

Orang Mawas or Orang Dalam

The following account appears to have involved what was called an Orang Mawas or Orang Dalam. It is not identified in the text. However, the original 1971 Argosy magazine article by Harold Stephens, references the Orang Dalam, which I think is more commonly known as the Orang Mawas, for which I found the above image.

It appears that on Christmas Day, 1953 a young Chinese girl by the name of Wong Yee Moi was engaged tapping rubber trees on an estate run by a Scot named Mr. G. M. Browne, in the Reserve that is called variously the Trolak, Trollak, or Trolek, in south Perak State, northern Malaya. According to her account, she felt a hand placed lightly on her shoulder and, turning around, was confronted by a most revolting female. This poor character wore, according to Moi, only an abbreviated loincloth of bark, was covered with hair, had a white (i.e. Caucasoid-type) skin, long black head-hair and a mustache; and she stank as if "of an animal." Half hysterical, Moi fled for the compound, but not before spotting two somewhat similar types which she said were males [no loincloths?] standing in the shade of some trees by a nearby river. These, she said, had mustaches hanging down to their waists. Up till this point, the account is fairly rational, even

including Moi's addendum to the effect that the female grinned and showed long nasty fangs in what she (Moi) seems to have considered, despite her panic, to have been a friendly gesture. After this report, everybody became slightly insane.

**Reference for this material:** Ivan Sanderson, 1961. *Abominable Snowmen: Legend Come to Life*, page 229, 230.

In 1955 a similar encounter occurred and was provided in the *Weekend Magazine*, Quebec, Canada (article by John Carlova). I re-wrote the article as follows for inclusion in a book:

### Tapah, Malaya, March 7, 1955

Serene Chong, a young rubber-tree tapper (seen here), was approached by three unusual ape-like creatures on a rubber plantation. The creatures, two males and a female, made a friendly gesture and tried to speak to the girl. One of the males reached out and grasped the girl's shoulder. When the girl screamed, other plantation employees (six men and a woman) came running to her assistance, scaring off the creatures, which they clearly saw. The girl described the creatures as having hair to their shoulders; a fur-like growth around their mid-section; light but leathery looking skin; flattened noses, slightly upturned, exposing large round nostrils; small eyes sunken under craggy brows; and curved fangs that extended from their thick-lipped mouths. Malayan constables investigated the incident and casts were made of the creatures' footprints. An anthropologist and animal expert described the prints as "like those of a flat-footed human being, but broader and with indications of claw-like projections from the toes."



Kra-Dhan

There are stories of strange hominoids seen by US soldiers fighting in Vietnam during the 1960s and 1970s. Ivan Sanderson tells us of perhaps one such oddity:



It begins way down in the plateau of Kontum, in what used to be northern Indo-China. There, the locals say they have a kind of enormous monkey that walks on its hind legs and which is actually vicious and is quite willing to attack people. They call it the Kra-Dhan. In the neighboring territory of the Jolong it is called the Bêc Bôc (Bekk-Bok). The mountain people of the south also insist that it is a monkey, and not a man or an ape. This is odd, for there are virtually tailless monkeys thereabouts, the Stump-tailed Macaques (*Lyssodes*). At the same time, the locals are equally insistent that these creatures are not ghosts, departed spirits, demigods, or anything non-material; all of which, though they often speak of them, they most clearly distinguish from real physical beings.

**Reference for this material:** book mentioned, page 244.



The famous yeti footprints from the 1951 Ward and Shipton Himalayas Expedition are seen here along with anatomist Vladimir Tschernezky holding a plaster footprint cast from one of the prints. The images are from *L'homme de Neanderthal est Toujours Vivant (Neanderthal Man Is Still Alive)* by Bernard Heuvelmans and Boris Porshnev.

On the extreme upper right is a copy I made of the cast John Green had. He told me that the original cast was made from a photo. In other words, not from plaster poured into one of the footprints. As I recall, I made two copies—one for Joedy Cook who had asked me to make a copy for him.

There is absolutely no proof that what we think is a yeti made the footprints seen in the above photograph. Similar prints (although smaller) were found in 1972 in the Arun Valley, Nepal. This adds credibility that some sort of unrecognized creature made the prints. Common sense seems to indicate that this creature is an ape of some sort because the prints—"demonstrate a close resemblance to those of the mountain gorilla." (Dr. George Schaller).

One distinctive difference between monkeys and great apes is that the former have tails. Yet there is an account of large apes with tails in the Himalayas that attacked two researchers. This happened in 1953, two years after the footprints featured were found. Sanderson tells us:

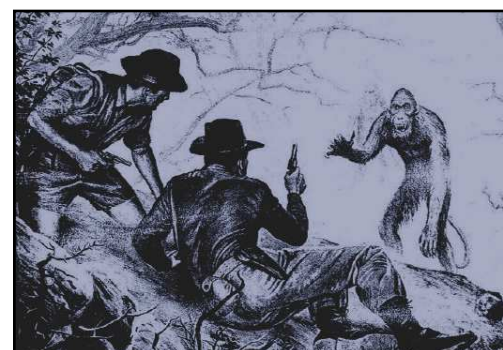
I know of only one case of a possible ABSM ever having been stated to have one [tail]. This is one of the most peculiar of all reports, and is unique in many respects. It happened right smack in the middle of what has now become virtually traditional ABSM territory—namely, on the main route to Katmandu, Nepal from the north. It is alleged to have taken place in June, 1953. Those involved were two Americans, Dr. George Moore (M.D.) and Dr. George K. Brooks, an entomologist. The former was Chief of the Public Health Division of the U.S. Operations Mission, under the Foreign Operations Administration, and was public health adviser to the Nepalese Government. Dr. Brooks was on his staff. Dr. Moore had been in the country 2 years. They were descending the Gosainkund Pass (of some 17,000 feet) on their way back to Katmandu, the capital, from a trip to the north, and had entered the upper montane forests, there mostly coniferous, leaving their pack-carrying porters far behind (...)



Dr. George Moore with a patient.

A detailed description of the attack was published in a major magazine, *Sports Afield*, May 1957, from which Sanderson obtained the text. The men

were able to frighten the creatures away with gun shots. The following artwork by Morton Kunstler accompanied the article—note that the creature has a tail. Kunstler recreated the scene from information provided by Dr. Moore.



I find it a little easier to believe that the footprints found in 1953 were left by the creature seen in this detailed image rather than a sasquatch-like hominoid with human-like feet. Common sense seems to indicate that the yeti is very different from the sasquatch, Russian snowman, yowie, and yeren, and most other modern day relict hominoids.



**Reference for this material:** book mentioned, page 245–248.





Lichen found in the Himalayas

For many years, we have wondered why yeti and sasquatch go up above the snow line. There is no game up there and no vegetables or fruit. Professionals in British Columbia reasoned that, for the sasquatch, it could be to bury meat in the snow as wolverines do. The snow preserves the meat which is retrieved later. Ivan Sanderson asked people in the Himalayas if they knew the reason, and got a surprising reply, as follows:

Why does the creature undertake what must certainly be extremely wearisome expeditions into the inhospitable regions of snow? The natives have what sounds a very credible explanation: they say the Snowman likes a saline moss which it finds on the rocks of the moraine fields. While searching for this moss it leaves its characteristic tracks on the snowfields. When it has satisfied its hunger for salt it returns to the forest. (...)

Sanderson reasoned that there is no saline moss in the region, but there are certain lichens that are very rich in Vitamin E ("veritable vitamin factories"). Many animals are known to seek out certain plants for their specific nutritional value, and this could certainly be one of those cases.

We know, of course, that all animals (including humans) crave salt. I was surprised to see that there is a major salt mine in Pakistan, about 300 miles to the west of the Himalayan mountain range. It has been a source of curious pink salt for over



2,000 years. I suppose there might be small natural salt deposits in the mountains that yetis would seek.

**Reference for this material:** book mentioned, page 265–266.

—00—



Dzu-teh

In his book, Ivan Sanderson provides simple references to the two other types of Himalayan "yetis," the Dzu-teh and Teh-lma. I have featured both in this article with explanations from the Internet.

—The Dzu-teh is the largest of the 3 types of Yeti found in the Himalayas. "Dzu-teh" means "big thing", but it also goes by the name "Chemo".

—The Dzu-teh is a 9-foot tall, thick-bodied, carnivorous cryptid. It walks on 2 legs or 4, and has clawed feet. When it walks on 4 legs, the Dzu-teh's footprints overlap. It frequently attacks livestock.

—Despite the common view that all Yeti are unknown hominids, most evidence points to the Dzu-teh being a bear. This would have to be a new species, because no bear in or around the Himalayas fits the description of the Dzu-teh.

—The Himalayan brown bear (*Ursus arctos isabellinus*), also known as the Himalayan red bear, isabelline

bear or Dzu-Teh, is a subspecies of the brown bear and is known from northern Afghanistan, northern Pakistan, northern India, west China and Nepal. It is the largest mammal in the region, males reaching up to 2.2 m (7 ft) long while females are a little smaller. These bears are omnivorous and hibernate in a den during the winter. While the brown bear as a species is classified as Least Concern by the IUCN, this subspecies is highly endangered and populations are dwindling. It is Endangered in the Himalayas and Critically Endangered in Hindu Kush. (Wikipedia)



Himalayan brown bear

Perhaps this information might "ring a bell" because Dr. Bryan Sykes eventually identified an alleged yeti hair, which could not be recognized, as coming from a rare type of brown bear. The common name for this bear in the Himalayan region is Dzu-teh. An article in *Mysterious Universe* states the following:

However, new research by Ross Barnett, from the University of Copenhagen, and Ceiridwen Edwards from the University of Oxford, published in the Royal Society journal, *Proceedings of the Royal Society*, shows that the samples [sent to Sykes] actually belong to a Himalayan brown bear, a rare sub-species of brown bears whose range includes mountainous areas of Pakistan, Nepal, Tibet, Bhutan and India.

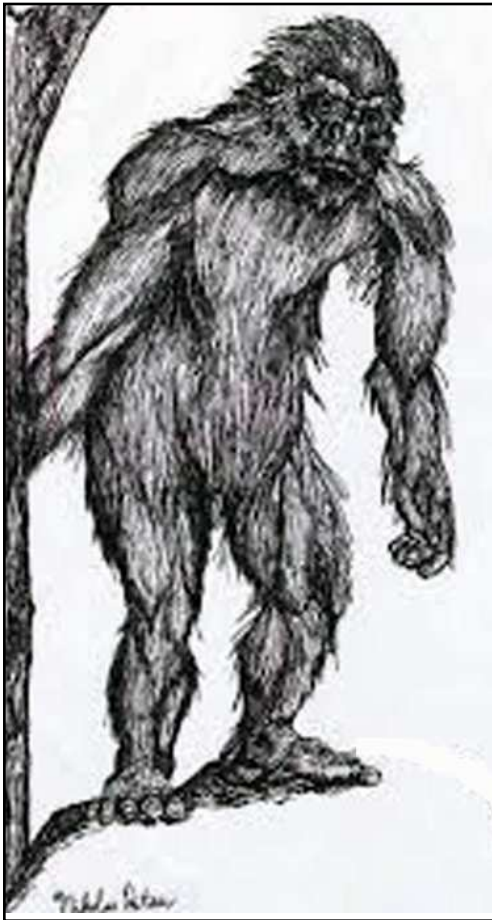
The common name for these bears in the region is Dzu-teh, a Nepalese term meaning "cattle bear," and they have long been associated with the myth of the yeti.

After reviewing the new



analysis, Bryan Sykes and his team acknowledged their error, which was caused by an incomplete search of the DNA database used. Of course, their statement points out that this still doesn't prove or disprove the existence of the yeti.

This whole hair analysis situation left many of us "high and dry." The hair Dr. Fahrenbach and I sent to Dr. Sykes turned out to be "modern human," but its tracing was very odd and needed in Sykes' words, "more research." Such was not done to my knowledge. The additional hairs provided to Sykes by Igor Burtsev were apparently just forgotten and Dr. Sykes sort of drifted away. Such is the way it goes in hominology.



Teh-lma

—The Teh-lma is one of 3 types of Yeti, and is probably an example of a Proto-Pygmy. For a period of time in the middle of the 20th century, it was the most famous and most commonly seen form of Yeti.

—The Teh-lma resembles its larger cousin, but tends to be shorter (roughly 3-4 feet tall). They live lower down on the Himalayan slopes than the Ye-teh, as well. They are known to eat frogs.

—Many people consider the Teh-lma to be an unknown ape of some kind. Some cryptozoologists go so far as to say they could be surviving early humans.

—During the *Daily Mail* Himalayan Snowman Expedition of 1954, American naturalist Gerald Russell first heard about ma small yeti that locals called the Teh-lma. After examining Teh-lma droppings he concluded that this frog-eating kind of yeti lived in the more tropical valleys of Nepal. As a member of the 1958 Slick-Johnson Snowman Expedition, Russell would encounter [hear about from witnesses] the Teh-lma again. Russell's guide, Sherpa Da Temba and another eyewitness saw a Teh-lma in the middle of a creek in the Choyang River Valley in April. Russell, although he did not observe the Teh-lma himself, was able to find its tracks on more than one occasion and gather other valuable evidence of their existence. (From *Cryptozoology A To Z: The Encyclopedia Of Loch Monsters, Sasquatch...* By Loren Coleman, Jerome Clark). —00—



I believe this artwork best depicts a practical almost complete regular (mid-size) "yeti." I don't know who created the work and I hope that the original is not cut-off at the bottom. Anyway there are three (3) yeti types as discussed (sizes shown for adults):

—Dzu-teh (very large; 9 feet tall)

—Meh-teh (mid-size: 6–8 feet tall)

—Teh-lma (very small, 3-4 feet tall)

The original artwork for this image shows the subjects as dark brown in color. Many people seem to think it's off-white. I have selected blue-grey, but that's just my opinion. It is this type (yeti) that has

the strange feet, as discussed in the opening article. The other two types appear to have more human-like feet. As to the thoughts of people in the region, Sanderson states the following:

They are not much interested in Teh-lmas, in that they dwell in the lower regions, of which there are none in their exalted land. Meh-Teh [what we call the yeti] they know and treat as just another thing indigenous to the land, but of the hulking Dzu-Teh they take a really peeved notion. They say this vast creature is hard to handle and it raids yak herds; that they go in groups; they can get along in appalling climatic conditions; and they have all the ingenuity of humans, plus strength with which one is really almost unable to cope. (...) Real Tibetans have spoken of all this to both Nepalese and to many foreigners in Nepal, and one much respected Lama named Punyabara even offered to bring back one of each of the three kinds, alive, if the Government would put up the money

**Reference for this material:** book mentioned, page 278.

—00—



Daniel Perez sent me this photo taken in June 1989. It shows (left to right) Perez, Warren Thompson, Bob Titmus, and John Green. Perez is the only survivor of the little group—as we can see he was very young at the time. The photo was taken at Pullman, Washington, at the now (sadly) defunct International Society of Cryptozoology (ISC) meeting.

The ISC was founded in 1982 and ceased operations in 1998. It was quite successful, so why did it become extinct? We are told "financial problems," but I think a good part of the problem was inability of officers and members to cooperate and compromise. With scientific subjects, cooperation is a rare commodity.

—00—