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# Wendigo

Tuesday, June 22, 2021 4:06 PM

**Wendigo** (/ˈwɛndɪɡoʊ/) is a mythological creature or [evil spirit](#) which originates from the folklore of [First Nations](#) based in and around the East Coast forests of Canada, the [Great Plains](#) region of the United States, and the [Great Lakes region](#) of the United States and Canada, grouped in modern [ethnology](#) as [speakers of Algonquian-family languages](#). The wendigo is often said to be a malevolent spirit, sometimes depicted as a creature with human-like characteristics, which [possesses](#) human beings. The wendigo is known to invoke feelings of [insatiable greed/hunger](#), the desire to [cannibalize other humans](#), as well as the propensity to commit murder in those that fall under its influence.<sup>[a]</sup>

At odds with its portrayals in twentieth-century and twenty-first-century settler culture, in indigenous representations the wendigo is described as a [giant humanoid](#) with a heart of ice; a foul stench or sudden, unseasonable chill might precede its approach.<sup>[a]</sup> Possibly due to longtime identification by Europeans with their own superstitions about [werewolves](#),<sup>[a]</sup> for example as mentioned in [The Jesuit Relations below](#), Hollywood film representations often label [human/beast hybrids](#) featuring [antlers](#) or [horns](#) with the "wendigo" name, but such animal features do not appear in the original indigenous stories.<sup>[a]</sup>

In modern [psychiatry](#) the wendigo lends its name to a form of psychosis known as "Wendigo psychosis" which is characterized by symptoms such as: an intense craving for human flesh and an intense fear of becoming a cannibal.<sup>[a][b]</sup> Wendigo psychosis is described as a [culture-bound syndrome](#). In some [First Nations](#) communities other symptoms such as insatiable greed and destruction of the environment are also thought to be symptoms of Wendigo psychosis.<sup>[a]</sup>

The word appears in many Native American languages, and has many alternative translations. The source of the English word is the [Ojibwe](#) word [wiindigoog](#).<sup>[a]</sup> In the [Cree language](#) it is [wihtikow](#),<sup>[a]</sup> also transliterated [wetiko](#).<sup>[a]</sup> Other transliterations include<sup>[a]</sup> Wiindigoo, Weendigo, Windego, Wiindgoo, Windgo, Windago, Windiga, Wendego, Windagoo, Widjigo, Wijigoo, Wiji go, Weejigo, Widjig, Wintigo, Wentigo, Wehdigo, Wentiko, Windgoe, Witikō, and Wintsigo.

A plural form *windigoag* is also spelled *windegoag*, *wiindigoag*, or *windikouk*.<sup>[a]</sup>

The [Proto-Algonquian](#) term has been reconstructed as *\*wi-nteko-wa*, which may have meant "[ow](#)

The [Wechuge](#) is a similar being that appears in the legends of the [Athabaskan people](#) of the Northwest [Pacific Coast](#). It too was cannibalistic, however, it was characterized as enlightened with ancestral insights.<sup>[a][b]</sup>

## Description

The wendigo is part of the traditional belief system of a number of [Algonquin-speaking](#) peoples, including the [Ojibwe](#), the [Saulteaux](#), the [Cree](#), the [Naskapi](#), and the [Innu](#).<sup>[a][b]</sup> Although descriptions can vary somewhat, common to all these cultures is the view that the wendigo is a [malevolent](#), cannibalistic, [supernatural](#) being.<sup>[a][b]</sup> They were strongly associated with winter, the north, coldness, [famine](#), and starvation.<sup>[a][b]</sup>

[Basil H. Johnston](#), an Ojibwe teacher and scholar from [Ontario](#), gives a description of a wendigo:

The Wendigo was gaunt to the point of emaciation, its desiccated skin pulled tightly over its bones. With its bones pushing out against its skin, its complexion the ash-gray of death, and its eyes pushed back deep into their sockets, the Wendigo looked like a gaunt skeleton recently disinterred from the grave. What lips it had were tattered and bloody ... Unclean and suffering from suppuration of the flesh, the Wendigo gave off a strange and eerie odor of decay and decomposition, of death and corruption.<sup>[a][b]</sup>

In Ojibwe, Eastern Cree, Westmain Swampy Cree, [Naskapi](#), and [Innu](#) lore, wendigos are often described as giants that are many times larger than human beings, a characteristic absent from myths in other Algonquian cultures.<sup>[a][b]</sup> Whenever a wendigo ate another person, it would grow in proportion to the meal it had just eaten, so it could never be full.<sup>[a][b]</sup> Therefore, wendigos are portrayed as simultaneously gluttonous and extremely thin due to starvation. The wendigo is seen as the embodiment of gluttony, greed, and excess: never satisfied after killing and consuming one person, they are constantly searching for new victims.<sup>[a][b]</sup>

A wendigo need not lose the human's powers of cognition or speech and in some depictions may clearly communicate with its prospective victims or even threaten or taunt them. A specimen of folk story collected in the early twentieth century by Lottie Chicogquaw Marsden, an ethnographer of the [Chippewas of Rama First Nation](#), in which a wendigo also exhibits [tool use](#), an ability to survive partial dismemberment, and [autocannibalism](#), reads<sup>[a][b]</sup>

One time long ago a big Windigo stole an Indian boy, but the boy was too thin, so the Windigo didn't eat him up right away, but he travelled with the Indian boy waiting for him till he'd get fat. The Windigo had a knife and he'd cut the boy on the hand to see if he was fat enough to eat, but the boy didn't get fat. They traveled too much. One day they came to an Indian village and the Windigo sent the boy to the Indian village to get some things for him to eat. He just gave the boy so much time to go there and back. The boy told the Indians that the Windigo was near them, and showed them his hand where the Windigo cut him to see if he was fat enough to eat. They heard the Windigo calling the boy. He said to the boy "Hurry up. Don't tell lies to those Indians." All of these Indians went to where the Windigo was and cut off his legs. They went back again to see if he was dead. He wasn't dead. He was eating the juice ([marrow](#)) from the inside of the [bones of his legs](#) that were cut off. The Indians asked the Windigo if there was any fat on them. He said, "You bet there is, I have eaten lots of Indians, no wonder they are fat." The Indians then killed him and cut him to pieces. The end of this Giant Windigo.

## Human cannibalism

In some traditions, humans overpowered by greed could turn into wendigos; the myth thus served as a method of encouraging cooperation and moderation. Other sources say wendigos were created when a human resorted to cannibalism to survive. Humans could also turn into wendigos by being in contact with them for too long.<sup>[a][b]</sup>

### Taboo reinforcement ceremony

Among the [Assiniboine](#), the [Cree](#) and the [Ojibwe](#), a [satirical](#) ceremonial dance is sometimes performed during times of famine to reinforce the seriousness of the wendigo [taboo](#). The ceremony, known as *wiindigookaanzhimowin*, was performed during times of famine, and involved wearing masks and dancing backward around a drum.<sup>[a][b]</sup> The last known wendigo ceremony conducted in the United States was at [Lake Windigo](#) of Star Island of [Cass Lake](#), located within the [Leech Lake Indian Reservation](#) in northern [Minnesota](#).<sup>[*broken link (help) · verify source*]</sup>

From <<https://en.wikipedia.org/wiki/Wendigo>>

# The Wendigo: The Most Dangerous Monster of All?

[Nick Redfern](#)[January 25, 2021](#)

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The [Wendigo is without doubt a highly dangerous](#) creature, one which is a staple part of the folklore and legend of the Native American tribe known as the Algonquin. The monster is typically described as a tall, crazed and violent thing that roams the forests of the Pacific Northwest. the northernmost states of the U.S.. and Canada. It

In the depths of the forest, the wind begins to rush against the fragile tree branches. A shrieking howl can be heard. It starts as a bone chilling moan and continues to rise in both power and terror until it climaxes in blood-curdling horror. A sense of dread consumes you as you realize you are not alone in these woods, but it is too late. The wendigo has found you.

## What is a Wendigo

The wendigo is a product of Algonquian folklore and is a beast that was feared by all. This terrifying creature was known to have its biggest impact during the winter months and was thought to be responsible for the manifestation of some of the darkest parts of the human spirit. It is winter, famine, gluttony, and cannibalism incarnate.

The wendigo is known for its insatiable greed and hunger for human flesh. The wendigo is often depicted as a demonic spirit that has power over winter storms and weather events. Because of this, the creature is often associated with the harsh winters of the North. It is said that an angry wendigo can cause the sky to darken and extreme weather such as harsh winter winds, tornadoes, and blizzards.



The wendigo is often depicted as a supernatural creature that has the ability to bring famine and harsh winter storms to bear over land. These conditions give it ideal hunting grounds and plentiful victims – both to satisfy its hunger and need to share its twisted desires.

One of the most terrifying aspects of a wendigo is its inability to be satisfied. A wendigo is always hungry and can never be filled. It takes pleasure in the hunt for prey and the act of killing, but even after devouring the entirety of a human being its hunger is not quenched. A wendigo grows with every meal it eats in proportion to the mass it has devoured. Because of this, a wendigo can never be satisfied and will always hunger for more victims.

## Origins of the Wendigo

The wendigo is a demon, but some wendigos can be created from humans who have been corrupted with greed and the hunger for human flesh. These victims are often transformed into wendigos themselves (often from the touch or possession of the beast) after they give in to their carnivorous desires. With every victim these new wendigos devour, they grow proportionately in size. It is said that wendigos have the ability to grow to a size that is unfathomable by the human mind and that the sight of a wendigo who has devoured many souls is enough to make the human heart freeze in terror.

Although a wendigo is able to exist in the physical world, it is actually a spirit form. Like many spirits, the wendigo has the ability to become invisible, fly, become undetectable, or possess humans.

The wendigo is extremely selective with those that it chooses to possess. Most often, the creature will only possess people who are starving, who are gluttonous, who have had a craving for human flesh before, or who are greedy and have tendencies to display their wealth openly. Anyone who becomes possessed with a wendigo spirit will become wendigos themselves and will continue to exist as a wendigo until the spirit is exorcised or they are killed. However, as wendigos have incredible strength and are able to move with extreme strength and power, it is highly unlikely that a wendigo could be killed.

## Common Wendigo Practices

The wendigo is a ruthless and savage predator. It has heightened senses that allow it to tune into every inch of its hunting grounds (which often extend for many miles on end). Its sense of sight, smell, and hearing are so impressive that it is able to track its prey and know the exact movements of its target even if it is many miles away.

Although the wendigo is always seeking to fill a deep hunger, it enjoys taking its time before a kill. It will often stalk its prey for hours on end and will reveal its presence in small ways every so often in order to make its prey fearful. A person who is being stalked by a wendigo will often feel a growing sense of dread that they are being watched or followed. The wendigo is able to sense their fear and paranoia grow with each heartbeat. This brings the malevolent spirit a sense of excitement and anticipation for the kill.

forests of the Pacific Northwest, the northernmost states of the U.S., and Canada. It is a large, humanoid beast that dines on human flesh. There is, however, another aspect to the lore surrounding the Wendigo. Namely, that if a person eats human flesh, he or she can shapeshift into a Wendigo. Adding to the legend, the Wendigo has the ability to take control of our minds – always for terrible and horrific reasons. In that sense, as well as a shapeshifting angle, there is what we might term a mind-shifting process, too.



[Legends of America state](#): “The legend lends its name to the disputed modern medical term Wendigo psychosis, which is considered by some psychiatrists to be a syndrome that creates an intense craving for human flesh and a fear of becoming a cannibal. Ironically, this psychosis is said to occur within people living around the Great Lakes of Canada and the United States. Wendigo psychosis usually develops in the winter in individuals who are isolated by heavy snow for long periods. The initial symptoms are poor appetite, nausea, and vomiting. Subsequently, the individual develops a delusion of being transformed into a Wendigo monster. People who have Wendigo psychosis increasingly see others around them as being edible. At the same time, they have an exaggerated fear of becoming cannibals.”

[Business Standard say](#): “Despite their gaunt physiques, Wendigo are described by some as giants, measuring at about 14.8 to 15 feet in height. Whilst there are slight variations as to the physical description of this creature amongst the different Algonquian peoples, it is generally agreed that Wendigo have glowing eyes, long yellowed fangs and long tongues. Most Wendigo are also said to have sallow and yellowish skin, though others say that they are matted with hair or have decaying skin. According to ethno-historian Nathan Carlson, it’s also been said that the wendigo has large, sharp claws and massive eyes like an owl. However, some other people simply describe the wendigo as a skeleton-like figure with ash-toned skin.”

One of the more intriguing theories for what may have provoked the legends of the Wendigo is that they were based upon early, centuries-old reports of Bigfoot encounters. Certainly, there are more than a few reports in which Bigfoot-type beasts have acted violently in the presence of people. There are even reports of people vanishing in the woods and forests of the United States – amid theories that the Bigfoot, when food is scarce, will feed on just about anything. And that includes us. Of the various stories that surround the Wendigo, certainly the most horrific revolves around a Cree Native American [named Swift Runner](#), who lived with his family in an area of forest close to Edmonton, Canada.



excitement and anticipation for the kill.

It is said that the final warning a wendigo will give before striking is to unleash a blood-curdling howl in the harsh winter winds. The warning does little to help victims – by the time they hear it, it is already too late.

## Practices of a Wendigo While Hunting



A wendigo is ruthless and enjoys terrifying its prey before making a kill. The beast is known to stalk its prey for hours on end until they become impossibly frightened. A wendigo may reveal itself to its victim with a loud shriek or scream to increase their level of terror. It is said that the creature is able to sense the fear of their victims, which only adds to their anticipation and excitement for the kill. The terror of their victims is perhaps the only form of joy a wendigo feels.

Wendigos are also very intelligent compared to other similar beasts and demons. They are hypersensitive and able to stay attuned to every inch of their hunting grounds – which can sometimes stretch for many miles. They are also intuitive about their hunting needs. If they sense that they may soon run out of a food supply they will sometimes take the entrails of their victims and put them in large pots as a backup measure. These pots are then placed at the very tops of tree branches where only the wendigo can reach. If a wendigo senses that it will be an especially harsh winter, it will sometimes take victims alive and keep them prisoner in its lair until it is ready to feed.

There is little that can be done to hide from a wendigo. In fact, many believe that hiding from a wendigo is impossible. It is said that once the creature captures the scent of its prey, it will always know where the person travels no matter how far they go.

Unlike other creatures and spirits, a home will not keep a person safe from the reach of a wendigo. There are many stories that document wendigos who have managed to unlock a home from the outside and slaughter everyone inside. In these cases, the wendigo usually proceeds to convert the home into its lair and will hibernate for months (or even years) until it is awakened by its hunger and driven to eat more human flesh.

## Can a Wendigo be Overpowered or Killed?

Although a wendigo is a fearsome opponent, they are not impossible to defeat. It is said that there are several measures that can be taken to protect oneself against a wendigo. The first thing that should be done is to build a fire. According to legend, wendigos will do everything in their power to avoid fire (possibly because it is thought that their hearts are made of ice). A wendigo can be harmed by fire, but their wounds will heal quickly and they will only become more angry and obsessed with their intended victim.

It is also thought that magical amulets and charms can be used to give oneself protection. As the wendigo is a creature of pure and unbridled evil, it can be dissuaded with objects that have been charmed with protective spells.

Last, but certainly not least, a weapon made of silver is required to go up against a wendigo. It is said that silver is the only type of weapon that can seriously hurt a wendigo. A wendigo can be killed with a weapon made of pure silver if it is driven through the creature’s heart of ice. Once this has been done, the shards of the creature’s heart must be placed in a silver box and buried in consecrated ground. Next, the body must be dismembered with a silver weapon, slated, and cremated. The ashes must be scattered to the four winds. Failure to properly follow this procedure will result in the resurrection of the creature and a bloody vengeance.

## Physical Appearance







As 1878 rolled over into 1879, [Swift Runner turned up in](#) the city of St. Albert, Canada. He told a bleak and harrowing story of how all of his family – his wife, his six children, and his mother and brother – had fallen victim to the recent, hostile winter, in which food was beyond scarce and temperatures plunged. As plausible as the story told by Swift Runner to a group of Catholic priests sounded, there was a significant red flag. Swift Runner hardly looked emaciated. In fact, he looked very well fed. That's because he was: Swift Runner spent the winter devouring his entire family, eating their flesh and gnawing on their bones – as the St. Albert police found to their horror when they traveled to the site of his home in the woods. Suspicions soon began to surface that Swift Runner was possessed by a Wendigo: he began to exhibit bizarre activity, such as howling, growling, and screaming in savage fashion. Tales circulated that, on one occasion, Swift Runner was seen to transform into a savage-looking humanoid, a definitive Wendigo – something caused by his taste for human flesh.

From <<https://mysteriousuniverse.org/2021/01/the-wendigo-the-most-dangerous-monster-of-all/>>

Every culture on the planet identifies with unique traditions and mythologies. In Scotland, for instance, the highland people have the legend of the Banshee. The indigenous tribes of Australia share tales of the Warrigal. In the Americas, the original northern inhabitants, the Algonquins, tell their story of the legendary Wendigo.



An 18th century watercolor of an Algonquin couple. Public domain.

The Algonquin legend describes the nightmarish creature as having pale ashy skin stretched tight like a latex suit over the jutting spurs of protruding bones. Its glassy eyes, vacant as they are brooding with evil, reflect the moon from sunken black sockets. A visceral smell oozes from its flesh, rich with rot and fresh metallic blood, as the beast stalks its prey from a looming height of 15 feet in the inky darkness of the forest. This unsettling image damned the souls of those who claim to have faced the creature in the flesh.

### What is a Wendigo?

In the ancient North American legend, the monster exists as the by-product of cannibalism or dark magic. In some myth variations, people can also become a Wendigo after merely coming into contact with it. Alternatively, the creature could possess them in a dream. After it takes control of its host, the beast assumes the identity of the person.



The Wendigo is a fearsome beast with a gruesome appearance. The creature is often described as having long limbs and being extremely thin (almost emaciated) due to its extreme hunger. Most of these creatures are said to be without hair (likely due to their extreme malnutrition). However, in colder regions, it is reported that wendigos sometimes have snow-white hair that is often matted with blood and other gore.

The creature is said to have hands that are withered and bony. At the end of a wendigo's fingers there are sharp claws that are sharp enough to tear a person apart with a single touch. Many legends report that these claws are made of ice. This is often considered to be a testament to their control over the elements – especially winter weather.

A wendigo's mouth is filled with sharp, needle-like teeth that are stained in a disgusting shade of yellow. They are powerful enough to tear through flesh and break apart bones without difficulty. The stench of a wendigo's breath is overwhelming and filled with death and corruption. Their tongues are said to be a terrible blue and the mouth of the creature is always covered in blood. Some tales claim that the lips of the creature's mouth are missing. It is said that the wendigo eats its own lips because of its extreme hunger.

A wendigo's eyes are said to be large – much larger than the average humans. Sometimes the eyes are described as glowing yellow or red. Other versions claim the eyes of a wendigo are pushed back into the skull of the creature and constantly roll back and forth in blood. The only thing that is visible to human perception is the terrible glow of the eyes that comes from deep within the sockets of the skull.

There are other versions of the wendigo that claim the beast is a decomposing humanoid with the head of a deer. Many descriptions of this version of the wendigo claim that the entrails of the creature are sometimes visible because of the extreme decomposition of the body.

## Explanation of the Myth

The tale of the wendigo is often seen as a warning against corruption that was told to prevent people from engaging in immoral behaviors. The wendigo was also likely used to serve as a metaphor to understand terrible acts committed by other people that couldn't be understood otherwise.

As the tale of the wendigo is associated with colder climates, it is often hypothesized that the tale was told to prevent people from engaging in the taboo act of eating human flesh. It also helped to dehumanize those who did decide to eat human flesh by giving others the explanation that they had been overcome with a wendigo spirit and were no longer human.

From <<https://mythology.net/monsters/wendigo/>>



Various North American tribes describe the creature as 15 feet tall, with skeletal features and a smell of decay. Image: [Alec Tucker](#).

**Related:** [The Banshee: Celtic Messenger of Death](#)

Various groups assign different names to the creature but share depictions of a horrific primordial beast that knows only cruelty. It is also known as Fleshgaits and Skinwalkers. In more contemporary tales, they are aliens, often seen in connection with UFOs and other aviation-based anomalies. The sickening acrid odor that accompanies the beast is a common thread that runs through all Algonquin tribes. Variations exist in the accounts of height, capacity to emulate people, and potential motives.

### Wendigo Psychosis

The native Algonquin tribe of Cree and other groups living in the Northern Ojibwa area describe a psychological or mental condition that results from the Wendigo. In the 1960s, the disorder was a source of much clinical intrigue that sparked several psychological studies. To the indigenous people, it was predominantly a spiritual sickness arising from dark forces in the forest. Alternatively, a person's soul can infect someone who cannibalizes that person. In essence, it was an ailment of the mind that manifested in intense waves of acute cannibalistic behavior, almost like a zombie.

The longer the condition remains, the more control the beast exerts. Over time, the person will change from a human being to that of an unrecognizable and horrific beast. It will then reside in the forest, preying on those therein with an unquenchable hunger for human flesh.

One study in the '60s pragmatically determined that the condition is due to other factors such as famine and chronic loneliness (anthrosource). Doctors sought to treat it with modern medicine in place of the traditional methods within the indigenous groups.

### Historical Accounts

In addition to more recent reports, early explorers in America recorded accounts of the creature. Jesuit missionaries documented various encounters and transformations from the 17th century. In 1907, Algernon Blackwood, an indigenous Algonquin, wrote a short story that recorded an incident with the creature. At the time, he was with a hunting party in the Canadian backwoods (Z Files). This book bore the title, "The Wendigo."



Jesuit missionaries in the 17th century have claimed to have seen this beast. Image: [Reddit](#).

Around the same time, another indigenous man from the Cree tribe of northwestern Ontario named Jack Fiddler recounted his experience with the beast to a missionary. He claimed to have been a hunter with a specialty in killing Wendigos. He asserted to have killed fourteen during his life (How Stuff Works). Fiddler was a self-proclaimed shaman with superhuman abilities helping him to defeat these ethereal horrors.

However, in a morbid turn, authorities arrested Fiddler and his brother for killing a woman. The two claimed she was a Wendigo in the process of transforming. Jack, the shaman, escaped but committed suicide soon after. His brother, although acquitted, died of illness in prison just days before his release.

These accounts stemming from Algonquin people held great weight. Missionaries, too, had significant standing in their society and came across as credible sources of information.

### Is There Proof?

Like many urban legends of monsters and cryptids, there is a profound lack of concrete proof of its existence beyond second-hand accounts and witness testimonies. Some of the most compelling scenarios regarding its existence take place at the Skinwalker Ranch. Above all, this is the site of acute and intense paranormal activity. Beyond its namesake, UFOs and all sorts of other unnatural oddities purportedly make regular appearances. The National Geographic Channel airs a documentary reality show that captures the goings-on there.

[Cattle mutilations](#) and disappearances have also occurred on the property. Since 1996, Terry Sherman and his wife have lived on the property and have countless tales of their experiences with the farm's paranormal patrons. Their theory regarding the Wendigo lends itself more to potentially extraterrestrial or demonic origins. However, it is not uncommon to see these contemporary themes blended with more traditional theories explaining what they are, where they come from, or their true motives.

### Contemporary Cryptozoology

The legend has been a horror trope for some time. The film adaptation of Stephen King's book "Pet Semetary" featured the gruesome beast most recently. However, the monster has been immortalized in a variety of other multimedia formats too. A few years ago, a critically acclaimed game emerged that adopted the legend as a core plot point and game mechanic. This game was called [Until Dawn](#) and reinvigorated interest in the ancient legend. Although the Skinwalker's lore evolved slightly to better suit the narrative, it remained mostly loyal to its Algonquin origins.



Although no physical evidence exists, this North American legend is alive and well. Image: Alec Tucker. On several internet forums, especially prominent outdoor groups like 4chans/k, the Wendigo or Skinwalker legend is a staple. In some parts of America and even other countries where it reportedly resides, daring explorers organize trips to hunt the beasts. There have even been some competitions on these platforms to produce any evidence of the creatures beyond hearsay. However, nothing compelling turned up. Meanwhile, some users have shared maps documenting where they located and encountered the cryptids.

### The Reality

Physical proof of the creature remains elusive. Skinwalker skulls, Wendigo wombs, and Fleshgait feet may not exist at all. There is only witness testimony and circumstantial evidence. Beyond a compelling and macabre figment of entertainment inspired by the old legend, the cryptid has left no proof that it is anything more than a myth. Nevertheless, the Algonquin monster is a creation so terrifying that it has evolved through time and persists as an intriguing staple for modern-day adventurers, hikers, and hunters.

From <<https://www.historicmysteries.com/wendigo/>>

# Wechuge

Tuesday, June 22, 2021 4:07 PM

The **wechuge** is a man-eating creature or [evil spirit](#) appearing in the legends of the [Athabaskan](#) people.<sup>[1]</sup> In Beaver ([Dane-zaa](#)) mythology, it is said to be a person who has been possessed or overwhelmed by the power of one of the ancient giant spirit animals—related to becoming "too strong". These giant animals were crafty, intelligent, powerful and somehow retained their power despite being transformed into the normal-sized animals of the present day.<sup>[2]</sup>

Professor [Robin Ridington](#) came across stories of the wechuge while speaking with the Dane-zaa of the [Peace River](#) region in western Canada. The Dane-zaa believed that one could become wechuge by breaking a taboo and becoming "too strong". Examples of these taboos include a person having a photo taken with a flash, listening to music made with a stretched string or hide (such as guitar music), or eating meat with fly eggs in it. Like the [wendigo](#), the wechuge seeks to eat people, attempting to lure them away from their fellows by cunning. In one folktale, it is made of ice and very strong, and is only killed by being thrown on a campfire and kept there overnight until it has melted.<sup>[2]</sup> Being a wechuge is considered a [curse](#) and a [punishment](#), as they are destructive and cannibalistic creatures.

From <<https://en.wikipedia.org/wiki/Wechuge>>

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Blackwood was born in [Shooter's Hill](#) (now part of south-east London, then part of north-west [Kent](#)). Between 1871 and 1880, he lived at Crayford Manor House, [Crayford](#)<sup>[a]</sup> and he was educated at [Wellington College](#). His father was a Post Office administrator who, according to [Peter Penzoldt](#), "though not devoid of genuine good-heartedness, had appallingly narrow religious ideas."<sup>[a]</sup> After he read the work of a [Hindu](#) sage left behind at his parents' house, he developed an interest in [Buddhism](#) and other eastern philosophies.<sup>[a]</sup> Blackwood had a varied career, working as a dairy farmer in Canada, where he also operated a hotel for six months, as a newspaper reporter in New York City, bartender, model, journalist for [The New York Times](#), private secretary, businessman, and violin teacher.<sup>[a]</sup>

Throughout his adult life, he was an occasional essayist for periodicals. In his late thirties, he moved back to England and started to write stories of the supernatural. He was successful, writing at least ten original collections of short stories and later telling them on radio and television. He also wrote 14 novels, several children's books and a number of plays, most of which were produced, but not published. He was an avid lover of nature and the outdoors, as many of his stories reflect. To satisfy his interest in the supernatural, he joined [The Ghost Club](#). He never married; according to his friends he was a loner, but also cheerful company.<sup>[a]</sup>

His two best-known stories are probably "[The Willows](#)" and "[The Wendigo](#)". He would also often write stories for newspapers at short notice, with the result that he was unsure exactly how many short stories he had written and there is no sure total. Though Blackwood wrote a number of [horror stories](#), his most typical work seeks less to frighten than to induce a sense of awe. Good examples are the novels *The Centaur*, which reaches a climax with a traveller's sight of a herd of the mythical creatures; and *Julius LeVallon* and its sequel *The Bright Messenger*, which deal with [reincarnation](#) and the possibility of a new, mystical [evolution](#) of human consciousness. In correspondence with [Peter Penzoldt](#), Blackwood wrote, <sup>[1]</sup> My fundamental interest, I suppose, is signs and proofs of other powers that lie hidden in us all; the extension, in other words, of human faculty. So many of my stories, therefore, deal with extension of consciousness; speculative and imaginative treatment of possibilities outside our normal range of consciousness.... Also, all that happens in our universe is *natural*; under Law; but an extension of our so limited normal consciousness can reveal new, extra-ordinary powers etc., and the word "supernatural" seems the best word for treating these in fiction. I believe it possible for our consciousness to change and grow, and that with this change we may become aware of a new universe. A "change" in consciousness, in its type, I mean, is something more than a mere extension of what we already possess and know.

Blackwood died after several strokes. Officially his death on 10 December 1951 was from [cerebral thrombosis](#), with arteriosclerosis as a contributing factor. He was cremated at [Golders Green crematorium](#). A few weeks later his nephew took his ashes to [Saanenmöser Pass](#) in the Swiss Alps, and scattered them in the mountains that he had loved for more than forty years.

From <[https://en.wikipedia.org/wiki/Algernon\\_Blackwood](https://en.wikipedia.org/wiki/Algernon_Blackwood)>

From <[https://en.wikipedia.org/wiki/Algernon\\_Blackwood](https://en.wikipedia.org/wiki/Algernon_Blackwood)>

From <[https://en.wikipedia.org/wiki/The\\_Wendigo\\_\(novella\)](https://en.wikipedia.org/wiki/The_Wendigo_(novella))>



## Jack Fiddler

Tuesday, June 22, 2021 6:16 PM

Jack Fiddler, also known as Zhauwuno-geezhigo-gaubow (from the [Ojib-Cree](#): *Zhaawano-giizhigo-gaabow* meaning "He who stands in the southern sky") and as Maisaninnine or Mesnawetheno (in [Swampy Cree](#) meaning "Stylish man") (c. 1839-September 30, 1907) was an *ogimaa* (chief and shaman) of the Sucker *doodem* among the [Anishinaabe](#) in what is now [northwestern Ontario](#). His arrest in 1906 for the alleged murder of a [wendigo](#) and his suicide before trial marked the beginning of the imposition of [Canadian law](#) on the Sucker People. Until then, Fiddler's people had been among the last [aboriginal peoples](#) living in North America completely under their own law and custom.

Like his father before him, Jack Fiddler became a famous [shaman](#) for his alleged ability to conjure animals and protect his people from spells. Most importantly to the people of the region, he could allegedly successfully defeat the [wendigo](#), a cannibalistic spirit that would possess people during all-too-frequent bouts of famine and disease. In his life, Jack Fiddler claimed to have defeated fourteen wendigos. Apparently some were sent against his people by enemy shamans, and others were members of his own band who were taken with an insatiable, incurable desire to eat human flesh. In the latter case, Fiddler was usually asked by family members to kill a very sick loved one before they turned wendigo. In some cases, the "Wendigo" him or herself would ask to be [euthanized](#) according to the necessary rites. Fiddler's own brother, Peter Flett, was killed after turning wendigo when the food ran out on a trading expedition.

HBC traders and [Cree](#) and [missionaries](#) were well aware of the Wendigo legend, though they often explained it as mental illness or superstition. Regardless, several incidents of people turning wendigo and eating human flesh are documented in the records of the company. Jack Fiddler's reputation also grew among these groups, and he was approached multiple times by Cree ministers at Island Lake and asked to bring Christianity to his people. Though he respectfully heard their requests, Fiddler did not convert. By the beginning of the 20th century, the Sucker people were among the only Indigenous people in North America living in a traditional manner with almost no government imposition on legal and religious matters.

In early 1907, two members of the [North-West Mounted Police](#) visiting Island Lake heard of Jack Fiddler's power against the wendigo from Norman Rae, an in-law of the Fiddlers. Seeking to introduce Canadian law in the North, the Mounties went to the Sucker camp at Deer Lake and arrested Jack and Joseph Fiddler for murder. Before leaving, they took an eyewitness and declared that each man must give up any extra wives. For most of the Sucker people, the Mounties were the first whites they had ever seen.

The elderly brothers were charged with murdering Wahsakapeequay, Joseph's daughter-in-law, the year before. They were held at [Norway House](#) to await trial. Meanwhile, newspapers across Canada picked up the story and printed sensational headlines of murder and devil-worship. Across the country, people demanded convictions, while the police conducting the trial saw an opportunity for fame and advancement.

On September 30, Jack Fiddler escaped captivity during a walk outside. He hanged himself nearby and was found dead later in the day.



Robert Fiddler, son of Jack Fiddler and successor as chief of the Sucker people

Joseph Fiddler still went to trial, however. Angus Rae, the eyewitness, testified that Wahsakapeequay was killed while in deep pain and incurably sick according to the custom of the people who were not aware of Canadian law. Pressed on the wendigo issue, Rae admitted that it was a belief among his people and that Jack and Joseph were the ones who were usually asked to euthanize the very sick and prevent wendigos. Despite some other unreliable testimony from Rae, and the pleas of missionaries and HBC traders, Joseph was convicted and sentenced to death by [Aylesworth Perry](#), the stipendiary magistrate.<sup>[1]</sup> Further appeals secured his release, but the order came three days after his death in 1909.

From <[https://en.wikipedia.org/wiki/Jack\\_Fiddler](https://en.wikipedia.org/wiki/Jack_Fiddler)>

## Zhauwuno-geezhigo-gaubow (Jack Fiddler) The Wendigo Killer

3/21/2019

[9 Comments](#)

Jack Fiddler, also known as Zhauwuno-geezhigo-gaubow ("he who stands in the southern sky"), was a Cree man who belonged to the Sucker people of Sandy Lake, on the upper reaches of the Severn River in northwestern Ontario. He was a headman of his people and was renowned for his healing abilities and for his power to fight evil spirits.

Fiddler and his brother Pesequan (aka Joseph Fiddler) were self-proclaimed Wendigo hunters who would travel around in search of people whom were reputed to have consumed human flesh, or when requested by family members who feared that one of their people was turning into the monster. It was reputed that they killed 17 Wendigo.



Jack and Joseph Fiddler in custody

By 1907, word of their Wendigo killings reached the North-West Mounted Police, and a patrol was dispatched to investigate. On their travels the Mounties learned of Wahsakapeequay, a woman suspected of being possessed by the creature. She had been choked to death with a piece of string by Pesequan and Jack. The Mounties found the evidence credible and the brothers were arrested and charged with murder on June 15.

After 15 weeks of captivity, Jack escaped, fled into the woods, and killed himself. Joseph's trial began a week later. He had no legal representation and was quickly found guilty and ordered to hang.



The Wendigo

Following Joseph's conviction, some questioned whether the brothers should have been punished for committing an act that wasn't an offense in their culture. For evidence of this, one need look no further than Fiddler's statement to police, in which he insisted that "I did not know what I was doing was wrong, and if I had known, I would not have done the deed." However, critics of the sentence failed to get it overturned. Joseph Fiddler died from illness before he could hang, and in 1910, after losing two of their leaders, the Sandy Lake First Nation signed Treaty Five with the Canadian federal government, ending their freedom and forcing them onto a reserve.

From <<https://www.dibaajimowin.com/myths/zhauwuno-geezhigo-gaubow-jack-fiddler-the-wendigo-killer>>

# Psychosis

Tuesday, June 22, 2021 4:10 PM

In historical accounts of retroactively diagnosed Wendigo psychosis, it has been reported that humans became possessed by the wendigo spirit, after being in a situation of needing food and having no other choice besides cannibalism. In 1661, [The Jesuit Relations](#) reported:

*Ce qui nous mit plus en peine, fut la nouvelle que nous apprîmes dès l'entrée du Lac, à sçavoir : que les députez par nostre Conducteur, qui devoient conuoquer les Nations à la Mer du Nord, et leur donner le rendez-vous pour nous y attendre, auoient esté tuez l'Hiver passé, d'une façon estonnante. Ces pauvres gens furent saisis, à ce qu'on nous a dit, d'un mal qui nous est inconnu, mais qui n'est pas bien extraordinaire parmi les peuples que nous cherchons : ils ne sont ny lunatiques, ny hypocondriaques, ny phrénétiques; mais ils ont un mélange de toutes ces sortes de maladies, qui, leur blessant l'imagination, leur cause vne faim plus que canine, et les rend si effrayez de chair humaine, qu'ils se jettent sur les femmes, sur les enfans, mesme sur les hommes, comme de vrais loups-garous, et les deuorent à belles dents, sans se pouoir rassasier ny saouler, cherchans tousiours nouvelle proie, et plus auidement que plus ils en ont mangé. C'est la maladie dont ces députez furent atteints; et comme la mort est l'ynique remede parmi ces bonnes gens, pour arrester ces meurtres, ils ont esté massacrez pour arrester le cours de leur manie.*<sup>[23]</sup>

Although in many recorded cases of Wendigo psychosis the individual has been killed to prevent cannibalism from resulting, some Cree folklore recommends treatment by ingestion of fatty animal meats or drinking animal grease; those treated may sometimes vomit ice as part of the curing process.<sup>[23]</sup>

One of the more famous cases of Wendigo psychosis reported involved a [Plains Cree](#) trapper from [Alberta](#), named Swift Runner.<sup>[23][24]</sup> During the winter of 1878, Swift Runner and his family were starving, and his eldest son died. Twenty-five miles away from emergency food supplies at a [Hudson's Bay Company](#) post, Swift Runner butchered and ate his wife and five remaining children.<sup>[24]</sup> Given that he resorted to cannibalism so near to food supplies, and that he killed and consumed the remains of all those present, it was revealed that Swift Runner's was not a case of pure cannibalism as a last resort to avoid starvation, but rather of a man with Wendigo psychosis.<sup>[24]</sup> He eventually confessed and was executed by authorities at [Fort Saskatchewan](#).<sup>[24]</sup>

Another well-known case involving Wendigo psychosis was that of [Jack Fiddler](#), an [Ojibwe](#) chief and [medicine man](#) known for his powers at defeating wendigos. In some cases, this entailed killing people with Wendigo psychosis. As a result, in 1907, Fiddler and his brother Joseph were arrested by the Canadian authorities for homicide. Jack committed suicide, but Joseph was tried and sentenced to life in prison. He ultimately was granted a pardon but died three days later in jail before receiving the news of this pardon.<sup>[24]</sup>

Fascination with Wendigo psychosis among Western [ethnographers](#), [psychologists](#), and [anthropologists](#) led to a hotly debated controversy in the 1980s over the [historicity](#) of this phenomenon. Some researchers argued that essentially, wendigo psychosis was a fabrication, the result of naïve anthropologists taking stories related to them at face value without observation.<sup>[24][25]</sup> Others have pointed to a number of credible eyewitness accounts, both by Algonquians and others, as evidence that wendigo psychosis was a factual historical phenomenon.<sup>[25]</sup>

The frequency of Wendigo psychosis cases decreased sharply in the 20th century as [Boreal](#) Algonquian people came into greater and greater contact with European ideologies and more sedentary, less rural, lifestyles.<sup>[25]</sup> In his 2004 treatise *Revenge of the Windigo* on disorders and treatments of the behavioral health industry in the United States and Canada [that are peculiar to indigenous people](#), [James Burgess Waldram](#) wrote,<sup>[25]</sup>

...no actual cases of windigo psychosis have ever been studied, and [Lou Marano's scathing critique in 1985](#) should have killed off the cannibal monster within the psychiatric annals. The windigo, however, continues to seek revenge for this attempted scholarly execution by periodically duping unsuspecting passers-by, like psychiatrists, into believing that windigo psychosis not only exists but that a psychiatrist could conceivably encounter a patient suffering from this disorder in his or her practice today! Windigo psychosis may well be the most perfect example of the construction of an Aboriginal mental disorder by the scholarly professions, and its persistence dramatically underscores how constructions of the Aboriginal by these professions have, like [Frankenstein's monster](#), taken on a life of their own.

The 10th revision of the [International Statistical Classification of Diseases and Related Health Problems](#) (ICD) classifies "Windigo" as a [culture-specific disorder](#), describing it as "Rare, historic accounts of cannibalistic obsession... Symptoms included depression, homicidal or suicidal thoughts, and a delusional, compulsive wish to eat human flesh... Some controversial new studies question the syndrome's legitimacy, claiming cases were actually a product of hostile accusations invented to justify the victim's ostracism or execution.

From <<https://en.wikipedia.org/wiki/Wendigo>>

## Wendigo Psychosis

Wendigo psychosis is a term given to people who experience some sort of psychological break that causes them to crave human flesh even though they have access to other food supplies. After first tasting human flesh, victims of wendigo psychosis are unable to eat any food other than human flesh. They see themselves as an invincible man-eating monster that can't be satisfied by anything but human flesh.

This illness was thought to occur when a person had been exposed to the malevolent spirit of the wendigo and was feared more than death itself. In fact, it was considered to be better to kill oneself than to succumb to cannibalistic desires and risk becoming a wendigo.

Those who chose to seek treatment were often fed large quantities of hot fat and grease in the hopes that these proteins would satisfy the victim's cravings. If the cravings couldn't be satisfied, the perceived wendigos were executed.

## Cases of Wendigo Psychosis

### Swift Runner



Swift Runner

During a particularly harsh winter in 1878, a trapper in Canada named Swift Runner was facing starvation with his family. It is unclear if his eldest son died of natural causes or was sacrificed to feed the family, but we do know that the family resorted to eating the body of the son to evade starvation.

After eating his eldest son, Swift Runner became consumed with greed for human flesh and killed his wife and remaining 5 children in order to cannibalize them. When the winter was over and he was discovered for his crimes he was put on trial for killing and eating his family. When it was determined that he was only 25 miles away from the nearest supply outpost and could have avoided starvation by simply traveling to obtain more food once the weather lightened up, he was diagnosed with wendigo psychosis.

Eventually, Swift Runner confessed to having wendigo psychosis and killing and eating his family for the pleasure of devouring human flesh. He was then executed by the authorities.

From <<https://mythology.net/monsters/wendigo/>>

# The Terrifying Tale Of Swift Runner And The Wendigo

BY M.ADMIN



*"There has been cannibalism. Cannibalism is the great fear." —Man, "The Road" (2009)*

## In A Nutshell

On December 20, 1879, the citizens of Alberta, Canada, witnessed their first official hanging. The man dangling at the end of the rope was a Cree Native American by the name of Swift Runner. What was his crime? Well, Swift Runner cannibalized his entire family. But he laid the blame on an evil spirit called a wendigo.

## The Whole Bushel

If you know anything about Native American mythology, then you've probably heard of the wendigo. An evil spirit with too-tight skin and terrifying antlers, the wendigo enjoyed dining on human flesh. Of course, this sinister creature is just a myth, but if you traveled back to 19th-century Canada, you'd probably find a lot of people who'd disagree with that statement.

To many of the Algonquin tribe, the wendigo was very real—and also had a bad habit of possessing unsuspecting people and turning them into cannibals. Unfortunately, during the 1800s, several Algonquin natives actually did feast on their fellow humans, a result of a mental disorder modern-day psychologists call wendigo psychosis. And perhaps the most infamous "victim" of this horrifying condition was a Cree by the name of Swift Runner.

Born in Alberta as Ka-Ki-Si-Kutchin, Swift Runner was a popular man in the Cree community and the father of six children. At over 180 centimeters (6') tall, he was a giant of a man, and made his living as a trapper and a guide for the North West Mounted Police. But over time, Swift Runner developed a taste for whiskey (possibly because he'd lost his ability to hunt and take care of his family) and fell into the throes of alcoholism. Making things worse, Swift Runner was an angry drunk, and his drinking habits got him into trouble. First, he was fired by the police force, and then he was kicked out of his tribe thanks to his violent tendencies.

Then in the winter of 1878, Swift Runner took his family—his wife, six children, his mother-in-law, and brother—out into the forest. Several months later as spring rolled around, Swift Runner staggered out of the woods and into a nearby Catholic mission. When the priests asked what was wrong, Swift Runner said his entire family was dead.

During the winter, he hadn't been able to find any food. Slowly but surely, all his relatives had starved to death.

The priests were somewhat suspicious, however. Swift Runner looked pretty healthy. Why hadn't he succumbed to starvation? Plus, they knew quite a few other Cree who'd had a pretty successful winter, hunting-wise. The priests were also disturbed by Swift Runner's constant nightmares. The man would wake up in the night screaming at the top of his lungs. The last straw was when Swift Runner tried to lead a group of children out into the woods.

Convinced he'd killed his family, the priests went to the authorities. The police put Swift Runner under arrest and ordered the big man to lead them to his winter campsite. Now, sources disagree on what exactly happened next. Some say Swift Runner immediately took them to the spot. Others say he intentionally tried to mislead them, only cooperating after he was made drunk. Either way, when the group eventually stumbled upon the campsite, they found a truly horrifying scene.

There were bones everywhere, some broken in half and hollowed out. That could only mean one thing. Someone had snapped them open and sucked out the marrow. Their suspicions were confirmed when they found a pot full of human fat.

That's when Swift Runner pulled the wendigo defense. According to Swift Runner, he'd been possessed by an evil spirit. That's when he'd murdered and eaten his entire family. But as you might expect, that didn't really fly with authorities. When Swift Runner went to trial in 1879, the jury didn't buy his supernatural tale, and after 20 minutes of deliberation, they sentenced the Cree to death.

Swift Runner was eventually executed on December 20, 1879. In fact, he was the first man legally hanged in Alberta, Canada. Before his death, the big man converted to Catholicism, and moments before the trap door dropped, he gave a speech admitting his guilt.

Quite a few people came to watch Swift Runner meet his maker, including one spectator, who claimed it was the 20th hanging he'd witnessed, was thoroughly impressed with the



Classification: Mass murderer

Characteristics: Cannibalism

Number of victims: 6

Date of murder: 1879

Date of arrest: May 27, 1879

Date of birth: ???

Victim profile: His wife and five children

Method of murder: Shooting - Hitting with an axe

Location: Fort Saskatchewan, Alberta, Canada

Status: Executed by hanging at Fort Saskatchewan on December 20, 1879

Swift Runner was a Cree Indian who lived during the last century in what is now central Alberta. His background seemed not unusual. As a young man he received a solid useful Cree education; he married and had a family of six children; he traded with the Hudson's Bay Company; and, in 1875, he served as a guide for the North West Mounted Police. But Swift Runner's life ended in tragedy and notoriety. During the winter of 1878-79, a time of starvation and misery for the Cree people, he became possessed by the Windigo psychosis (an aberration characterized by grand delusions and cannibalistic impulses that anthropologists have identified in several Canadian Indian cultures). He murdered his wife and family and cooked and ate their flesh. Eventually he was arrested, brought to trial, and in December, 1879, hanged at Fort Saskatchewan.

win'-di-go n. a spirit believed by the Algonquians, Cree, and Ojibwas to take possession of vulnerable people, causing them to engage in cannibalism and other forms of antisocial behavior.

I've always had a soft spot for westerns, and during the late 1980s I went through a phase of writing western stories—primarily for the magazines of the now-defunct Western Publications in Stillwater, Oklahoma. While researching a major series for True West called "Grandmother's Land: Sitting Bull in Canada," I stumbled into this, ah, tasty little story somewhere in the Mounted Police reports.

When the story ran in the quarterly Old West, I accompanied it with an image from the collection of the Glenbow Museum. It showed Swift Runner with a scowling Mountie in pillbox hat. I've always found this photo of Swift Runner unsettling.

Approaching it in the nature of protagonist Alan Grant in The Daughter of Time, by Josephine Tey—disregarding the massive shackles, and the knowledge of his horrific crime, and assuming innocence—I think I might have drawn an alarming conclusion. He had a pleasant face, making me think that he was someone who loved to laugh. I would likely have passed a pleasant moment chatting, had I run into him on the street.

Windigo!

First published in OLD WEST, Summer 1990

During the winter, a Windigo ate Swift Runner's family. Swift Runner was a Cree hunter and trapper from the country north of Fort Edmonton. He was a big man, over six feet tall, and well liked. He was mild and trustworthy, a considerate husband, and very fond of his children (a little too fond of his children, as events proved). All of these traits endeared him to his people and to the traders of the Hudson's Bay Company.

But this was not enough to allay suspicion when he returned from his winter camp in the spring of 1879 without his wife and family. When he could not give a satisfactory account of their whereabouts, his in-laws became worried. They decided to tell the North West Mounted Police, who had then been in the West for just five years.

Inspector Sévère Gagnon was given the task of investigating Swift Runner's behavior. He and a small party of policemen accordingly trekked out to the trapper's camp.

Swift Runner obligingly showed the Mounted Policemen a small grave near his camp. He explained that one of his boys had died and was buried there. Gagnon and his detachment opened the grave and found the bones undisturbed.

That, however, did not explain the human bones scattered around the encampment. Gagnon produced a skull, which Swift Runner willingly told him was that of his wife. Without much prodding, Swift Runner revealed what had happened to the rest of his family.

At first, Swift Runner became haunted by dreams. A Windigo spirit called on him to consume the people around him. The spirit crept through his mind, gradually taking control. Finally he was Windigo, and Swift Runner no longer. Then the Windigo killed and ate Swift Runner's wife.

This accomplished, the Windigo forced one of Swift Runner's boys to kill and butcher his younger brother. While enjoying this grisly repast, the spirit hung Swift Runner's infant by the neck from a lodge pole and tugged at the baby's dangling feet. It was later shown that he had also done away with Swift Runner's brother—and his mother-in-law, though he acknowledged that she had been "a bit tough."

The revolted Mounted Police party hauled Swift Runner and the mutilated evidence back to Fort Saskatchewan. The trial began on August 8, 1879. The judge and jury did not view the Windigo idea in the same light as the Cree. They saw Swift Runner as a murderer, and the trapper made no attempt to hide his guilt. Stipendiary Magistrate Richardson quickly sentenced him to be hanged.

The sentence presented a problem: the police had never before conducted an execution. Although the Hudson's Bay Company had once hanged an employee for murder, this was, for all intents and purposes, the first formal execution in western Canada. Staff Sergeant Fred Bagley, a force bugler, was put in charge of the arrangements.

A gallows was erected within the fort enclosure at Fort Saskatchewan, and an old army pensioner named Rogers was made hangman. On the appointed morning, a bitterly cold December 20, Swift Runner was led to the scaffold.

Standing over the trap, the unrepentant cannibal was given the opportunity to address the large crowd that had gathered. He openly acknowledged his guilt, and thanked his jailers for their kindness—then berated his guard for making him wait in the cold!

Nevertheless, the Mounted Police must have accomplished their first execution well enough. A more experienced spectator, a California "forty-niner" named Jim Reade, commented, "That's the purtiest hangin' I ever seen, and it's the twenty-ninth!"

Nowadays we view as psychosis what the Cree thought to be the work of a Windigo spirit. At one time, in the belt of parkland that borders the northern plains, it was far from being a rare phenomenon. Many of the symptoms were the same as those displayed by Swift Runner. And



man legally hanged in Alberta, Canada. Before his death, the big man converted to Catholicism, and moments before the trap door dropped, he gave a speech admitting his guilt.

Quite a few people came to watch Swift Runner meet his maker, including one spectator, who claimed it was the 29th hanging he'd witnessed, was thoroughly impressed with the show. As this execution connoisseur later put it, "It was the prettiest hanging I've ever seen."

From <<https://knowledgenuts.com/swift-runner-and-wendigo/>>

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Swift Runner's last walk

Man convicted of killing and eating his family stayed calm despite delays and hitches in 1879 hanging

Jana G. Pruden, Edmonton Journal Sunday, September 18 2011

It was pitch black and brutally cold when Swift Runner was led from his cell at Fort Saskatchewan jail to start his long, last walk toward the gallows that awaited outside in the swirling snow.

Swift Runner, or Ka-Ki-Si-Kutchin, had been told to prepare for death, and seemed to have heeded the advice. He walked confidently into the yard, seeming much calmer than many of those who were there to watch him die.

Most of the 60 people gathered near the gallows had never seen a hanging, and they were nervous and anxious about what was going to happen. Sheriff Edouard Richard had been delayed by the snow and weather, and was flustered by his late arrival at the fort. The hangman, too, appeared nervous.

The execution had been ordered to take place at 7: 30 a.m. on Dec. 20, 1879. With less than half an hour left to go, it was discovered that the crowd had taken the trap from the gallows and burned it as kindling, that the hangman had forgotten to bring straps to bind the prisoner's arms.

As the sheriff and hangman rushed to get the scaffold ready again, Swift Runner sat near one of the fires that had been lighted nearby, joking and chatting, snacking on pemmican, the thick noose hanging loose around his neck.

"I could kill myself with a tomahawk," he offered, "and save the hangman further trouble."

Swift Runner was well-known around the Fort Saskatchewan settlement, a striking 6-foot-3, with a strapping build and what one policeman called "as ugly and evil-looking a face as I have ever seen."

He had once been known as smart and trustworthy, a reputation that won him a job as a guide for the North West Mounted Police. But, as one newspaper story would later point out: "His contact with white men, however, ruined him."

That ruination came, in part, from an inordinate fondness for the whisky that was smuggled into the area disguised as medicine. Swift Runner was known to be "an ugly customer to meet when on a spree," so ugly that some called him "the terror of the whole region."

The police sent Swift Runner back to his tribe, where he caused so much trouble he "turned the Cree camps into little hells," and was eventually turned out from his community altogether, retreating to the wilderness with his wife, mother, brother and six children.

The police started to hear stories in the spring. A Cree chief said Swift Runner had "turned cannibal," and a hunter reported that Swift Runner's entire family had been killed in the woods, but a squad of officers who went out to investigate couldn't find Swift Runner or his family.

Instead, Swift Runner went to the police himself in the spring, telling them his wife had committed suicide and the rest of the family had died of starvation.

But the officers noticed that Swift Runner didn't look underfed.

"The prisoner arrived at our camp in the spring and did not look very poor or thin or as if he had been starving," one noted.

Suspicious of the story, police travelled with Swift Runner to his family's camp in the wilderness north of Fort Saskatchewan. After days of searching, they found the remnants of a campfire, with piles of bones and human skulls scattered nearby.

Some of the bones were dry and hollow, empty even of marrow. A small moccasin had been stuffed inside the skull of Swift Runner's mother, a beading needle still sticking out of the unfinished work.

Swift Runner was tried for murder and cannibalism by a jury that included three "English speaking Cree half-breeds," four men "well up in the Cree language," and a Cree man who translated the proceedings. A leading CreeEnglish scholar was also brought in to observe the trial and ensure Swift Runner knew what was being said.

Swift Runner sat calmly throughout the testimony of witnesses, who described the family being in perfect health when they headed out to the woods, then Swift Runner coming out of the forest alone.

"He said I could not expect to see any of his family because he was the only one left," said Kis-Sie-Ko-May.

There was no evidence presented in Swift Runner's defence. Asked if he wanted to say anything, he responded: "I did it."

The death sentence was to be the first legal hanging in the Canadian Northwest Territories, an area that includes what is now the province of Alberta. A scaffold was built especially for the execution, and an army pensioner was paid \$50 to serve as hangman.

Swift Runner declined to spend the night before his execution with a priest.

"The white man has ruined me," he said. "I don't think their God could amount to much."

Some said Swift Runner had developed a taste for cannibalism years earlier, when he was forced to eat the remains of a starved hunting partner to save himself. Others said he had been possessed by the Windigo, a flesheating spirit that tormented him and gave him nightmares.

Two hours after Swift Runner was led to the gallows, the execution was finally ready to proceed. He was allowed to eat one final pound of pemmican before he was pinioned tightly with rope and taken to the scaffold, where a thick, black hood was placed over his head.

"The trap fell, and Swift Runner went down with fearful force, there being a drop of five feet," the Daily Evening Mercury reported. "He died without a struggle. The body was cut down in an hour and buried in the snow outside the fort."

Sheriff Edouard Richard said those who attended the hanging were satisfied with what they saw.

"Seeing that the Indians are averse to hanging and that all sorts of rumours were afloat amongst them and half-breeds about deeds of cruelty that were to accompany the execution, invitations had been tendered to Indian Chiefs to assist at the execution," he wrote in a report to the government. "Some of them responded to the invitation and declared that it was done in such a way that they could no more object to that mode of execution."

One witness, who had watched several other executions in the United States, also seemed pleased with the spectacle, slapping his thigh and saying, "Boys, it was the prettiest hanging I ever seen."

The **Wendigo** (also known

as **Windigo**, **Weendigo**, **Windago**, **Waindigo**, **Windiga**, **Witiko**, **Wihtikow**, and numerous other variants) is a mythical creature appearing in the mythology of the Algonquian people. It is a malevolent cannibalistic spirit into which humans could transform, or which could possess humans. Those who indulged in cannibalism were at particular risk, and the legend appears to have reinforced this practice as a taboo.

**Wendigo psychosis** is the name conventionally given to a culture-bound disorder which involved an intense craving for human flesh and the fear that the sufferer would turn into a cannibal. This once occurred frequently among Algonquian Native cultures, but has declined due to the Native American urbanization.



Recently the Wendigo has also become a horror entity of contemporary literature and film, much like the vampire, werewolf, or zombie, although these fictional depictions often bear little resemblance to the original entity.

#### **In Algonquian mythology**

The Wendigo is part of the traditional belief systems of various Algonquian-speaking tribes in the northern United States and Canada, most notably the Ojibwe and Saulteaux, the Cree, the Naskapi and the Innu people. Though descriptions varied somewhat, common to all these cultures was the conception of Wendigos as malevolent, cannibalistic, supernatural beings (manitous) of great spiritual power. They were strongly associated with the Winter, the North, and coldness, as well as with famine and starvation. Basil Johnston, an Ojibwe teacher and scholar from Ontario, gives one description of how Wendigos were viewed:

*"The Weendigo was gaunt to the point of emaciation, its desiccated skin pulled tautly over its bones. With its bones pushing out against its skin, its complexion the ash gray of death, and its eyes pushed back deep into their sockets, the Weendigo looked like a gaunt skeleton recently disinterred from the grave. What lips it had were tattered and bloody [...] Unclean and suffering from suppurations of the flesh, the Weendigo gave off a strange and eerie odor of decay and decomposition, of death and corruption."*

At the same time, Wendigos were embodiments of gluttony, greed, and excess: never satisfied after killing and consuming one person, they were constantly searching for new victims. In some traditions, humans who became overpowered by greed could turn into Wendigos; the Wendigo myth thus served as a method of encouraging cooperation and moderation.

Among the Ojibwe, Eastern Cree, Westmain Swampy Cree, Naskapi, and Innu, Wendigos were said to be giants, many times larger than human beings (a characteristic absent from the Wendigo myth in the other Algonquian cultures). Whenever a Wendigo ate another person, it would grow in proportion to the meal it had just eaten, so that it could never be full. Wendigos were therefore simultaneously constantly gorging themselves and emaciated from starvation

#### **Human Wendigos**

All cultures in which the Wendigo myth appeared shared the belief that human beings could turn into Wendigos if they ever resorted to cannibalism or, alternatively, become possessed by the demonic spirit of a Wendigo, often in a dream. Once transformed, a person would become violent and obsessed with eating human flesh. The most frequent cause of transformation into a Wendigo was if a person had resorted to cannibalism, consuming the body of another human in order to keep from starving to death during a time of extreme hardship or famine.

Among northern Algonquian cultures, cannibalism, even to save one's own life, was viewed as a serious taboo; the proper response to famine was suicide or resignation to death. On one level, the Wendigo myth thus worked as a deterrent and a warning against resorting to cannibalism; those who did would become Wendigo monsters themselves.

#### **Wendigo ceremony**

Among the Assiniboine, the Cree and the Ojibwe, a satirical ceremonial dance was originally performed during times of famine to reinforce the seriousness of the Wendigo taboo. The ceremonial dance, known as a *wiindigookaanzhimowin* in Ojibwe and today performed as part of the last day activities of the Sun Dance, involves wearing a mask and dancing about the drum backwards. The last known Wendigo Ceremony conducted in the United States was at Lake Windigo of Star Island of Cass Lake, located within the Leech Lake Indian Reservation in northern Minnesota.

#### **Wendigo psychosis**

The term "Wendigo psychosis" (also spelled many other ways, including "Windigo psychosis" and "Witiko psychosis") refers to a condition in which sufferers developed an insatiable desire to eat human flesh even when other food sources were readily available, often as a result of prior famine cannibalism. Wendigo psychosis has traditionally been identified by Western psychologists as a culture-bound syndrome, though there is a debate over the existence of phenomenon as a genuine disorder. The theory was popular primarily among psychologists in the early 1900s, and may have resulted from a misinterpretation of northern Algonquian myths and culture.

In accounts of Wendigo psychosis, members of the aboriginal communities in which it existed believed that cases literally involved individuals turning into Wendigos. Such individuals generally recognized these symptoms as meaning that they were turning into Wendigos, and often requested to be executed before they could harm others. The most common response when someone began suffering from Wendigo psychosis was curing attempts by traditional native healers or Western doctors. In the unusual cases where these attempts failed, and the Wendigo began either to threaten those around them or to act violently or anti-socially, they were then generally executed. Cases of Wendigo psychosis, though evidently real, were relatively rare, and it was even rarer for them to actually culminate in the execution of the sufferer.

One of the more famous cases of Wendigo psychosis involved a Plains Cree trapper from Alberta, named Swift Runner. During the winter of 1878, Swift Runner and his family were starving, and his eldest son died. Twenty-five miles away from emergency food supplies at a Hudson's Bay Company post, Swift Runner butchered and ate his wife and five remaining children. Given that he resorted to cannibalism so near to food supplies, and that he killed and consumed the remains of all those present, it was revealed that Swift Runner's was not a case of pure cannibalism as a last resort to avoid starvation, but rather of a man suffering from Wendigo psychosis.

He eventually confessed and was executed by authorities at Fort Saskatchewan. Another well-known case involving Wendigo psychosis was that of Jack Fiddler, an Ojibwe chief and shaman known for his powers at defeating Wendigos. In some cases this entailed euthanizing people suffering from Wendigo psychosis; as a result, in 1907, Fiddler and his brother Joseph were arrested by the Canadian authorities for murder. Jack committed suicide, but Joseph was tried and sentenced to life in prison. He was ultimately granted a pardon, but died three days later in jail before receiving the news of this pardon.

Fascination with Wendigo psychosis among Western ethnographers, psychologists, and anthropologists led to a hotly debated controversy in the 1980s over the historicity of this phenomenon. Some researchers argued that Wendigo psychosis was essentially a fabrication, the result of naïve anthropologists taking stories related to them at face value. Others have pointed to a number of credible eyewitness accounts, both by Algonquians and by Westerners, as evidence that Wendigo psychosis was a factual historical phenomenon. The frequency of Wendigo psychosis cases decreased sharply in the 20th century as Boreal Algonquian people came in to greater and greater contact with Western ideologies and more sedentary, less rural lifestyles. While there is some substantive evidence to suggest that Wendigo psychosis did exist, a number of questions concerning the condition remain unanswered, and there is continuing debate over its nature, significance, and prevalence.

#### **References in popular culture**

While Wendigos have been referred to in literature for many decades (most notably in Algernon Blackwood's 1910 story "The Wendigo," which introduced the legend to horror fiction, and in Stephen King's novel *Pet Sematary*), recently they have become something of a stock character in horror and fantasy films and television, along the lines of werewolves and vampires, usually bearing very little resemblance to the Algonquian spirit. Appearances include the movies *Wendigo* and *Ravenous*, and in episodes of the television series *Blood Ties Charmed*, *Supernatural*, *Haven* and others.

They also appear as characters in a number of computer and video games, including *Final Fantasy*, *The Legend of Dragoon*, and the Warcraft Universe, as well as role-playing games such as *Dungeons & Dragons*. Additionally, there is a Marvel Comics character known as "Wendigo".

They are referenced in music as well: the Cree singer-songwriter Buffy Sainte-Marie's song



From <<https://serialkillercalendar.com/Swift%20RUNNER.php>>

# Wendigo Fever

Tuesday, June 22, 2021 4:13 PM

## Wendigo Fever

Among other powers of the wendigo, it is thought that the creature is able to cause an illness called wendigo fever. This disease is thought to be one of the ways the wendigo is able to obtain victims to eat. It is said to start with a strange and disturbing smell. The only person who can detect the foul smell is the infected person. When the victim falls asleep they will be plagued with terrible nightmares that will cause them to wake up and weep from fear. When they wake, they will begin to feel a terrible burning sensation in their legs and feet which causes them to run from their homes shrieking. All of the victims will inevitably run to the woods, shedding their clothing as they go. These victims are never seen again and are assumed to have been eaten by the wendigo.

From <<https://mythology.net/monsters/wendigo/>>

# Cannibalism

Tuesday, June 22, 2021 6:48 PM

**Human cannibalism** is the act or practice of humans eating the flesh or internal organs of other human beings. A person who practices [cannibalism](#) is called a **cannibal**. The meaning of "cannibalism" has been extended into [zoology](#) to describe an individual of a species [consuming all or part](#) of another individual of the same species as food, including [sexual cannibalism](#).

The [Island Carib](#) people of the [Lesser Antilles](#), from whom the word "cannibalism" is derived, acquired a long-standing reputation as cannibals after their legends were recorded in the 17th century.<sup>[1]</sup> Some controversy exists over the accuracy of these legends and the prevalence of actual cannibalism in the culture. Cannibalism was practised in [New Guinea](#) and in parts of the [Solomon Islands](#), and flesh markets existed in some parts of [Melanesia](#).<sup>[2]</sup> [Fiji](#) was once known as the "Cannibal Isles".<sup>[3]</sup> Cannibalism has been well documented in much of the world, including [Fiji](#), the [Amazon Basin](#), the [Congo](#), and the [Māori people](#) of New Zealand.<sup>[4]</sup> [Neanderthals](#) are believed to have practised cannibalism,<sup>[5][6]</sup> and Neanderthals may have been eaten by [anatomically modern humans](#).<sup>[7]</sup> Cannibalism was also practised in [ancient Egypt](#), [Roman Egypt](#) and during famines in Egypt such as the [great famine of 1199–1202](#).<sup>[8][9]</sup>

Cannibalism has recently been both practised and fiercely condemned in several wars, especially in [Liberia](#)<sup>[10]</sup> and the [Democratic Republic of the Congo](#).<sup>[11]</sup> It was still practised in [Papua New Guinea](#) as of 2012, for cultural reasons<sup>[12][13]</sup> and in ritual as well as in war in various [Melanesian tribes](#). Cannibalism has been said to test the bounds of [cultural relativism](#) because it challenges anthropologists "to define what is or is not beyond the pale of acceptable human behavior".<sup>[1]</sup> Some scholars argue that no firm evidence exists that cannibalism has ever been a socially acceptable practice anywhere in the world, at any time in history, although this has been consistently debated against.<sup>[14]</sup>

A form of cannibalism popular in early modern Europe was the consumption of body parts or blood for [medical purposes](#). This practice was at its height during the 17th century, although as late as the second half of the 19th century some peasants attending an execution are recorded to have "rushed forward and scraped the ground with their hands that they might collect some of the bloody earth, which they subsequently crammed in their mouth, in hope that they might thus get rid of their disease."<sup>[15]</sup>

Cannibalism has occasionally been practiced as a last resort by people suffering from [famine](#), even in modern times. Famous examples include the ill-fated [Donner Party](#) (1846–47) and, more recently, the crash of [Uruguayan Air Force Flight 571](#) (1972), after which some survivors ate the bodies of the dead. Additionally, there are cases of people suffering from mental illness engaging in cannibalism for sexual pleasure, such as [Jeffrey Dahmer](#) and [Albert Fish](#). There is resistance to formally labeling cannibalism a [mental disorder](#).<sup>[16]</sup>

From <[https://en.wikipedia.org/wiki/Human\\_cannibalism](https://en.wikipedia.org/wiki/Human_cannibalism)>



## Fleshgaits

Tuesday, June 22, 2021 4:23 PM

# WHAT IS A FLESHGAIT?

By now, everyone has heard of a skinwalker. Skinwalkers are evil Native American witches that are capable of shapeshifting and enjoy wreaking havoc on onlookers. But lately, people have started to notice a different creature lurking in the woods. Tales of these strange beings have started to surface through all parts of the world, but they're especially common among areas near national parks in the United States. Without any other way to describe them, people started to call them fleshgaits. Here's what paranormal fans need to know about these bizarre creatures.

## No, Really, What Is A Fleshgait?

A fleshgait is a creature that mimics the voices and appearances of people in the woods, often with the intent of luring them away. Those who have seen fleshgaits in their "natural" appearance claim that they are extremely tall, thin, grey beings with long claws and no hair.

It's generally agreed that fleshgaits are predatory towards humans, with many people believing that they lure people deeper into the woods in order to eat them. Some also believe that fleshgaits are partly responsible for the *Missing 411* disappearances, though no proof has been given to that claim.

## What Powers Do Fleshgaits Have?

This is up for debate, simply because no one has seen the full extent of their powers. Here's what most people would agree on, based on reports:

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- **Voice Mimicking.** Most fleshgaits can only mimic voices they've heard, and can only say phrases they've already heard. They can mimic both humans and animals.
- Many people claim that hearing a fleshgait's call can be mesmerizing and difficult to resist, even when they know that the voice they're hearing isn't the person they're worried about.
- **Super Speed.** They are known for being unnaturally fast, often able to vanish into the woods quickly.
- **Excessive Strength.** This is often pointed out after animals are found ripped apart in areas where fleshgaits are reported.
- Though a lot of fleshgait reports suggest that these creatures can [shapeshift](#), not all reports do. Still, reports of shapeshifting fleshgaits happen frequently enough that believing in their shifting abilities is standard.

## What Are Fleshgaits' Origins?

Truth be told, no one knows. That being said, creatures that match fleshgait descriptions have been reported for millennia. Many people believe that they are one of the following:

- **Cursed Spirits.** Fleshgait stories and [wendigo](#) stories are very similar. Who's to say that these weren't people who did an unspeakable act that caused their humanity to be taken away?
- **Evil Spirits.** Unlike with the "cursed being" belief, this suggests that fleshgaits are predatory forest spirits that always harbored a hatred for humanity.
- **Unknown Cryptids.** Though there's definitely an ethereal vibe to fleshgaits, especially when it comes to their ability to mimic people they have never seen before, there's also a chance they could be unknown cryptids. You never know; animals often seem to have superpowers.

## Are Fleshgaits Always Malicious?

Yes. Their sole intent is to mimic people, kill others, and take their place to continue hunting others. When they're not on the hunt, they're trying to strike fear in others.

## Where Are Fleshgaits Spotted?

For the most part, reports of fleshgaits are almost exclusive to sparsely populated areas near woods and national parks. The more remote the area, the more likely it is that fleshgaits or something similar will exist there.

That being said, there have also been multiple reports of fleshgaits attacking homes and lurking just outside of a city. How active they are and how successful they are remains to be seen, but it's safe to say it's quite terrifying to see them so close to home.

One person on Reddit's [r/fleshgait](#) forum explained that they knew something was wrong when they whistled outside of their home, only to hear their whistle reply back. After they started to hear themselves calling them out to the woods, they didn't go outside for a while.

From <<https://paranormalauthority.com/fleshgait/>>

A **fleshgait** (flef-gert) is a [cryptid shapeshifter](#) said to be able to perfectly mimic the voice and appearance of animals and humans, even copy their behavior after a period of time. It's believed they can do this by occupying the victim's body or skin. It's unknown just how exactly a fleshgait acquires a body, but the most popular theories state that they either eat the innards and wear the skin, or simply skin the victim and discard the internal organs. It's difficult to determine what method is used due to the fact that little to no physical evidence is found after a fleshgait's attack. These creatures were originally called [skinwalkers](#), but to avoid confusion with the ['yee naldlooshi'](#), a Navajo [witch](#) with the ability to turn into animals, a separate denomination was created. The short term motivations of fleshgait are clear - steal a human identity, adapt to survive amongst humans, and find more humans to kill and steal their identity. Their long term goals are unknown, if there are any.

From <<https://para.wiki/w/Fleshgait>>

## Mystery: Fleshgaits



I've been waiting for this day for a very long time. It's finally time to cover *Fleshgaits*.

### The Story

I'm unsure as to where the name "Fleshgait" (pronounced: flesh-gate) originates from, but these creatures are often egregiously referred to as Skinwalkers. This isn't true; the Skinwalker is an extremely powerful Navajo shaman that can wear the pelt or skin of an animal and gain its powers/abilities or even transform into them. [Fleshgaits](#), on the other hand, are humanoid creatures that are said to lurk in the woods and forests around the world. These creatures are said to be capable of taking the form of people they see or kill, then can mimic their voice to perfection.

However, they're not perfect in every aspect. Fleshgaits aren't capable of copying the mannerisms of those that they take the appearance of. As such, they'll often be very distant and lack any sort of personality whatsoever. While they *do* change, this quirk doesn't always go away.

Now as for how Fleshgaits obtain the form of someone, this varies. Some say that they kill the person whose appearance they take on. Others say that they can do it simply by looking at someone and that it's a sort of camouflage. None of this is officially known though and as such, it varies *very* heavily from report to report. Of course, it's possible that there are different types of Fleshgaits out there.

As for where these creatures lurk: they're (as I said earlier) located in the woods and forests of the world. Though some claim that they sometimes appear in rural areas, this appears to be exceedingly rare in my experiences of looking into the stories of these creatures. In spite of how viscous these creatures seem—what with them supposedly gaining their appearances by killing people—they seem fairly timid. Should one escape them and flee the forest, they'll rarely follow. In a few cases though, they'll follow the person to their home and watch them as they sleep.

The powers of Fleshgaits is something that varies a lot. All of them have the ability to shapeshift, though some are said to be capable of altering the perception and reality of those that are camping. To give an example, let's say that you and I, dear reader, are out camping with two other friends. We're all around a campfire roasting marshmallows and telling spooky stories to each other. All of sudden, you start to see myself and our two other friends start laughing uncontrollably. We fall out of our seats and roll around, laughing like maniacs. Soon, all you can hear is our laughter. It's ringing in your ears. You cover them, but the laughter grows louder and louder. You feel like your eardrums are going to burst. You fall to the ground and cry. Then, all of sudden, the world goes black.

The next morning, you wake up in your sleeping bag. Your head aches. You crawl out and see our friends and myself gathering firewood. Immediately, you ask what the heck was up with us laughing last night.

We all look at each other, baffled. Finally, one of us speaks up and says, "What the heck are you talking about? You were bawling your eyes out, looking at the fire."

These powers aren't limited to manipulating reality for one person. In some cases, they can alter what *everyone* sees. So instead of the three of us seeing you crying, I may have seen us crying, one of our friends may have seen us screaming at the fire, and the other friend may have us groaning in agony.

Others say that Fleshgaits can cause a deafening silence to overtake the world, causing the sounds of nature itself to cease. They can also completely alter what one sees. They have the ability to blend in with a group of friends or people without being noticed, yet they can slip away undetected. They're extremely fast too, being able to dart around at blindingly fast speeds. These powers, however, vary—though their agility is rather consistent.

Appearance wise, Fleshgaits are said to stand at around 8-9 feet 2.4-2.7 meters) tall. They're pale and extremely thin, sporting ridiculously long limbs. Some have said that their arms reach down to their knees. They're also devoid of hair. They also seldom make noise, though it's been said that they can emit a ridiculously high-pitched shriek. It's also been claimed that they emit an odor so vile, it can make you vomit on the spot.

Sightings of Fleshgaits are something that you can find rather easily. Whether it's [YouTube](#)

compilations of user-submitted stories, on [Reddit](#), or on 4chan's /k/ and /x/ boards, there's a plethora of readily available encounters you can go over. Though most of them follow similar patterns. A person—or a group of people—go out to camp. While innawoods, something weird begins to mess with them. Odd stuff happens and eventually, the creature (or creatures—there are cases where there are multiple Fleshgaits) attacks and then the people escape.

One of the odder aspects about Fleshgaits is the lack of any real evidence for them. There are no photos or videos of them as far as I'm aware. Instead, there are simply the aforementioned stories, of which there are so many, I could probably make a 5-hour-long video on them. Alas, I'm a dreadful narrator and I cannot provide anything of merit. Sorry, lads.

This leads to one of the most important questions surrounding these creatures: what is their motive? This is an extremely difficult question to answer due to the number of theories that surround exactly *what* they are. In some cases, it's said that they're simply predators that like to toy with their victims. Others say that they're simply curious. Whether malevolent or benevolent, Fleshgaits are creatures with motives that never really act like any sort of known entity on Earth. As such, it's entirely possible that they just love to hear stories and are as timid as can be.

Overall: Fleshgaits are cryptids that are equal parts terrifying and fascinating. They're an enigma that has always left me wondering about what exactly they are. This, to me, is the perfect time to say that while the story of these creatures is over, we can now move onto the theories section. So let's dig into them.

## **Theories**

### **1. They're real**

For our first theory, we have the idea that these creatures are real. While there may be no evidence that can cement such a theory, the belief in Fleshgaits is remarkably large. In some circles, they've also been used to explain the various disappearances associated with David Paulides' Missing 411 series—which I hope to go over this year in some capacity. Anyways, if they are real, then *what* they are becomes the question. Well, there are numerous ideas and as such, I'd like to go over them.

#### **1a. They're demons**

The first idea is that they're demons. Whether you're religious or not, the concept of demons is one that can transcend those beliefs—in my eyes at least. The actions and appearance of Fleshgaits is something that one would associate with something that is pure evil. As such, this theory is not only very popular, but fairly widespread. However, it's not the only theory, so let's move on.

#### **1b. They're a part of the Natural Order**

This theory posits that Fleshgaits are simply a part of this world and that they've yet to be discovered by science—or that they're being covered up to prevent mass panic (mainly due to how it would affect tourism in some areas and force national parks to close).

#### **1c. They're aliens**

A very popular theory, this one posits that Fleshgaits are aliens. Given their inhumane powers and ability to manipulate one's perception of reality, it stands to reason that they're quite literally not of this world. However, given they're extremely benign actions (should we believe they don't actively kill anyone), it begs the question: what exactly are they doing here? Some may say they're studying us. Others may say they're planning on invading in the future. Whatever the case may be: the theory of them being aliens potentially answers some questions and raises a ton of others.

#### **1d. They're interdimensional entities**

Our next theory is that these creatures are from another dimension. Either they've found a way to cross over due to advanced technology or they have the ability to enter and exit dimensions at will. This theory is extremely popular among some due to the enigmatic abilities of these creatures and how they seem to defy all that we know about this world.

#### **1e. They're mutants**

Our next theory is that these creatures are in fact mutants. Whether made by the government or mutated due to some sort of horrific accident that occurred in the past is up for debate, but given the generic appearance in contemporary media, Fleshgaits bear an uncanny resemblance to mutants. Well, unless you go by the X-Men films.

#### **1f. They're escaped government creations**

Speaking of mutants, the final theory for if they're real is that they escaped from a government facility. Given the number of cryptids that are said to have been made by the government, such as the Chupacabra and Dover Demon, it's no surprise that Fleshgaits would be a part of this theory. Though is there any truth to it? Well, that depends on your view of the government—especially the US Government. So this is a very subjective theory in my eyes.

## **2. They're legends**

The second theory is that the creatures are legends; a product of the stories of the Skinwalker and Goatman fused into one terrifying monster. Due to the prevalence of the Internet in our lives, they've become so well-known that they've seeped into the minds of younger folks who mistake common things (such as bears, deer, or something else) for something extraordinary. There's little more to it than that. Now, in the way of evidence, there's a lot to work against the existence of Fleshgaits. Whether that be the lack of photos and videos or the homogeneity of the stories—though the latter can be argued as simply being the creatures attraction to small groups as opposed to large crowds. Or this could be a simple cliché. I'll leave it up to you to decide.

## **My Take**

As odd as it may seem, I genuinely believe that Fleshgaits are real. There's something about the number of stories that makes me stop and question if there's this enormous subculture in the realm of the paranormal and cryptozoology that loves to make up stories about these creatures, or if there's truly something out there that is truly out there, roaming the forests of the world. I find the former of these two to be oddly difficult to buy into.

Now, don't get wrong: I don't believe *every* story is legitimate. Let's face it, that'd be wildly foolish. If we're to say that everyone who says they saw something in the woods was a Fleshgait, then we may as well also say that Tom Hanks is an alien from Haumea. As such, I want to just stress that no, not every Fleshgait story is something that I believe is legitimate. However, in spite of that, I do think that they're real. Something inside me truly believes this. As I've always said: I think this world is far bigger than anyone could ever imagine. Perhaps I'm delusional, perhaps I'm foolish, or perhaps I'm naïve. Though I genuinely believe this. Mock me all you will, but it's how I see our world and likewise, it's how I see Fleshgaits.

Now as for what they are: I believe they're a part of the Natural Order in some capacity. Our

world is massive and while most of us never see outside our hometown or home city—let alone home country. However, you could lift every single human on Earth into the state of Texas or Indiana and it *still* wouldn't be overcrowded. So when I say that I believe that our world is bigger than we think, I mean that metaphorically and literally. Earth is enormous and I can't help but think that there may be something out there capable of doing this. Though hey, maybe I'm just a fool. I'll leave that up to you to decide.

### **Conclusion**

Whether or no Fleshgait exists, I'm personally confident that they'll remain something of a horror icon on the Internet. They're among the most popular figures in the realm of creepypastas; the possibilities for terrifying imagery and scenarios is limitless. Though that's just me. What about you, dear reader? Do you believe they're real? Or are they but the creation of clever writers?

From <<https://www.vertigo22.com/2020/05/mystery-fleshgait.html>>

# Skinwalker

Tuesday, June 22, 2021 4:35 PM

In [Navajo](#) culture, a [skin-walker](#) ([Navajo: yee naaldlooshii](#)) is a type of [harmful witch](#) who has the ability to [turn into](#), possess, or disguise themselves as an animal. The term is never used for healers.

In the [Navajo language](#), [yee naaldlooshii](#) translates to "by means of it, it goes on all fours".<sup>[a]</sup> While perhaps the most common variety seen in horror fiction by non-Navajo people, the [yee naaldlooshii](#) is one of several varieties of skin-walkers in Navajo culture; specifically, they are a type of '[ánti'jhnii](#)'.<sup>[a]</sup> The legend of the skin-walkers is not well understood outside of Navajo culture, mostly due to reluctance to discuss the subject with outsiders.<sup>[a]</sup> Traditional Navajo people are reluctant to reveal skin-walker lore to non-Navajos, or to discuss it at all among those they do not trust.<sup>[a]</sup> What happens when [Rowling](#) pulls this in, is we as Native people are now opened up to a barrage of questions about these beliefs and traditions...but these are not things that need or should be discussed by outsiders. At all. I'm sorry if that seems 'unfair', but that's how our cultures survive. ~ [Adrienne Keene](#)<sup>[a]</sup> Navajo witches, including skin-walkers, represent the antithesis of Navajo cultural values. While community healers and cultural workers are known as [medicine men](#) and women, or by other positive, nurturing terms in the local, indigenous language, witches are seen as evil, performing twisted ceremonies and manipulating magic in a perversion of the good works medicine people traditionally perform. In order to practice their good works, traditional healers learn about both good and evil magic. Most can handle the responsibility, but some people can become corrupt and choose to become witches.<sup>[a]</sup>

## Legend

Animals associated with witchcraft usually include tricksters such as the [coyote](#); however, it may include other creatures, usually those associated with death or bad omens. They might also possess living animals or people and walk around in their bodies.<sup>[a][a]</sup> Skin-walkers may be male or female.<sup>[a]</sup> Skin-walker stories told among Navajo children may be complete life and death struggles that end in either skin-walker or Navajo killing the other, or partial encounter stories that end in a stalemate.<sup>[a]</sup> Encounter stories may be composed as Navajo victory stories, with the skin-walkers approaching a [hogan](#) and being scared away.<sup>[a][a]</sup> Non-Native interpretations of skin-walker stories typically take the form of partial encounter stories on the road, where the protagonist is temporarily vulnerable, but then escapes from the skin-walker in a way not traditionally seen in Navajo stories.<sup>[a]</sup> <sup>[a]</sup> Sometimes Navajo children take European folk stories and substitute skin-walkers for generic killers like [The Hook](#)

From <<https://en.wikipedia.org/wiki/Skin-walker>>

## Are Skinwalkers Real or Legend?

### A Family Encounters a Creature from the Dark Side of Navajo Legend

Updated April 19, 2018

In Navajo legend, a skinwalker is a medicine man who has gone to the dark side and is able to shapeshift into [animals](#) and other [people](#). By night, they transform and inflict pain and suffering. Did an Arizona family encounter a skinwalker on an eerie, deserted highway through Navajo country?

### A Night Journey Through Navajo Country

All of her life, Frances T. has "[seen things](#)," heard things, and felt them. Born into a family of sensitives, this was rather normal. "In my family, you were considered odd if you didn't experience 'abnormal' things," Frances says. "We never talked much about our experiences or our feelings about them. We just accepted them as normal — which, in fact, to us they are."

But nothing could have prepared her family for what they encountered on a [dark](#), desolate road in Arizona 20 years ago. It's a [mysterious and traumatizing event](#) that [haunts](#) them to this day.

Frances's family had moved from Wyoming to Flagstaff, Arizona in 1978 shortly after her high school graduation. Sometime between 1982 and 1983, 20-year-old Frances, her father, mother and her younger brother took a road trip back to Wyoming in the family pickup truck. The trip was a vacation to visit with friends in and around their old hometown. The only member of the family not present was her older brother, who was in the Army and stationed at Ft. Bragg, N.C.

The course along Route 163 took them through the Navajo Indian Reservation and through the town of Kayenta, just south of the Utah border and the magnificent Monument Valley Navajo Tribal Park. Anyone who has lived in Arizona for any length of time knows that the Indian Reservation can be a beautiful if harsh place for non-natives. "Many strange things happen out there," Frances says. "Even my friend, a Navajo, warned us of traveling through the reservation, especially at night."

Along with the warning, however, Frances's Native American friend blessed the family, and they were on our way.

"We Have Company."

The trip to Wyoming was uneventful. But the trip back to Arizona along the same route more than justified the warning from Frances's friend. "It still gives me goosebumps," she says. "To this day, I have major anxiety attacks when I have to travel through the north country at night. I avoid it at all costs." It was a warm summer night, about 10:00 p.m., when the family's pickup was heading south on 163, about 20 to 30 miles from the town of Kayenta. It was a moonless night on this lonely stretch of road — so pitch black that they could only see just a few feet beyond the headlights. So dark that closing their eyes actually brought relief from the fathomless black.

They had been driving for hours with Frances's father at the wheel, and the vehicle's passengers had long ago settled into quiet. Frances and her father sandwiched her mother in the truck's cab, while her brother enjoyed the night air in the back of the pickup. Suddenly, Frances's father broke the silence.

"We have company," he said.

Frances and her mother turned around and looked out the back slider window. Sure enough, a pair of headlights appeared over the crest of a hill, then disappeared as the car went down, then reappeared. Frances commented to her father that it was nice to have company on this stretch of road. If something went wrong, neither vehicle and its passengers would be alone.

Meet The Navajo Skinwalker, The Demonic Shapeshifter Native Americans Won't Mention By Name

By Marco Margaritoff | Checked By Leah Silverman

Published February 24, 2020

Updated June 25, 2020

The shapeshifting Skinwalker of Native American legend takes on various forms across tribes, but most agree on what it looks like: a deformed, animalistic body, marred face, and blazing orange-red eyes.

The legend of the shapeshifting entity known as the Skinwalker has largely been relegated to hoax status. After all, it is difficult to believe that a humanoid figure has been transforming into a four-legged animal and terrorizing families in the American Southwest. While unscientific, the Navajo Skinwalker does have deep roots in Native American lore.

The rest of America got its first real taste of the Navajo legend in 1996 when [The Deseret News published an article titled "Frequent Fliers?"](#). The story chronicled a Utah family's traumatizing experience with the supposed creature that included cattle mutilations and disappearances, UFO sightings, and the appearance of crop circles.

But the family's most distressing encounter occurred one night just 18 months after moving onto the ranch. Terry Sherman, the father of the family, was walking his dogs around the ranch late at night when he encountered a wolf. But this was no ordinary wolf. It was perhaps three times bigger than a normal one, had glowing red eyes, and stood unfazed by three close-range shots Sherman blasted into its hide.



TwitterTerry and Gwen Sherman sold the so-called Skinwalker Ranch in 1996 — after only having owned it for 18 months. It's been used as a research hub for the paranormal ever since.

The Sherman family weren't the only ones to be traumatized on the property. After they moved out, several new owners experienced eerily similar encounters with these creatures and today, the ranch has become a hub of paranormal research, [aptly renamed](#) Skinwalker Ranch.

While paranormal investigators probe the property with novel inventions, what they seek has a history that is centuries old.

This is the legend of the Navajo Skinwalker.

### The Navajo Legend

So, what is a Skinwalker? As [The Navajo-English Dictionary](#) explains, the "Skinwalker" has been translated from the Navajo [yee naaldlooshii](#). This literally means "by means of it, it goes on all fours" — and the [yee naaldlooshii](#) is merely one of many varieties of Skinwalkers, called '[ánti'jhnii](#)'.

The Pueblo people, Apache, and Hopi also have their own legends involving the Skinwalker.

Some traditions believe that Skinwalkers are borne of a benevolent medicine man who abuses indigenous magic for evil. The medicine man is then given mythical powers of evil, that vary from tradition to tradition, but the power all traditions mention is the ability to turn into or possess an animal or person. Other traditions believe a man, woman, or child can become a Skinwalker should they commit any kind of deep-seated taboo.



Sure enough, a pair of headlights appeared over the crest of a hill, then disappeared as the car went down, then reappeared. Frances commented to her father that it was nice to have company on this stretch of road. If something went wrong, neither vehicle and its passengers would be alone. Thunder began to rumble from the vast, clouded sky. The parents decided that their son should come into the cab before he got soaking wet from any rain that might fall. Frances opened the slider window and her little brother crawled in, squeezing between her and her mother. Frances turned to close the window and again noticed the headlights from the following car. "They're still behind us," her father said. "They must be going to either Flagstaff or Phoenix. We'll probably meet them in Kayenta when we stop to fuel up." Frances watched as the car's headlights crested another hill and began its descent until it disappeared. She watched for them to reappear... and watched. They didn't reappear. She told her father that the car should have crested the other hill again, but hadn't. Maybe they slowed down, he suggested, or pulled over. That was possible, but it just didn't make sense to Frances. "Why in the hell would a driver slow down or, worse yet, stop at the bottom of a hill in the middle of night, with nothing around for miles and miles?" Frances asked her father. "You'd think they'd want to keep sight of the car in front of them in case anything happened!" People do weird stuff when they are driving, her father replied. So Frances kept watching, turning around every few minutes to check for those headlights, but they never did reappear. When she turned to look one last time, she noticed that the pickup was slowing down. Turning back to look out the windshield, she saw that they were rounding a sharp bend in the road, and her father had slowed the truck to about 55 mph. And from that moment, time itself seemed to slow down for Frances. The atmosphere changed somehow, taking on an otherworldly quality.

Frances turned her head to look out the passenger window, when her mother screamed and her father cried out, "Jesus Christ! What the hell is that!?" Frances didn't know what was happening, but one hand instinctively reached over and held down the button for the door lock, and the other tightly grabbed the door handle. She braced her back against her small brother and held firmly onto the door, still not knowing quite why. Her brother was now yelling, "What is it? What is it?" Her father immediately flipped on the interior cab light, and Frances could see that he was petrified. "I have never, ever seen my father that scared in my whole life," Frances says. "Not when he came home from his tours in Vietnam, not when he came home from 'special assignments,' not even when someone tried to firebomb our house."

Frances's father was as white as a ghost. She could see the hair on the back of his neck standing straight out, like a cat's, and so was the hair on his arms. She could even see the goosebumps on his skin. Panic was filling the small cab. Frances's mother was so frightened that she began shouting in her native Japanese in a high, squeaky voice as she frantically wrung her hands. The little boy just kept saying, "Oh my God!"

### From Out of the Ditch, a Skinwalker?

As the pickup sped around the bend in the road, Frances could see that the shoulder dropped off deeply into a ditch. Her father slammed on the brakes to prevent the truck from swerving into the ditch. As the pickup was slowing to a stop, something leaped out of the ditch at the side of the truck. And now Frances could clearly see what had started the panic.

It was black and hairy and was eye level with the passengers in the cab. If this was a man, it was like no man Frances had ever seen. Yet despite its monstrous appearance, whatever this thing was, it wore a man's clothes. "It had on a white and blue checked shirt and long pants — I think jeans," Frances testifies. "Its arms were raised over its head, almost touching the top of the cab."

This creature remained there for a few seconds, looking into the pickup... and then the pickup was past it. Frances could not believe what she had seen. "It looked like a hairy man or a hairy animal in man's clothing," she says. "But it didn't look like an ape or anything like that. Its eyes were yellow and its mouth was open."

Although time seemed frozen and distorted in this moment of fantastic horror, it was all over within a few minutes — the headlights, her little brother coming into the cab and the "thing."

By the time the family reached Kayenta for gas, they had finally calmed down. Frances and her father climbed out of the pickup and checked the side of the truck to see if the creature had done any damage. They were surprised to see that the dust on the side of the truck was undisturbed, and so was the dust on the hood and roof of the truck. In fact, they found nothing out of the ordinary. No blood, no hair... nothing. The family stretched their legs and rested at Kayenta for about 20 minutes. The car that had been following them never did show up. It's as if the car simply vanished. They drove home to Flagstaff with the cab light on and the doors securely locked.

"I wish I could say this was the end of the story," Frances says, "but it's not."

### The "Men" at the Fence

A few nights later, around 11:00 p.m., Frances and her brother were awakened by the sounds of drumming. They looked out his bedroom window into the backyard, which was surrounded by a fence. At first, they saw nothing but the forest beyond the fence. Then the drumming grew louder, and three or four "men" appeared behind the wooden fence. "It looked like they were trying to climb the fence, but couldn't quite manage to bring their legs up high enough and swing over," Frances says.

Unable to get into the yard, the "men" began to chant. Frances was so scared, she slept with her little brother that night.

into or possess an animal or person. Other traditions believe a man, woman, or child can become a Skinwalker should they commit any kind of deep-seated taboo.



Wikimedia CommonsThe Navajo believe Skinwalkers were once benevolent medicine men who achieved the highest level of priesthood, but chose to use his power to inflict pain.

The Skinwalkers are described as being mostly animalistic physically, even when they are in human form. They are reportedly near-impossible to kill except with a bullet or knife dipped in white ash.

Little more is known about the purported being, as the Navajo are staunchly reluctant to discuss it with outsiders — and often even amongst each other. Traditional belief portends that speaking about the malevolent beings is not only bad luck but makes their appearance all the more likely.

Native American writer and historian [Adrienne Keene explained](#) how J.K. Rowling's use of similar entities in her *Harry Potter* series affected indigenous people who believed in the Skinwalker.

"What happens when Rowling pulls this in, is we as Native people are now opened up to a barrage of questions about these beliefs and traditions," said Keene, "but these are not things that need or should be discussed by outsiders."Skinwalker Stories:

### Shapeshifters In Pop Culture

Official trailer for the 2018 documentary based on Dr. Colm Kelleher's book of the same name, *Hunt for the Skinwalker*.

There are many stories about Skinwalkers online in such forums as [Reddit](#). These experiences commonly occur on Native American reservations and are allegedly only prevented by the blessings of medicine men.

While it's difficult to discern just how truthful these accounts are, the descriptions are almost always the same: a four-legged beast with a disturbingly human, albeit marred face, and orange-red glowing eyes.

Those who claimed to have seen these Skinwalkers also said that they were fast and made hellish noise.

From <https://allthatsinteresting.com/skinwalker>

## Skinwalkers Explained

Sometime later, Frances sought out her Navajo friend, hoping she could offer some explanation for these strange [incidents](#). She told Frances that it was a Skinwalker that had tried to attack her family. Skinwalkers are creatures of Navajo legend — witches that can shape-shift into [animals](#). That a Skinwalker attacked them was quite unusual, Frances's friend told her, as it had been a long time since she has heard of any activity about Skinwalkers, and that they normally don't bother non-natives. Frances took her friend back by the fence where she had seen the strange men trying to climb in. The Navajo woman considered the scene for a moment, then revealed that three or four Skinwalkers had visited the house. She said that they wanted the family, but could not gain access because something was protecting the family. Frances was astonished. "Why?" she asked. Why would the Skinwalkers want her family? "Your family has a lot of power," the Navajo woman said, "and that they wanted it." Again she said that Skinwalkers usually don't bother non-natives, but she believed that they wanted the family enough to expose themselves. Later that day, she blessed the perimeter of the property, the house, the vehicles and the family. "We haven't been bothered by Skinwalkers since then," Frances says. "Then again, I haven't been back to Kayenta. I have gone through other towns on the reservation — yes, at night. But I'm not alone; I carry a weapon. And I carry protective [amulets](#)."

From <<https://www.liveabout.com/skinwalkers-2594701>>

## Why the Navajo Skinwalker is the Most Terrifying Native American Legend

Mar 15, 2020 [Steve Palace](#)

Native American shaman

What is a Navajo Skinwalker? The name alone is enough to chill the bones. These shape-shifting witches are part of Native American culture. Different tribes have their own tales to tell.

For the Navajo of south west America, Skinwalkers are a powerful and destructive presence. The witches have the ability to transform into animals, as well as possess other people and bring folk back from the dead with black magic. They wear the skins and sometimes skulls or antlers of their chosen creatures, which is where the name "Skinwalker" comes from.



*Navajo Native Americans in 1902*

The tribe doesn't talk about them openly, as it's thought Skinwalkers hide among their number and exact vengeance on those who speak out. For the Navajo, living side by side with a fearsome enemy is accepted. Skinwalkers are "just another part of their spirituality and one of the 'ways' of their lives", according to the Legends of America website. "As such, witchcraft has long been part of their culture, history, and traditions."

Skinwalkers are very dangerous but can be identified if the unwary know where to look. The Navajo term for them is "yee naaldlooshii": "with it, he goes on all fours." The majority are said to be male.

## Navajo Skinwalker Legend

[COMMENT](#)

The Navajo skinwalker legend is one of the more complex and terrifying stories, steeped in mystery and evil intent.



Many Navajos believe firmly in the existence of skinwalkers and refuse to discuss them publicly for fear of retribution. They believe skinwalkers walk freely among the tribe and secretly transform under the cover of night.

The term yee naaldlooshii literally translates to "with it, he goes on all fours." According to [Navajo legend](#), a skinwalker is a medicine man or witch who has attained the highest level of priesthood in the tribe, but chose to use his or her power for evil by taking the form of an animal to inflict pain and suffering on others.

To become a skinwalker requires the most evil of deeds, the killing of a close family member. They literally become humans who have acquired immense supernatural power, including the ability to transform into animals and other people.

According to the Navajo skinwalker legend, these evil witches are typically seen in the form of a coyote, owl, fox, wolf or crow — although they do have the ability to turn into any animal they choose.

Because it is believed that skinwalkers wear the skins of the animals they transform into, it is considered taboo to wear the pelt of any animal. In fact, the Navajo are only known to wear two hides, sheepskin and buckskin, both of which are only used for ceremonial purposes.

Those who have talked of their encounters with these evil beings describe a number of ways in which a skinwalker will try to inflict harm. Some describe hearing knocks on the window or banging on the walls.

Others have spotted an animal-like figure peering in through a window. According to Navajo skinwalker legend, they are seldom caught. Those who do track a skinwalker and learn of their true identity must pronounce the name of the evil one in full. Once this happens, the skinwalker will get sick or die for the wrongs they have inflicted against others.

From <<http://navajolegends.org/navajo-skinwalker-legend/>>



*A changing Skinwalker. Photo from [Legends of America](#)*

Medicine men are the key figures who turn into Skinwalkers. The Navajo Legends site writes those who have “attained the highest level of priesthood in the tribe, but chose to use his or her power for evil” are candidates for the change. Rituals form an essential part of not only Native American life, but the lives of Skinwalkers. Ancient ceremonies are performed in caves, with an elder positioned as leader of the group. They engage in dark practices referred to collectively as the “Witchery Way”. How do potential Skinwalkers gain their powers? As might be expected, the details are grim. Family members are prime targets – to be initiated, the medicine man or warped woman must kill a sibling, or someone in their close family.



*Navajo skinwalker. Photo from [Legends of America](#)*

After inheriting the malevolent mantle, individuals can then display a range of physical abilities through the animals they become. Navajo Legends mentions how they “are typically seen in the form of a coyote, owl, fox, wolf or crow – although they do have the ability to turn into any animal they choose.” Transformations occur at night, and other creatures can be controlled by Skinwalkers. Tribe members may fear being set upon in the darkness by an army of sharp-clawed servants. The nightmare doesn’t end with shape-shifting. They can take possession of another human through eye contact, eyes playing an important part in Skinwalker lore. The witch will have human eyes when transformed and animal eyes when in human form!



*Navajo winter hogan in 1890*

Skinwalkers have been known to rummage round in graves. Partly to steal whatever’s inside, but also reportedly to extract a powder from corpses. This is then used to poison people. A tribe member who falls sick may well wonder if they crossed paths with a Skinwalker. “These witches live on the unexpired lives of their



victims,” writes Legends of America, “and they must continually kill or perish themselves.”

Despite their formidable reputation, Skinwalkers can be defeated. “Those who do track a skinwalker and learn of their true identity must pronounce the name of the evil one in full” says Navajo Legends. “Once this happens, the skinwalker will get sick or die for the wrongs they have inflicted against others.”



*Navajo man in ceremonial dress*

Stories aside, can anyone prove they’ve seen a Skinwalker? Legends of America mentions that “When they have been seen, they have been described as not quite human and not fully animal.” In a Hulk-like twist, the witch has sometimes been spotted “wearing tattered shirts or jeans.”

From <<https://www.thevintagenews.com/2020/03/15/navajo-skinwalker/>>



## Skinwalker Ranch

Tuesday, June 22, 2021 4:42 PM



Prometheus EntertainmentThe 512-acre plot of land on which the Sherman's once lived has seen crop circle and UFO phenomena as well as unexplained cattle mutilation across the decades.

In 1996, a couple of outsiders were introduced to the legend after a series of inexplicable events occurred at their new ranch.

Terry and Gwen Sherman first observed UFOs of varying sizes hovering above their property, then seven of their cows died or disappeared. One was reportedly found with a hole cut into the center of its left eyeball. Another had its rectum carved out.

The cattle the Shermans did find dead were both surrounded by an odd, chemical smell. One was found dead in a clump of trees. The branches above appeared to have been cut off.

One of the cows that vanished had left tracks in the snow that suddenly stopped.

"If it's snow, it's hard for a 1,200- or 1,400-pound animal to just walk off without leaving tracks or to stop and walk backwards completely and never miss their tracks," Terry Sherman said. "It was just gone. It was very bizarre." Perhaps most terrifying were the voices Terry Sherman heard while walking his dogs late one night. Sherman reported that the voices spoke in a language he didn't recognize. He estimated that they came from about 25 feet away — but he couldn't see a thing. His dogs went berserk, barked, and ran back hastily to the house.

After the Shermans sold their property, these incidents only continued. Are Skinwalkers Real?



YouTubeThe ranch is now fortified with barbed wire, private property signs, and armed guards.

UFO enthusiast and Las Vegas realtor Robert Bigelow bought the ranch for \$200,000 in 1996. He established the National Institute for Discovery Science on the grounds and put up substantial surveillance. The goal was to assess what exactly had been going on there.

On March 12, 1997, Bigelow's employee biochemist Dr. Colm Kelleher spotted a large humanoid figure perched in a tree. Detailed in his book, *Hunt for the Skinwalker*, the creature was 20 feet off the ground and about 50 feet away. [Kelleher wrote](#):

"The large creature that lay motionless, almost casually, in the tree. The only indication of the beast's presence was the penetrating yellow light of the unblinking eyes as they stared fixedly back into the light."

Kelleher fired at the supposed Skinwalker with a rifle but it fled. It left claw marks and imprints on the ground. Kelleher described the evidence as signs of a "bird of prey, maybe a raptor print, but huge and, from the depth of the print, from a very heavy creature."

This was only a few days after another unnerving incident. The ranch

What about cast iron proof? The famous case of Skinwalker Ranch in Utah certainly resulted in some hair-raising accounts. Terry Sherman used to own the 512 acre property, but he and his family left after experiencing eerie phenomena. As reported in 1996, this included the likes of UFOs — "lights emerging from circular 'doorways' that seemed to appear in mid-air" according to the Las Vegas Sun — but also attacks on livestock.

History.com describes "the systematic and repeated mutilation of their cattle—in an oddly surgical and bloodless manner." The owner also encountered "mysterious large animals: most notably, a wolf three times the size of a normal wolf that Terry shot at close range multiple times with a rifle—to seemingly no effect."

The site was then purchased by Robert Bigelow, a millionaire with an interest in all things otherworldly. Bigelow's surveillance of the ranch was documented in 2005 book *Hunt for the Skinwalker* by biochemist Colm A. Kelleher and journalist George Knapp. The project, run by Bigelow's now-defunct National Institute for Discovery Science, observed some seriously spooky events.

One night, Kelleher reported seeing "a large humanoid creature spying on the research team from a tree". After scaring it off, he found a footprint, "a single, obvious oval track about six inches in diameter embedded deeply in the patch of snow" the book writes. It adds the print had "two sharp claws protruding from the rear of the mark going a couple of inches deeper". Kelleher thinks it "almost looked like a bird of prey, maybe a raptor print, but huge and, from the depth of the print, from a very heavy creature."

Commentators point to the area's general history of unusual sightings, which act as both a positive and negative when assessing the story... are these genuine cases or mass hysteria? Plus the Ranch is several hundred miles away from Navajo territory, casting further doubts on whether this is a Skinwalker.

Nothing conclusive was found, but extensive coverage helped embed the idea in the national consciousness. Perhaps inevitably, a horror movie followed — 2013's *Skinwalker Ranch*. On the small screen, *Project Blue Book*'s second season features an episode titled 'Curse of the Skinwalker'.

From <<https://www.thevintagenews.com/2020/03/15/navajo-skinwalker/>>

manager and his wife had just tagged a calf before their dog began acting strangely.

"They went back to investigate 45 minutes later, and in the field in broad daylight found the calf and its body cavity empty," said Kelleher. "Most people know if an 84 pound calf is killed there is blood spread around. It was as if all of the blood had been removed in a very thorough way."

The distressing activity continued well into the summer.

An *Open Minds* TV interview with retired Army Colonel John B. Alexander who worked on Skinwalker Ranch.

"Three eyewitnesses saw a very large animal in a tree and also another large animal at the base of the tree," continued Kelleher. "We had videotape equipment, night vision equipment. We started hunting around the tree for the carcass and there was no evidence whatsoever."

Ultimately, Bigelow and his research team experienced over 100 incidents on the property — but couldn't amass the kind of evidence that scientific publication would accept with credulity. Bigelow sold the ranch to a company called Adamantium Holdings for \$4.5 million in 2016.



TwitterNow owned by Adamantium Holdings, Skinwalker Ranch is patrolled by armed guards.

Nevertheless, the research on Skinwalker Ranch is more sophisticated and secretive than ever.

Skinwalkers have crept back into popular culture through television shows such as HBO's *The Outsider* and the History Channel's upcoming *The Secret Of Skinwalker Ranch* documentary series. For horror-centric programming, a virtually demonic being that roams the countryside is rather perfect.

Official teaser trailer for HBO's *The Outsider*, which features phenomenon like those associated with Skinwalkers.

Since taking over Skinwalker Ranch, Adamantium has installed equipment all over the property including cameras, alarm systems, infrared, and more.

Most alarming, however, are the accounts from company employees.

[According to VICE](#), employee Thomas Winterton was one of several who randomly experienced skin inflammation and nausea after working on the grounds. Some had to be hospitalized, with no clear medical diagnosis for their condition.

This, and the following account, parallel some of the inexplicable events featured in Sci-Fi shows like *The Outsider*. As Winterton reported:

"I take my truck up the road, and as I start to get closer, I start to get really scared. Just this feeling that takes over. Then I hear this voice, as clear as you and me talking right now, that says, 'Stop, turn around.' I lean out the window with my spotlight out and start searching around." Nothing."

# Ranch family terrorized by unknown forces

A LOCAL farming family has been reporting mysterious incidents occurring on their farm recently, but many think this a cry-wolf situation.

After the disappearance of their 10-year-old boy last week, the boy's father has made calls to the police almost daily reporting strange incidents such as wolf tracks all over his property, and

By [REDACTED]

bright lights flashing in his field.

"I'm sure it's just vandals trying to spook him because of what happened to his son," said the sheriff. "There have been cattle disappearing all over the state, which explains the wolf tracks.

As for the bright lights, they're just flashlights."

With further reports of footsteps being heard of his roof and scratching on his door, the rancher has been granted police-surveillance on the property to ensure his safety.

Police are continuing their search for the rancher's 10-year-old son.

TwitterThe area surrounding Skinwalker Ranch has been dotted with crop circles and littered with UFO sightings as well as the disappearances of people and livestock.

Despite this dreadful experience, Winterton reported that he isn't leaving Skinwalker Ranch anytime soon.

"It's like the ranch calls to you, you know," he said with a wry smile.

From <<https://allthatsinteresting.com/skinwalker>>



# Crazyboard

Monday, June 28, 2021

6:13 PM

