev examines Khwit's skull at the grave site.

Khwit is seen in this photograph. He was extremely strong, difficult to deal with, and quick to pick a fight. He lost his right hand as a result of one of his many fights with fellow villagers.



THE KARAPETIAN HOMINID:

We are told that in December 1941, a Russian army unit in the Caucasus observed a strange hairy man near their post. Fearing that he might be with the enemy, soldiers quickly captured him. Because of the man's unusual appearance, Lt. Col. V.S. Karapetian, a doctor in the Army Medical Corps was asked to examine him. The following is Dr. Karapetian's statement made to a magazine correspondent on the incident.



The man I saw is quite clear in my memory as if standing in front of me now. I was inspecting him on the request of local authorities. It was necessary to establish whether the strange man was an enemy saboteur in disguise. But it was a totally wild creature, almost fully covered with dark brown hair resembling a bear's fur, without a mustache or beard, with just slight hairiness on the face. The man was standing very upright, his arms hanging down. He was higher than medium, about 180 centimeters. He was standing like an athlete, his powerful chest put forward. His eyes had an empty, purely animal expression. He did not accept any food or drink. He said nothing and made only inarticulate sounds. I extended my hand to him and even said 'hello.' But he did not respond. After inspection I returned to my unit and never received any further information about the fate of the strange creature.

In providing more details at a later date, Karapetian revealed that the man was cold-resistant, and preferred cold conditions to



Lt. Col. V.S.
Karapetian, MD.

normal room temperature. He was shown to Karapetian in a cold shed and when the doctor asked why he was kept in such cold conditions, soldiers informed that he had perspired excessively in the building where he was first taken. Elaborating on the man's face, Karapetian stated that the subject had a very non-human, animal-like expression. Moreover, Karapetian revealed that the man had lice of a much larger size and of a different kind than those found on humans. The doctor informed the authorities that the entity was not a man in disguise but a "very, very wild" subject with real hair. The drawing of

the Russian hominid seen here is said to show the appearance of the unusual man. The drawing was not made Dr. Karapetian as is commonly believed. It could have been made under his direction; however, it is more likely just an artistic rendering made for general illustration purposes.

BASSOU: Bassou, a so called *ape-man*, was discovered in the Valley of Dades, Morocco in 1937. Bassou has massive bony ridges above his eyes and a sharply receding forehead. His lower jaw, teeth, chin and cheekbones are greatly pronounced and "ape-like" in appearance. His arms are so long that his fingers reach below his knees when he is standing upright. He is totally shunned by the people of valley for superstitious reasons related to his ape-like appearance. It is said that he sleeps in the trees and subsists on dates, berries and insects. He normally does not wear any clothes or



Bassou, c. 1976.

coverings, and is unable to speak any language. No one knows where he came from. Were he born in the mid-1800s, he would certainly have been eagerly sought as a sideshow attraction, and undoubtedly billed as another *missing link*. Bassou appears to be a true ape-man. Through some genetic miscalculation, he has possibly ended-up with some of the characteristics of our earliest ancestors. Bassou is different, but certainly not deformed. His unusual appearance is natural. He is fully capable of sustaining himself in complete harmony with nature. It is clear that Bassou is a very special person.

CHINESE/BIGFOOT CROSS-BREED: In October 1997, an interesting bigfoot related article appeared in the *World Journal* newspaper which is published in Taiwan.



The article states the following information (not a direct translation).

A woman, who works for the Bigfoot Research Center in China, was going through the belongings of her recently deceased father. Her father had been with the Wildlife Research Center in China. Among the belongings she found a video tape taken in 1986 that contained footage of an unusual person in a very remote forested area of China. The person, a male, about 33 years old, was very tall (about two meters or 6 feet 5 inches). He had a small head, and what appeared to be a kind of tail. His body shape and arms and legs were similar to those of the North American bigfoot. He did not have any noticeable long hair, and did not speak any language. He took fairly

large steps when he walked. The mother of the “boy” was still alive when the video was taken. The mother stated that she had been kidnapped or abducted by a “wild man” after the death of her husband, and the boy was an offspring of her relationship with the wild man. The woman previously had a son by her husband. This son was an officer in the army, and he persuaded his mother to tell her story to the Wildlife Research people. She told her story under the condition that the research people would not reveal her identity while she was alive because she was ashamed of what had happened.

The article goes on to state that Chinese wild men have been recorded as far back at 100-200 B.C. It also mentions a monkey-boy who was discovered in 1932, but its existence was not reported until after it had died.

FRANCIS DE LOYS’ MAN-BEAST: The unusual creature seen here has been making the rounds in the field of cryptozoology for 85 years. It is alleged the Swiss geographer Francis de Loys (or a member of his expedition) shot the creature in the jungles of Columbia, Venezuela in 1920. We are told that two of the creatures attacked the team, forcing the men to defend themselves. One of the creatures fell, and the other fled. De Loys’ took this photograph and then removed the creature’s skin and head, which he cleaned in preparation to transport them back to Switzerland



Francis de Loys’ controversial photograph of a creature not known to science.

for scientific study. On the return journey, the artifacts were lost in a boating accident. All that remained for proof of the creature's existence was the photograph.

De Loys' claimed that the animal shown was just over 5 feet (1.5m) tall. This claim was disputed until it was noticed that the creature was sitting on a fuel crate of known dimensions. Using the height dimension of such a crate, it was possible to confirm de Loys' claim.

The creature's height and unusual human-like expression sets it apart from other primates known to science. The find was given added credibility by eye-witness accounts in 1931 of a similar creature in British Guiana (now Guyana). Then in 1968, the explorer Pinto Turolla reported that he saw a similar creature in the area of Marirupa Falls, eastern Venezuela. He also had a second brief sighting in 1970 on the eastern slopes of the Andes in Ecuador. Moreover, in 1987 mycologist Gary Samuels reported he also saw possibly the same creature in Guyana.

Most authorities contend the creature seen in de Loys' photograph is nothing more than a larger than average spider monkey. The evidence presented here, however, seems to support de Loys' claim.

THE YETI: Said to inhabit the Himalayas, the yeti was first brought to the attention of the outside world about 100 years ago. Since that time, many expeditions have been undertaken to find the creature but all have failed in this quest. There are many documented sightings, some very credible, but absolutely no photographic evidence. Alleged footprints in the snow remain the main tangible evidence of the creature's existence. The yeti footprint cast (copy) shown here was created from a photograph. The cast is about 12.5 inches (31.8cm) long.



Yeti footprint cast.

An alleged yeti scalp (one of three known to exist) was professionally examined and declared to have been made from the skin of

a serow, a member of the goat antelope family. It has been concluded that all known scalps are therefore *likely* fabrications.

It is possible, of course, that the scalp examined and the other two had been copied from an *original* yeti scalp. The yeti is held sacred in Tibet, so when one monastery *possibly* obtained a real scalp, all other monasteries wanted one. The monks in the other monasteries therefore made duplicate scalps.

Over the centuries all scalps would become “real” in the eyes and hearts of the monks. The inference here, therefore, is that hidden away in some lofty secluded monastery rests a real yeti scalp. We might just wonder if the monks who have the original would even allow it to be viewed by outsiders, let alone be taken away for analysis. Is it possible the researchers were sidetracked? Moreover, it is even possible that one of the two scalps known to exist but not examined is the real scalp. These scalps are about 350 years old. I do not have the specific age of the scalp examined.

Further, an alleged yeti skeletal hand held together with wire was also found and professionally examined. It was declared to be made from part human and part animal bones. However it is now known that a researcher had previously stolen some of the bones from the hand and replaced them with human bones. When the hand was examined, human bones were naturally determined. No specific identification was provided for the “animal” bones. Certainly, another examination should be performed on the hand, but I wonder if we could now get access to it – if it is still there. I have been informed that the entire hand was stolen in the late 1980s.

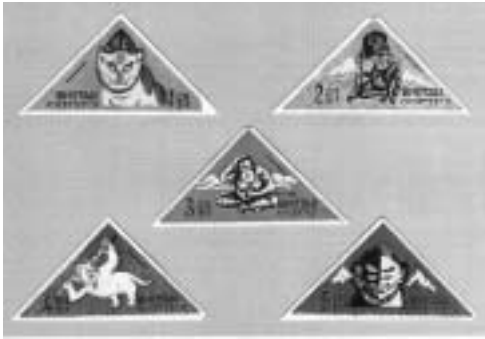
The latest information on the yeti appeared in *The Times* (Britain) on February 4, 2001. The entire story was later provided in a television documentary (*To the Ends of the Earth* series). We learn that a team of British scientist went on an expedition to Bhutan to seek evidence of the yeti’s existence. Here they obtained the services of a resident “official yeti hunter.” The yeti hunter told the scientist he had seen the creature enter a hollow at the base of a large cedar tree. He then led the scientists on a long arduous trek to the tree, which was situated in a forest in eastern Bhutan.

One of the scientists, Dr. Rob McCall, a zoologist, obtained hair strands from the entrance to the hollow. It appears the creature scraped its shoulders or upper back against the tree as it bent over to enter the hollow, thereby leaving hair strands.

The hair was analyzed in Britain by Bryan Sykes, Professor of Human Genetics at the Oxford Institute of Molecular Medicine. Sykes stated in the news release:

We found some DNA on it, but we don't know what it is. It's not human, not a bear nor anything else we have so far been able to identify. It's a mystery and I never thought this would end in a mystery. We have never encountered DNA that we couldn't recognize before.

Nothing more has come to my attention, but I am sure further research is underway.



Like the sasquatch, the yeti has been given postage stamp distinction.

Top: Bhutan, 1966. Five views that were shown on 15 stamps of different denominations.



Center, left: Bhutan, 1970.

Center, right: Bhutan, 1996.



Bottom: Maldives Islands souvenir sheet, 1993. The stamp image shows a footprint discovered by Eric Sipton and Michael Ward in 1951. The information shown reads:

The Yeti: Giant footprints have been encountered in the Himalayan mountain snows since 1887. Sometimes 18 inches in length and 7 inches wide, the tracks have been attributed to the Yeti or Abominable Snowman.