



# Devil Monkey – Bigfoot’s vicious cousin

By Dominic Schindler, German Network for Cryptozoology



Bigfoot – despite being North America’s most famous cryptid, the simian can barely be considered exotic anymore. It (or he?) is frequently sighted, perhaps more so than some scientifically recognized species. Eventually, the media – both national and international – had made him a superstar.

In the United States, Bigfoot is not only well-known, but a pop cultural phenomenon. Who else should be called the ape-man, if not he?

## Index

The Devil Monkey – North America’s second simian cryptid?.....	3
The more “well-known” sightings. ....	4
Hunting for the Devil Monkey near Mt. Vernon (1941).....	4
The Boyd Family’s first report (1959).....	4
A Devil Monkey Burglar (1973) .....	5
The second Boyd account: When Devil Monkeys attack (1973).....	6
The third Boyd account: An ancient Devil Monkey? (late 1990s).....	6
Additional reports .....	8
The monkey that did not escape a zoo (1987).....	8
Wolverine or Devil Monkey? (1992) .....	8
A second roadside sighting (mid to late 1990s) .....	9
A long-armed Devil Monkey? (2007).....	10
The giant white monkey (2018) .....	10
Evaluating the witnesses’ accounts.....	12
Complications in research .....	12
How a Devil Monkey looks .....	12
No details of the face given.....	14
Aggressive leaps .....	14
Devil Monkey ≠ Bigfoot .....	15
The „DeRidder Roadkill“ – A Devil Monkey caught on photo? .....	16

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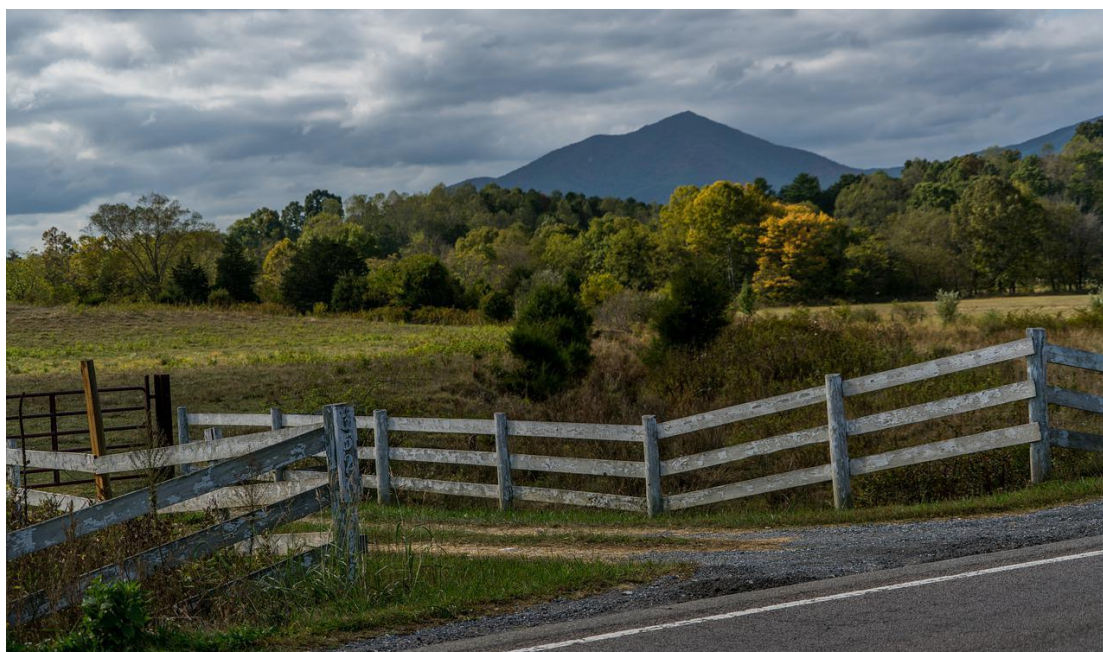
What happened?.....	16
A first opinion of what can be seen in the photo.....	17
A first assessment of the Devil Monkey’s size.....	17
Asking the editor – of anatomical details.....	18
...and of US roads.....	18
... and further doubt about the exact location... ..	19
... and the exact date .....	19
Why two of the five days can almost certainly be excluded.....	20
Finding a suitable scale:.....	20
Preparing for the measurement.....	21
Measuring the DeRidder Roadkill.....	21
What species was the DeRidder Roadkill? .....	22
The Devil Monkey - merely an invasive species? .....	24
Only in Florida – Wild monkeys in the US .....	24
The case for escaped monkeys.....	24
... and the case against escaped monkeys.....	25
Is it a monkey? No, it’s a kangaroo! .....	26
Matching features .....	26
Kangaroos in North America? .....	27
Remaining doubts.....	28
“Devil Monkeys” in Native American folklore? .....	29
The Cet’aeni according to Ahtna folklore.....	29
Eradication of the monkey people? .....	29
Similar tales from several Canadian tribes.....	30
The „Chatata Biped“ of Tennessee.....	31
The Devil Monkeys – A demonized people? .....	32
Peters’ remarks about the Chilkat/Chynkat .....	32
Dehumanization by hearsay... ..	32
... and why it can’t explain everything.....	33
Summary .....	34
Sources: .....	35

## The Devil Monkey – North America’s second simian cryptid?

Due to this focus on Bigfoot however, two very different types of cryptid are regularly glossed over. Both are simian, if not necessarily ape-like in nature. One of those two types of creatures is called “The Devil Monkey”, which will be further elaborated on.

As the name implies, the cryptid has proven to be rather unpopular with witnesses. Even if they don’t literally call the creatures “devils”, the latter are always described as incredibly aggressive. This is in sharp contrast to their much more famous cousin’s gentle behaviour.

The article is subdivided into sections (or chapters), the first of which will present the more well-known sightings. After that, more obscure reports will be added. This allows for a more detailed description of the Devil Monkey.



Blue Ridge Parkway, where the Devil Monkey is said to be going around

Afterwards, a photo, that allegedly depicts a dead Devil Monkey, will be analysed. This makes it necessary to ask the question whether a scientifically recognized species might be identical to the Devil Monkey.

As we will find out, native American folklore contradicts the aforementioned explanation. Therefore, alternative theories must be explored.

For the most part, infinitives will be used to describe witness reports and similar sources. This does not imply their authenticity, but is purely a stylistic decision.

What is a Devil Monkey? Does such a creature even exist? Or is it but a figment of the human imagination? Those are the questions this article is supposed to explore.

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## The more “well-known” sightings.

There are currently very few cryptozoological papers about the Devil Monkey in existence. Because of this, there are no famous sightings in the broader sense. A sighting might be considered well-known whenever a cryptozoologist has used it as a source at all.

The name „Boyd“ will be mentioned quite often. Over several decades, members of the family have contributed three separate reports. Additional witnesses do of course appear in the writings of American cryptozoologists Chad Arment and Loren Coleman.

### Hunting for the Devil Monkey near Mt. Vernon (1941)

The oldest report that Loren Coleman could find, dates back the year 1941. It was originally published as part of the anthology “Hoosier Folklore”. True to its name, the book describes several local tales of unverifiable authenticity.

It is impossible to give an exact location. All sightings occurred near the town of Mt. Vernon in Jefferson County, Illinois. The radius for those sightings is about 50 miles (about 80 km) with the town as its centre.

The Devil Monkey in question is described in very vague terms: It seemed similar to a baboon, but was larger. It also moved in a truly curious manner: Instead of walking – as monkeys usually do – it took great leaps. The leaps were said to cover distances between 20 and 40 feet (about 6-12 m)!

Like many of its kind, the Devil Monkey is described as aggressive. Allegedly, it had even killed a local dog in the municipality of Bonnie! Local residents decided that it was time to hunt down the vicious beast. Dozens of hunters combed the surrounding area, but they were unsuccessful in their endeavour. The monkey was never found, let alone shot.

### The Boyd Family’s first report (1959)

This first account of a sighting by the Boyd Family (as well as the other two) was originally publicised by American cryptozoologist Chad Arment. In his free online publication, the “North American BioFortean Review”, he let Paulette Boyd speak about her parents’ sighting in the year 1959.

At the time, the elder Boyds were living somewhere in Virginia. The exact location or municipality remains unknown. However, it was just a few miles off the town of Saltville. Saltville is one of the more western municipalities of Virginia.

The day of the sighting, the Boyds had gotten up early in order to drive to Saltville. It was a business affair. During the drive, a sighting of a Devil Monkey occurred between 3.30 am und 4 am. Despite the early hours, the area was well illuminated by the moon. This enabled the Boyds to clearly see (and later describe) the creature.

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This animal, that the Boyds had disturbed, did not appear to belong to a known species. Mr. Boyd decided to slow down their car and to let his wife have a closer look. According to Paulette Boyd, those were her parent's impressions:

>>Light, taffy coloured hair, with a white blaze down its neck and underbelly. It stood on two large, well-muscled back legs and had shorter front legs or arms. No tail was visible.<<

Paulette Boyd according to Arment (2000a)

Most surprising about Mrs. Boyd's description is the omission of any and all facial features. After all, her face was mere centimetres away from the creature's! The aggressive cryptid was quite obviously chasing the Boyds' car!

Mr. Boyd originally wanted to lose the creature by driving faster. Then he decided to handle the situation in a more permanent manner: He stopped, got out of his car und prepared to shoot the creature. However, his wife convinced him that this would be unwise. The Boyds had no rifle with them, just a handgun, that might not have been damaging enough to instantly kill the Devil Monkey. They eventually decided to just drive away.

Somewhere in West Virginia

### A Devil Monkey Burglar (1973)

The McDaniel Family from Enfield, Illinois, gives yet another account of just how little the Devil Monkey fears humans. They – as well as another witness – were interviewed by Loren Coleman.

According to the latter, Enfield is just 40 miles (ca. 64 km) off Mt Vernon. Mr. McDaniel's clash with the cryptid took place during night-time in April.

The McDaniel children had told their parents that some kind of animal was scratching on their front door. When Mr. McDaniel first went outside, the creature could not be seen. Out of curiosity or concern, he decided to get his handgun and wait for the creature's return.

When the Devil Monkey reappeared, McDaniel shot the creature, but the bullet wound didn't do much damage. It shrieked and then leapt out of the garden. The witness describes those leaps as impressive, covering distances of about 5 meters!

According to Mr. McDaniel, the Devil Monkey stood about 4.5 feet (ca. 1.4m) tall and it was covered in grey fur. The eyes were bright-pink, but that was probably due to the flashlight shining at them. The arms as well as the upper body appeared to be short. Curiously, Mr. McDaniel is also adamant that the creature had not two but three legs!

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Another witness by the name of Rick Rainbow agreed with Mr. McDaniel's account, for the most part. He just described the Devil Monkey as slightly taller – 5.5 feet (ca. 1.7m). Rainbow also managed to record the creature's shriek on tape.

Loren Coleman believes that he had heard this cry before, while investigating the phenomenon. Sadly, he does not give any specific date for his travel to Enfield.

### The second Boyd account: When Devil Monkeys attack (1973)

The younger generation of Boyds never got to see the Devil Monkey in person. However, Paulette Boyd's brother James had a friend, who believed to have done so. James later told the story to his sister in 1975, two years after the fact.

This friend, whose name is unknown to the public, was driving down a road between Marion and Tazewell. Both of those municipalities are located in Virginia. He does not mention whether it was day or night.

He had opened the car window, his arm resting on the opening. While driving up a hill, the witness heard a strange sound. That made him turn his head.

In hindsight, he was relieved to have reacted that quickly: A creature was running or jumping next to his car. Not only that – the Devil Monkey also tried to grab his arm! The witness managed to accelerate his car and was eventually able to lose the cryptid.

James Boyd's friend did not give any description of the creature. He did, however, claim that James had painted an accurate picture, when he told him the elder Boyds' account.

### The third Boyd account: An ancient Devil Monkey? (late 1990s)

Paulette Boyd started to collect accounts of Devil Monkey sightings in the late 1990s. It was once again her brother James, who told her about a third sighting. This time, a family from the Boyd's neighbourhood had witnessed the creature.

The married couple had bought a trailer as a weekend retreat for themselves and their children. They were on their way to this unspecified location near Saltville, when a Devil Monkey literally crossed their path.

The father had to abruptly stop the car, because the creature was hopping across the street. According to Paulette Boyd, this is how the family described the Devil Monkey:

>>According to all witnesses, this animal was unlike any they had seen before. Walking on all four legs, it stood around three feet high. Covered in shaggy, rough greying fur, it had a long muzzle and small, pointed ears. The legs of the creature were short, with the hindlegs much larger than the front and sporting large, kangaroo like rear feet. Claws were evident on both the hind, and smaller front feet. If this creature had stood on these powerful hind legs, they

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stated, it would have been at least five and a half to six feet tall. It also sported a long, hairless (opossum like was the term they used) tail.<<

Paulette Boyd according to Arment (2000a)



To the witnesses, the creature seemed old due to its looks as well as its uneven gait. The Boyds even wondered whether it might have been the same animal that their parents had seen. Apart from this, the only viable explanation would be a whole population of Devil Monkeys living in the woods around Saltville.

With that account, the whole section about well-known reports has come to its end. It's not exactly much. After all, out of the five accounts, three had been reported by members of the same family.

Artists Interpretation of a Devil Monkey  
Creative Commons

## Additional reports

However, it is possible to find more reports about the Devil Monkey - if one knows where to search. It would be no use to just limit oneself to the term "Devil Monkey", because none of the witnesses ever referred to it as such. This makes some of the reports a bit ambiguous. The ones below were selected to at least resemble the more well-known accounts.

### The monkey that did not escape a zoo (1987)

Since the Devil Monkey is a rather obscure cryptid, nobody has thought of dedicating a website to it. Yet, the BFRO (Bigfoot Field Researchers Organization) does have accounts of possible sightings in its database. They are strewn between the more numerous reports about Bigfoot.

One such report is actually a newspaper article. It was originally published by the Tribune-Review (Pennsylvania) in 1987 and later archived by the BFRO.

A hunter and his family reported that they had sighted a monkey near North Huntington Township (Westmoreland County). It did not show any fear and kept its distance but also followed the family until they eventually entered their car.

The unidentified animal was referred to as "jumping". The family reported their encounter at the local police station. A deputy instantly believed them, because he, too, had seen a monkey in the area.

The big question remained: Where did the animal come from? No monkey was missing at the local Pittsburgh Zoo.

### Wolverine or Devil Monkey? (1992)

The report below from 1992 was sent to the BFRO. In this case, it is ambiguous whether or not a Devil Monkey was described:

The witness encountered the creature on a Highway near the city of Eugene (Linn County, Oregon). Together with an acquaintance of hers, she was travelling to the Canadian border. The dawn had already set in during this November evening.

The animal was sitting on the highway, as the witness was driving past it. It had ducked down and was feeding on something, that the witness could not identify. Despite this posture, its shoulders were about the height of the witnesses' car door. It was of strong build and covered in brown and grey fur. The witness estimated that fully erect, it would have been about 7 feet (ca. 2,1m) tall.

Its face seemed weird. The animal's face resembled a dog's but it was also a bit pushed-in. The witness could not identify the creature as any known species. It almost appeared like an oversized wolverine to her. She could not believe that either, because such a giant specimen just seemed unrealistic.

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Whatever it was, afraid of the witnesses' car it was not. The witness and her acquaintance, on the other hand, were shaken. The creature seemed unreal, scary. So, they decided not to stop their car and have a closer look. Therefore, this possible Devil Monkey is described in vague terms.

### A second roadside sighting (mid to late 1990s)

Having published the Boyd family's accounts, Chad Arment was contacted by yet another witness. The unnamed woman had seen a creature, that she could not identify. After reading Arment's paper, she became convinced that she had seen a Devil Monkey.

The sighting occurred at roadside, near Roanoke (Virginia). The lady was traveling through the area with her daughter. When exactly she saw the Devil Monkey, she couldn't say for sure. Unfortunately, her daughter was asleep at the time of the sighting and couldn't confirm the mother's account.

It was night-time, when the witness met the curious creature. Red wolves had been reintroduced in the area, shortly before. The witness was adamant that it was no such animal, that had jumped in front of her car:

>>The creature was NOT a wolf. It was all black with very short sleek fur, pointy ears and a long thin tail. It seemed catlike, yet not like any cat I have ever seen. It was very long (or should I say Tall when standing on its hind legs). I would say it was easily 6 feet [ca, 1,8m] tall when standing. Its torso looked very much like that of a very thin man and its head resembled a man almost with a pointy beard. However, its hind legs were more like a wild cat or dog I guess. Very muscular & thin.<<

Arment (2000b)

The witness allowed Arment to ask her further questions. This revealed some more details:

The animal archived jumping distances, that amazed the witness. While she could not tell from where it took off, it did traverse the entire road in just one jump.

She also added to her description of the creature's facial features: The face was flatter than a dog's. It seemed catlike and almost human, at the same time.

## A long-armed Devil Monkey? (2007)

The witness was still shaken, when she decided to report to the BFRO (Bigfoot Field Researchers Organization) in October 2007. In 2003 she had had an experience, that she was never really able to overcome.

The sighting occurred on a street near Burlington (Mineral County, Virginia). The witness was driving down the road late in the evening; the sun had already set.

Unexpectedly, a four-legged creature crossed the road. The witness estimates that it was about 5-6 feet (ca. 1,5-1,8m) long. The animal was covered in black fur and it was staring at the driver. Its face, though human-like, was clearly that of an animal and its eyes shined orange. This was probably due to reflecting the headlights.

The witness managed to evade the Devil Monkey. Seeing the creature had shaken her to such a degree that she drove home straight away.

However, one feature of the creature seemed at odds with the other reports. Its front legs were said to be longer than its hind legs.

There still exists a reason why the “long-legged” Devil Monkey became part of this article: The witness later spoke to her cousin. She, too, had seen a simian creature in the area. To her, it seemed like a cross between a monkey and a kangaroo. That would be much closer to the average Devil-Monkey-report.

## The giant white monkey (2018)

This last account of a Devil Monkey sighting is quite recent. It was published on the “Pine Barrens Institute” website. The Pine Barrens Institute collects both cryptozoological reports and folklore of the United States.

The sighting occurred at night, in August 2017. The witness – identified as a “Rocky V” – was driving home on the Highway 728. The highway is located in Edmondson County, Kentucky.

To the reader, the encounter does not seem very spectacular. Rocky V., on the other hand, begs to differ. The creature was covered in white fur and standing at roadside, staring at the witness. Rocky V. described it in the following terms:

>>[...] I got closer and seen [sic!] it was on its hind legs. It was tall, maybe 6 to 6 1/2 ft tall and solid white. It looked like it was well groomed, but I think it was in a sort of fear reflex cause it never moved and its face was stuck in a snarl or grimace. I did notice its large canines, and its tail was showing above its head and bent like a monkeys. It had beautiful fur, a pinkish tan face, but I didn't notice the eyes. It had muscular legs (not like a mans [sic!]), and a lean torso. I didn't notice the ears.>>

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Rocky V. according to Benedict (2018)

The witness decided against having a closer look at the creature, because it seemed menacing. He drove straight home.

Adam Benedict of the Pine barrens Institute later identified the creature as a Devil Monkey. He went on to give a short summary about the cryptid. This will be omitted. Any information, that Benedict would have given, will be elaborated on in a more detailed manner.



Somewhere in West Virginia

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## Evaluating the witnesses' accounts

Even including some of the vaguer accounts, the number of Devil Monkey-reports remains small. However, they do allow for a more rounded description of the cryptid.

Neither of the reports contains any physical evidence of the Devil Monkey. This makes it impossible to objectively verify any of them. Due to their oral nature, the actual course of events may have been consciously or subconsciously distorted. If used to describe the “average” Devil Monkey, the accounts may construct an animal that does not physically exist. Yet, it is the only possible overview.

## Complications in research

A larger amount of reports might have painted a more detailed picture of the Devil Monkey. Then again, the most challenging part is finding any reports at all.

None of the witnesses called the animal a Devil Monkey. And how should they have? While the name may sound folkloristic, it was actually coined by cryptozoologists in the 1990s.

If anything, the witnesses resorted to compare the cryptid to several extant animals. Some of them gave no such comparison. To them, the animal seemed completely unique.

Because of this, searching for newspaper articles about “monkeys” in the USA won't yield many usable results. Most of the findings would concern scientifically known species, that had escaped their enclosures. While this might serve as a conservative explanation for the phenomenon, it does not describe the cryptid.

Those difficulties aside, it seems unlikely that the “Devil Monkey” is actually a single species of animals. It is rather a whole category of animals – whether scientifically described or cryptozoological – that match most of the criteria described below. Even authentic relocations of Devil Monkey sightings do not guarantee that there exists an undiscovered species.

## How a Devil Monkey looks

Most of the Devil Monkeys seem to be about as tall as a human male, at least when standing on their hind legs. Some of the witnesses give different heights, but all of the accounts must be judged as somewhat inaccurate. The witnesses always were startled or even frightened by the animal. This increases the likelihood of overestimations.

The colour of the animal's fur varies from account to account. Dark reddish-brown tones are most frequently described. As most of the sightings occurred at dawn or night, the lighting was often subpar. In this situation, the same colour might have seemed different to different witnesses.

The witnesses do mostly agree on the Devil monkey's build: Its torso and arms are short slender, whereas the hind legs appear to be long and strong. The latter enable the cryptid to stand and move bipedally for extended periods of time.



Colourful foliage in the Appalachians

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## No details of the face given

Several of the witnesses could see the creature's face, but none of them would later describe it clearly. It is always mentioned to be hairless. The face is clearly that of an animal, yet it also seems vaguely human. The snout is long, but visible as such. The ears are small, unobtrusive and pointy. Possibly because of their small size, some of the witnesses don't mention them. The Devil Monkey's eyes reflect light, making them glow menacingly.

In some of the accounts, a tail is described, but it varies in size from report to report. Sometimes it is long and thick, but it can also be short and thin. For example, Mr. McDaniel even spoke of a third leg. There is little doubt that he must have meant an impressive tail. This strongly contrasts the Boyd family's accounts. According to them, the animal either had no tail or a little, thin tail, at most.

## Aggressive leaps

The most curious detail about the Devil Monkey is his pattern of movement: The cryptid jumps or leaps in the air, covering long distances. His reach per jump amounts to several meters – the estimates average more than 5m!

The role of its forelegs remain unclear. It might use them to rest on the ground. Since the hind legs are much thicker and stronger, they probably do most of the work during movement.

The Devil Monkey does not appear to be shy: According to several witnesses, it only ever flees when attacked. Otherwise, it remains calm, staring at the human observer in question.

This could be explained by stiffness caused by fear. Then again, the Devil Monkey does not really seem to fear humans:

Several of the witnesses claim that the Devil Monkey had attacked them. This behaviour is not limited to pedestrians, who might seem weak enough to overpower. In one instance, the Devil Monkey even reached through a car window in order to grasp the driver!

Despite its aggressive behaviour, not a single case of actual injury or death by Devil Monkey is known. The report from Mt. Vernon comes closest, as the creature was said to have killed a dog there. It seems very weird that no instance of injured humans was reported. If the Devil Monkey is that aggressive – why does it never cause actual harm?

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## Devil Monkey ≠ Bigfoot

Most importantly, the cryptid must not be confused with North America's most famous hominid. There is little resemblance between Devil Monkey and Bigfoot.

For instance, the Devil Monkey is not called a “monkey” without reason, whereas the Bigfoot is referred to as an “ape”, or even “ape-man”. The word “ape” is used for those simians that are most closely related to humans. “Monkeys”, on the other hand, include the remaining species. The Devil Monkey is not nearly described as human-like as the Bigfoot is. Its body and face seem too animalistic to be human.

Bigfoot is only rarely called a “devil” – mostly in folklore. He wouldn't deserve that title, much unlike the Devil Monkey. The latter is rarely sighted, but almost always seems aggressive. Bigfoot has been reported thousands of times, yet very few of those reports mention attacks. Bigfoot appears to limit itself to intimidation tactics.

One detail about potential sightings in the BFRO-database must be mentioned: Some of those reports neither match Bigfoot nor the Devil Monkey, when it comes to looks and behaviour. Those cryptids can't be referred to as “monkeys”, but “ape-man” wouldn't be a fitting description, either. If at all, this third category of simians should simply be called “apes”. But that would be a topic for a separate article. This is why those kinds of reports will not be further elaborated on.

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## The „DeRidder Roadkill“ – A Devil Monkey caught on photo?

Seemingly, not many people have encountered the creature so far. But while the list of witnesses remains relatively short, any other form of evidence is even rarer. Loren Coleman was able to listen to a recording of an alleged Devil Monkey. Sadly, Rick Rainbow has never made this piece of circumstantial evidence accessible to a wider audience. And even if it were – what should it be compared to?

Luckily, there exists a somewhat well-known photo of an unidentified creature, that some people think is a Devil Monkey. As it was lying dead at roadside, the animal has been dubbed the “DeRidder Roadkill”



### What happened?

This special piece of roadkill was found by pure chance. The year was 1996. A woman by the name of Barbara Mullins was traveling on the Highway 12, in Louisiana. She then noticed the strange creature lying at roadside. Since it was dead and posed no threat to her, Mullins got out of her and photographed the animal.

At least one of her photographs was later published by the “DeQuincy News” newspaper. The article also included a rather short description of the DeRidder Roadkill: It was about the size of an St. Bernard and of strong build. Its face seemed simian to Mullins; the ears were small and pointy. The feet also didn’t seem like a dogs.

Despite the witness account, the “Louisiana Department of Wildlife and Fisheries” later identified the animal as a dog – a Pomeranian, to be more exact. This strongly contradicts Mullins’ account, in which she claimed that the creature was very large. It was then argued, that the photo showed no object, that could have been used as a scale. After all, it was impossible to assess the height of the tall grass.

The roadkill itself was never professionally examined. Instead, it was probably devoured by carrion-eating animals.

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## A first opinion of what can be seen in the photo

On the photo, the dead animal seems to face the spectator. It is not that easy to make out, as the photo is of very low resolution. Admittedly, this is probably due to having been scanned from the original newspaper article. Therefore, this resolution must suffice.

There is no official online archive of the DeQuincy News. The issue in question might be available in libraries – for Americans, that is. Unfortunately, the author is located in Germany.

The animal is covered in long, chestnut-coloured fur. It appears to longer near the head, almost like a mane. This is still hard to assess, because it is very matted and dirty. It cannot be said for sure, whether this had occurred before or after the animal was killed.

It is also unsure, if the animal actually faces the spectator. There is a hairless spot, that could be its head. Its mouth appears to be opened and seemingly, teeth are visible. Weirdly, no eyes or even just eye sockets can be made out. This puts the idea of a head in question.



## A first assessment of the Devil Monkey's size

The aforementioned image aside, several other photographs of the DeRidder Roadkill do exist. They were taken by Barbara Mullins, but whether or not they had been published by the DeQuincy News remains unknown. From Germany – where the author lives – only second- or third-hand sources are accessible. Anyway, the roadkill seems to be depicted in those photographs.

The photographer always stood at roadside, but made images from different positions. Two of the photographs also show two pairs of human legs standing near the alleged Devil Monkey. One of those pairs probably belonged to Mullins, another to an unnamed associate. The dead animal always positioned directly in front of the camera.

This detail might allow for a first assessment of the DeRidder Roadkill's size. However, it is impossible to simply use the Persons' legs (averagely proportioned or not) as a scale.

There is always some distance between the humans and the dead animal. As the roadkill is always in the foreground, it will also always seem proportionally larger than the humans. That is merely a (subconscious?) trick of perspective: Given enough time and patience, it would be possible to make even the smallest dog seem huge in front of a human.

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[www.netzwerk-kryptozoologie.de](http://www.netzwerk-kryptozoologie.de)

One of the photos can't be used at all; the distance between human and animal is too large. The second image depicts a shorts-wearing individual near the DeRidder Roadkill. The latter is just as "cut-off" from the photograph than the former. By comparison to the other photos, the head and upper body are probably visible in this photo. The take about the same amount of space as they do in the more well-known DeQuincy News photo.

Judging from that, the DeRidder Roadkill doesn't seem all too large in comparison to the human witness. This becomes even more likely when the fur is taken into account: It is very long and shaggy, making the animal seem larger than it really is.

### Asking the editor – of anatomical details...

Of course, this first estimate cannot be called an analysis. It was time to ask for a second opinion – and to put Tobias Möser, (chief-)editor of the "Netzwerk für Kryptozoologie" to work.

The creature seems vaguely simian. Both the author and the editor easily agreed with the assessment. Additionally, Tobias noticed further details:

The DeRidder Roadkill's front paws appear to possess finger-like toes. Therefore, the animal may grasp objects. While this could hint at a simian, it is not necessarily the case: Raccoons, for example, also possess such paws.

A second detail: The DeRidder Roadkill's neck is not as long as it appears to be. While not immediately obvious, Tobias' assessment seems reasonable. In the second image of Mullins' photo collage, the creature's joints can be seen clearly (relatively speaking...). The dark spot between two hairless patches on the leg indicates the elbow.

The shoulder joint must be located above the elbow joint. This in turn makes a longer neck anatomically impossible for the DeRidder Roadkill. The neck-head-area is much shorter than expected. With that knowledge, it doesn't seem all too spectacular anymore.

The question still is: Could the DeRidder Roadkill have been a simian? The details don't support this hypothesis.

### ...and of US roads...

The editor questions the date and location. When and where exactly did Barbara Mullins photograph the DeRidder Roadkill?

First of all, it is questionable whether or not the DeRidder Roadkill really was photographed on the Louisiana Highway 12. Using "Google Street view", discrepancies concerning the state of the road become apparent.

While the Louisiana Highway 12 is a one-line highway – as is the highway/road in the photos –, there are also shoulders visible. The latter are marked by a continuous white line, separating them from the lanes. A grass verge adjoins the shoulders.

The highway (or road) photographed by Mullins was constructed in another way: The shoulders are lacking. Mere centimetres next to the lanes, the grass verge adjoins.

### ... and further doubt about the exact location...

There is another question to be asked about the location: If the photographs were truly taken on the Louisiana Highway 12 – why is the dead creature called the “DeRidder Roadkill”?

The small highway branches from the much larger Highway 90 in Beaumont, Texas. This is the highway’s most south-western point. Its most north-eastern point is located in Ragley, Louisiana.

In between, the Louisiana Highway 12 crosses several municipalities – DeQuincy, for example. DeRidder, on the other hand, is only remotely located near the highway. This information, too, is only a Google search away. The distance between DeRidder and the Louisiana Highway 12 is always some dozens of kilometres. This makes the name “**DeRidder Roadkill**” very curious.

Despite the contradiction, Barbara Mullins’ report should not just be declared dubious. It is not possible to assess whether or not the roadkill was referred to as the “DeRidder Roadkill” in the original article. It remains possible, that the name was only later changed or distorted. To be sure, the original article would be needed. Nonetheless, the choice of name remains weird.

### ... and the exact date

The next question did not really occur to the author, at first. When exactly were the pictures taken? We must assume that Mullins found the DeRidder Roadkill sometime during the last days of summer, in 1996. But – what could that mean in the context of authenticity?

Quite a lot, if the weather is considered: If the weather conditions in early September 1996 do not match those in the photographs, there remains only one conclusion: The pictures were taken at another place or during another timeframe.

The weather conditions in the picture are as follows: It appears to be a warm, dry day. The sun is shining brightly. At least in the last few hours before Mullins arrived, it had not been raining. The dry, dusty road makes that a certainty. One of the two people in the picture is wearing shorts. Either they were hardened to cold weather, or it was simply a warm day. The pictures seem somewhat overexposed, making a warm summer day the more likely explanation.

It is easy to find out the actual weather conditions in early September 1996; the “Weather Underground” website, for example, offers recordings all over the US. Louisiana as a state seems much to large. It would be no use to compare very general recordings to the specific conditions in the

pictures. Therefore, only the DeQuincy County weather recordings figure into research. The dates between September 1<sup>st</sup> and September 5<sup>th</sup> will be examined:

Date	09/01 1996	09/02 1996	09/03 1996	09/04 1996	09/05 1996
Day of the Week	Sunday	Monday	Tuesday	Wednesday	Tuesday
Lowest temperature	21,6°C	22,2°C	21,1°C	22,2°C	21,7°C
Highest Temperature	27,2°C	30,6°C	30,6°C	31,7°C	31,1°C
Time of rainfall	2.51pm – 4.51pm	never	1.51pm – 4.51pm	8.51pm – 10.51pm	1.51pm – 3.51pm

### Why two of the five days can almost certainly be excluded

Thursday, 09/05/96, seems unsuitable for timing reasons: Within the span of one day, Mullins would have had to first take the pictures and then forward it to the DeQuincy News. The staff would then have had to add the article to the Friday news – that were published the very next day. While not impossible, it seems unlikely that a local newspaper would stop the press (figuratively speaking) just to accommodate Mullins.

On Sunday, 09/01/96, it had been raining in the afternoon. Even after that, the terrain would not immediately dry up after 5pm, the time it ended to rain. The morning would have been differently occupied, estimates Tobias Möser. After all, Louisiana is part of what is commonly called the “Bible Belt”. Most of the DeQuincy County natives would have been on their way to church – or back home from church. Mullins’ associate was wearing shorts, a type of clothing unsuitable for church service.

But there are also more suitable days: Monday, 09/02/96, and Wednesday, 04/09/96, for example. On Monday, it did not rain at all. Wednesday, the rain only set in during the evening. Both were also very hot days of about 30°C. Even the most cold sensitive people would have been able to wear shorts.

Therefore, it does seem plausible that the photos were taken in early September 1996. However, this assumption can never be proven. After all, it didn’t constantly rain anywhere but DeQuincy County in early September 1996.

### Finding a suitable scale:

There was one last hint that Tobias gave: Maybe there was a suitable scale to measure the DeRidder Roadkill...

There had been some controversy about the DeRidder Roadkill’s true size. Some people believed Barbara Mullins, others the “Louisiana Department of Wildlife and Fisheries”. The two completely opposing viewpoints came to be due to a lack of scale. From the grass at roadside alone, the dead animal’s size could not be judged.

The question is: Why did not even the department recognize that the DeRidder Roadkill was virtually lying on top of a scale? Road markings can be seen in all of Mullins' photographs. But those are not exactly freestyled. Of course, official regulations exist to make all road markings in the state uniform. According to the "Louisiana Local Road Safety Program Guidelines & Policies 2015", their width has to be exactly 4 inches (a bit more than 10cm).

Out of the nine-picture-collage, one is easy to pick out: In picture nr. 3, the lower margin of the photo and the road markings almost form a right angle. The animal is lying almost parallel to the road markings. While no exact measurement is possible, using this scale will deliver the DeRidder Roadkill's approximate size. By using any kind of image processing software – the GIMP freeware, for example – the road markings' width in the picture can be measured. As already established, this width would translate to about 10cm in real life. Thus, a scale has been created.

### Preparing for the measurement

In order to make measuring the DeRidder Roadkill possible, the steps below were undertaken:

1. The collage was cut to the size of the third photograph – the only photo necessary for the measurement.
2. The resulting clipping was enlarged to scale, making it easier for the reader to recognize the depicted objects.
3. The cutting was darkened, increasing the visibility of the road markings. Due to a combination of blurriness and overexposure, it was barely visible in the original photo.

Of course, no alterations to the scale were made during the preparations.

Now, the diameter of the road markings can be emphasized (first pixel to last pixel) as a blue section. The road markings seem to stretch all the way to the grassy area at roadside. At times, high grass even appears to hang over the road markings.

The clipping remains very small. If it were enlarged a bit more, the road markings would be more readily visible as a scale. However, it would also be very hard to make out any other elements in the picture. The resolution simply is too low.

### Measuring the DeRidder Roadkill

The blue scale is then copied. Afterwards, it will be rotated 90 degrees and pasted as many times as necessary in order to reach the DeRidder Roadkill's length.

For visualization purposes, a second (red) line is drawn. It indicates the top of the dead animal's head.

Ultimately, the DeRidder Roadkill appears to be about two-and-a-half times the length as the road markings are wide. Its length therefore amounts to about  $2.5 \times 10\text{cm} = 25\text{cm}$ .

The photograph makes an exact assessment impossible, allowing for distortions of several centimetres. Aside from the photograph not being taken from an exact top view, the road markings also do not form a perfect right angle with the lower margin of the photo.

The shoulder height is marked green in the picture. This, too, cannot be given exactly. Firstly, it can't be determined where exactly the shoulder joints are located. Secondly, the creature's legs are weirdly positioned. However,  $2 \times 10\text{cm} = 20\text{cm}$  seems to be a realistic estimate.

The actual snout-vent length is probably a bit bigger than measured. The measurements would only be exact if the camera lens had formed a parallel level to the road.

### What species was the DeRidder Roadkill?

The animal was certainly not a (fully grown) St. Bernard, which Mullins gave as a size reference. Even the most generous estimates could not add enough centimetres to justify such an explanation.

A smaller breed of dog, on the other hand, could be a suitable candidate. It remains uncertain why the "Louisiana Department of Wildlife and Fisheries" insisted on a Pomeranian. Several breeds of similar size aside, the DeRidder Roadkill might very well have been a mongrel. That would also explain why it does not match any breed exactly.

The hand-like paws are much more curious. A dog's paws are not supposed to grasp anything. If at all, injuries or decomposition might have altered the dead animal's features.

If this was not the case, one would have to assume that the animal was of a different species. Raccoons as well as racoon dogs, for example, do possess hand-like paws.

The racoon is native to Louisiana. The populations are large enough in order to support commercial hunting endeavours – the animals are hunted for fur. The paws would match the DeRidder Roadkill's, although racoons typically grow larger than estimated above. Because the estimations are not exact and because it might have been a juvenile or very small specimen, the possibility of a racoon remains realistic.

No populations of the racoon dog are known to inhabit Louisiana. If this were the case, the racoon dog would be considered a neozoen at best and more likely an invasive species. Anyway, if just a single specimen had been found so far, the local department would closely monitor the area. All that makes the racoon dog an unlikely candidate.

Beavers and nutrias (an invasive species in Louisiana) also possess hand-like paws. Several rivers and streams run near the Highway. At least one of them is bridged by the highway. Nonetheless, it appears questionable that an adult beaver would remotely fit the estimated size. Beavers can reach a body length of up to 90cm.

### The Devil Monkey – Bigfoot's vicious cousin

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The most unrealistic theory remains the one proclaimed by Barbara Mullins. According to her, the creature was simian. Some of the DeRidder Roadkill's features (including the colour of its fur) do indeed match that of the chacma baboon, a species of monkey. That would also explain why the paws (or hands) were built to grasp. But aside all the doubt that the DeRidder Roadkill was a monkey or even the size of a baboon, no species of monkey occurs in the North American wild.

Or does it?



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## The Devil Monkey - merely an invasive species?

Whether or not it is possible to conclusively identify the DeRidder Roadkill, the question remains: Which is the most likely extant species to identify the Devil Monkey with?

Some species of monkey would seem reasonable. However, no such species is native to the United States. If there were monkeys living in the wild, they would have originally been introduced by humans.

There is no reason why this shouldn't have happened: Invasive species are a widespread problem. The US proves to be no exception to the rule.

### Only in Florida – Wild monkeys in the US

It does not take much time to do the research: Indeed, two separate species of monkeys do exist in the United States. Both of them occur in Florida.

The population of vervet monkeys (*Chlorocebus pygerythrus*) is the smaller of the two, counting about 120 animals. It is limited to Broward County, near Miami, Florida. All of the monkeys are descendants of animals that had either escaped captivity or were deliberately released as a tourist attraction.

Some sightings of vervet monkeys have been reported near Orlando, Florida. However, the species has not made its way further up north, so far.

The second of the two species is the rhesus macaque (*Macaca mulatta*). Most of them descend from animals, that were deliberately released as a tourist attraction along the Silver River. The population is estimated to number more than 400 individuals.

Sightings are more widespread, as well. The species is reported from nearly all regions of Florida. The northernmost sightings occurred near the city of Jacksonville.

Contrasting the relative abundance of monkeys in Florida, not a single species is reported to live anywhere else in the United States. Despite this, the possibility of a single animal or small number of animals escaping from captivity remains. They might be able to survive in some regions, while never becoming an invasive species. After all, not all introduced species eventually turn invasive. This is particularly true for single individuals, that are not able to procreate.

### The case for escaped monkeys...

So – could the Devil Monkey merely be a misidentified, yet scientifically recognized monkey? There are arguments to support this:

Firstly, its face matches. It is always described as that of an animal, but also humanlike. Since humans and monkeys are closely related, the similarities are not surprising. However, the same similarities remain relatively superficial, making the (Devil) monkey seem like a caricature of a human being. There

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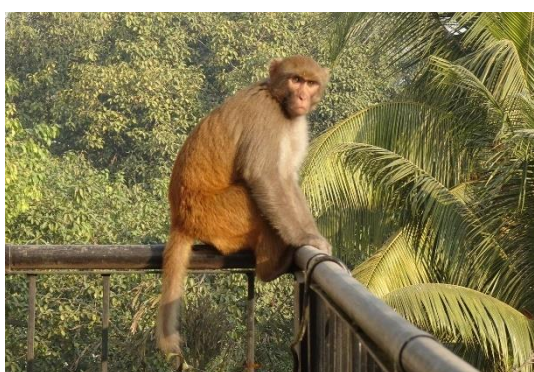
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is a question to be asked whether humans might seem like caricatures to monkeys, but that's beside the point...

Quite unlike humans, Devil Monkeys (or any kind of monkey, for that matter) seem to have tails. In this case, the Devil Monkey cannot be a misidentified (great) ape. Just like humans, the latter lack tails. Combined with other features, the tail – while not unique to monkeys – does point at the possibility of an escaped simian.

Thirdly, it would also be easier to explain the Devil Monkey's level of aggression: If it was born and raised in captivity, it would have no reason to fear humans. Under normal circumstances, it would see people as harmless or even providers of food. Additionally, some species of monkeys exhibit little fear of humans, whether raised in captivity or not. For example, signs warning people not to feed rhesus macaques, have been posted in Florida. Not only does this help to keep the population a little bit smaller. The animals are also known to attack humans who come to close for comfort.



... and the case against escaped monkeys

Despite this evidence, the identification of the Devil Monkey as an invasive species remains doubtful. Even besides the fact that no monkey populations are known outside of Florida, some inconsistencies remain:

The Devil Monkey is said to be about the size of an adult man. None of the witnesses had a chance to measure the creature, but it always was quite large. Large, human-sized (or even above-human-sized) simians do exist – however, all of those species are great apes. There is also no reason why the witnesses could have overestimated the cryptids size, while observing it closely. Unlike great apes, rhesus macaques only grow to a height of about 0.5m.

While rhesus macaques do have tails, great apes don't. In descriptions of the Devil Monkey, this feature is always present. Unless all the witness account is fabricated, the Devil Monkey cannot be a great ape. At the same time, the cryptid also can't be identified with any species monkey due to its size.

Then, the Devil Monkey's gait must be considered. Monkeys (and apes) might be able to move around on their hindlegs for some time, but they don't jump to move. In stark contrast to this rule, the Devil Monkey is said to cover distances of about 5m or even more with a single jump!

If only there was a large mammal jumping about...

**The Devil Monkey – Bigfoot's vicious cousin**

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## Is it a monkey? No, it's a kangaroo!

Such a mammal does of course exist. In fact, it is hard not to think about kangaroos when reading about the Devil Monkey.

Monkeys and kangaroos are not exactly closely related. Due to some details in reports about the cryptid, it is worth giving the theory a thought. Could the Devil Monkey merely be an escaped kangaroo?



Some Wallaby-Species would come along in West Virginia

### Matching features

It would certainly explain the Devil Monkeys unusual gait. Kangaroos jump to move, whereas monkeys don't.

A kangaroos hindlegs are strongly built – the have to be in order to enable the unique gait. The front legs, on the other hand, are short and thin in comparison. To move quickly, a kangaroo must stand erect on its hindlegs. The same is said about the Devil Monkey.

The marsupial's tail is thick, as well. Some witnesses don't mention the same about the Devil Monkey, but others do.

If the same witnesses described the creature as about man-sized, they could be right: Although most species don't remotely match this height, at least one species does: The largest species, the Red Kangaroo can reach heights of up to 5.25 ft. (ca. 1.6m). If its actual height is only slightly overestimated, the kangaroo would seem as tall as an adult man.

A kangaroo of that size is not a defenceless creature, either. In fact, it can get downright aggressive, particularly when it is not afraid of humans anymore. At least that's what tabloids know to tell: When

### The Devil Monkey – Bigfoot's vicious cousin

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[www.netzwerk-kryptozoologie.de](http://www.netzwerk-kryptozoologie.de)

provoked, kangaroos punch, claw and bite. Additionally, they sometimes grasp their opponent. Reports of Devil Monkeys doing the same might be true, after all...

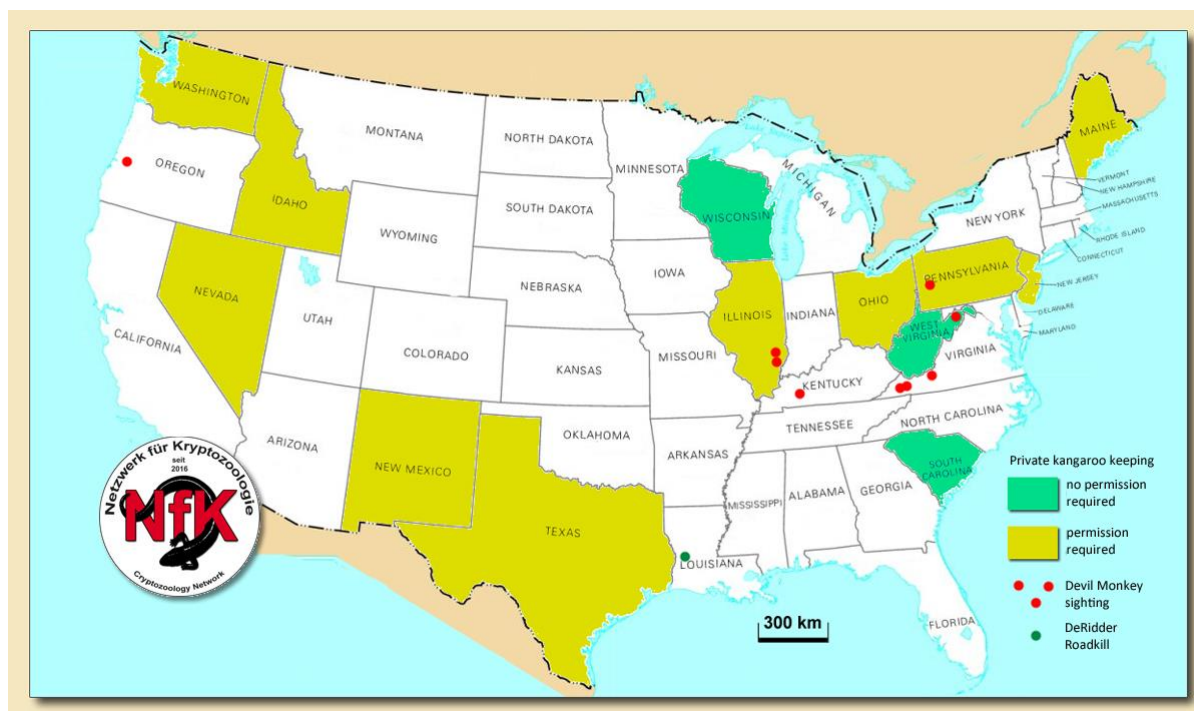
## Kangaroos in North America?

Monkeys are not native to North America and neither are kangaroos. If the Devil Monkey is supposed to be identified as such a species, it must have been introduced by humans.

The important question is: Are there populations of kangaroos in the United States?

According to Loren Coleman (2006) and Karl Shuker (2022), such a population has not been proven to exist. However, it still remains plausible that some kangaroos might be hopping about North America. The smaller the population, the more likely it is not to become a pest and to remain undiscovered.

It is known that kangaroos can survive very well when introduced to foreign countries. Shuker names New Zealand and several areas in Great Britain as examples. German readers wouldn't even have to travel that far. Going to Mecklenburg – Western Pomerania would suffice. A population of red-necked wallabies does not only survive, but thrive there.



As mentioned before, no such populations are currently recognized in the US. It is also certain that not every region of this huge country would be equally suitable for kangaroos. However, due to its diversity in climates and landscapes, there should be several areas where survival is possible.

### The Devil Monkey – Bigfoot's vicious cousin

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[www.netzwerk-kryptozoologie.de](http://www.netzwerk-kryptozoologie.de)

There is no shortage of kangaroos in captivity in the US, either. In addition to zoos, an incalculable number of kangaroos is being kept privately – legally, or illegally. Particularly the latter cases support Shuker’s theory that not every owner would want to report a missing kangaroo.

Loren Coleman also didn’t just hunt for the Devil Monkey. Additionally, he recorded several cases of “phantom kangaroos”. This name seems unnecessarily mysterious. Ultimately, it means nothing more than out-of-place sightings of kangaroos. The cryptozoologist collected dozens of reports in the US and Canada. The witnesses always describe a creature, that can easily be identified as a kangaroo.

### Remaining doubts...

The kangaroo-hypothesis provides for a comfortable, if conservative explanation. Finally, the mystery has been solved. If the hypothesis is indeed true, that is...

For example, Coleman had recorded a huge number of kangaroo sightings. He estimated that not all of the animals could have escaped from captivity. Shuker was a bit more conservative when he made his estimations. He did think that not only are there escaped kangaroos in the US, they have already established small populations. However, he also did not believe that this would explain any and all sightings of the Devil Monkey.

Shuker’s most valuable argument is the Devil Monkey’s scream. All witnesses agreed that it was incredibly frightening – as is the Devil Monkey. Kangaroos, on the other hand, exhibit rather unspectacular vocalizations, according to Shuker. If witnesses claim to have both seen and heard the creature, there remain two possibilities: Either, they are lying – or, what they saw and heard was not a kangaroo.

The Devil Monkeys size is problematic, too. While red and possibly grey kangaroos grow nearly to the size of an adult human male, they are rarely introduced. According to Shuker, all reports of kangaroos forming populations outside of Australia concern wallabies. The latter are much smaller and shouldn’t scare any adult human, who had the chance of a closer look.

There is a third argument, indirectly made by Coleman. All of his witnesses describe the cryptid’s face as simian. The same cannot be said for a kangaroo of any given species. If anything, one would compare it to a deer or maybe rabbit.

## “Devil Monkeys” in Native American folklore?

Of course, it is possible to explain away contemporary sightings of Devil Monkeys as misidentifications of known species. Sometimes, they might be kangaroos, sometimes monkeys... Some of the witnesses might have an overactive imagination, creating a truly monstrous creature.

It is also surprisingly easy to punch holes in the very same explanation: If the Devil Monkey is supposed to be some species of animal that has escaped captivity – how could the Native Americans have known them many centuries (or even millennia?) ago? After all, kangaroos and monkeys only arrived after the European colonists had settled in North America.

Before that, creatures strikingly similar to the Devil Monkey were already part of local folklore:

### The Cet’aeni according to Ahtna folklore

“The tailed people”; that is how the Ahtna term “Cet’aeni” would be translated into English. The Ahtna people still exist, living in Canada, near the border to Alaska. Their legends describe what could now be called a “Devil Monkey”.

Canadian author and web video producer Hammerson Peters retold the legend of the “Cet’aeni” in a 2022 direct-to-YouTube documentary:

The Cet’aeni were an almost human people. This seemed so mostly due to them walking erect. Their faces and hands, too, were similar to a human’s. Dissimilar to humans, their entire bodies except the faces were very hairy. They had tails, as well. As to their height, they were supposedly a little bit taller than the average human.

According to the Ahtna, the Cet’aeni are an extinct people. Also, according to the Ahtna, their people is the reason why the Cet’aeni became extinct.

### Eradication of the monkey people?

The Ahtna insist that their attack on the monkey people was no act of savagery. Quite the opposite – it was the Cet’aeni, who hunted them in the most literal sense. Several members of an Ahtna tribe near Copper River had gone missing. Finally, one of the Ahtna managed to survive his encounter with the Cet’aeni. He reported back to his tribe, who in turn decided to send out a scout.

The scout, a particularly brave warrior, managed to find the Cet’aenis’ lair. He then observed the people. The Cet’aeni were using their tails to propel themselves in the air, jumping high and for long distances. When it began to rain, the Cet’aeni retired to a nearby cave. But that was not before the Ahtna warrior had observed one of their games. They were using a decapitated human head like a ball. The warrior recognized the head as belonging to a missing tribesman.

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[www.netzwerk-kryptozoologie.de](http://www.netzwerk-kryptozoologie.de)

The scout returned to his tribe in order to discuss their reaction. Eventually, the tribespeople reached the conclusion that the Cet'aeni needed to be eradicated. They also wanted to avoid a drawn-out war, therefore the dangerous monkey people had to be wiped out in a single attack. Even the women were supposed to aid this war effort.

Bundles of leaves were tied to long poles. Near the Cet'aeni caves, they were set on fire and then pushed into the cave entrances.

The smoke proved to be very effective: Panicked and confused, the Cet'aeni were forced to emerge from the caves. They were not prepared to defend themselves and thus, the Ahtna quickly gained the upper hand. In the end, all of the Cet'aeni were killed.

The Ahtna, on the other hand, only had to mourn a single fallen warrior. After this decisive battle, no Ahtna has ever encountered a Cet'aeni again. The tailed people had become extinct.

### Similar tales from several Canadian tribes

The legend of the “tailed people” is not unique to the Ahtna. Both in Western Canada and (probably eastern) Alaska, the belief in such creatures is widespread.

In English, the creatures are always referred to as “Monkey People”. The local names vary, but the descriptions are always similar: The monkey people are furry, tailed and aggressive. They must either be fought or left alone. It is often mentioned that the monkey people would kill humans and sometimes eat them.

The Tanaina and Ingalik call the furry little men “Chynkat”. The known similarities aside, they do not offer further information.

In his documentary, Peters mentions another people, the Tanana. They, too, are a Native American people, living in Alaska. Despite their name being almost identical to the Tanaina, they seem to be a different people. After all, the creatures are called “Cetin” in their language.

The Tanana vary the known tale a little bit. The Cetin were said to have looked almost like old men, but their tails told otherwise. Not only were they murderers, but also rapists. In some variations of the old tales, they were exterminated in the same way as the Cet'aeni. In others, they are almost immortal and can only be defeated by freezing their tails.

Several other peoples also know about the monkey people, according to Peters: At least one tribe of the Gwi'chin people from Northern Alaska speak of an unnamed creature. It is said to resemble a monkey. The folklore of the Thaltan also speaks about “Monkey People”. The Dene think that their ancestors immigrated from an area, that was inhabited by tailed men.

### The Devil Monkey – Bigfoot's vicious cousin

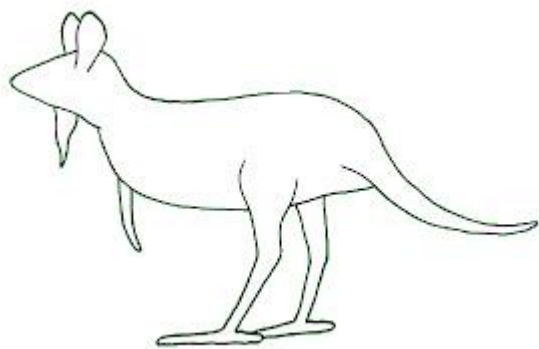
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## The „Chatata Biped“ of Tennessee

All sources mentioned by Peters refer to Canadian or Alaskan folklore. Additionally, there possibly exists another source in the state of Tennessee. It points to the existence of a two-legged cryptid species.

In his article about the Devil Monkey (and Phantom Kangaroos), Karl Shuker writes about a figure, drawn on a rock. The rock is located somewhere in Bradley County, near Cleveland.



Catata Biped after Kark Shuker

The drawing depicts several animals of the North American fauna. Most of them are easy to identify – with one notable exception: The creature that Shuker refers to as the “Chatata Biped”.

The image does not seem to represent a bird. The creature’s mouse-like ears and thin, short arms make this solution seem unlikely. If the painting was supposed to represent a mammal, it would resemble a kangaroo most closely. While the feet look weird and kangaroos do not possess beards, there are also very little similarities to most other

species.

Sadly, it is not currently possible to date the painting. The knowledge of its location has been lost in time. That is so, even though the discovery only occurred in the 19<sup>th</sup> century! Shuker found this fact to be infuriating. Nevertheless, he didn’t doubt the painting’s authenticity.

Even so, the Chatata Biped should not be considered a reliable source when it comes to the “Devil Monkey-Phenomenon”. It might resemble reports of modern-day witnesses. However, in local folklore, there is nothing kangaroo-like about the Monkey People. True to their name, they are always described as a human-like animals. They only deviate from humans because they are very hairy and possess a tail.

Additionally, several species of kangaroo rats and jerboas are native to some parts of the United States. They are neither kangaroos in particular, nor marsupials in general. However, they do resemble kangaroos in their build: Their hindlegs are thick and strong, as it is necessary to move by jumping. They also have long, very visible tails. There is no reason, why the Chatata Biped couldn’t represent such a species – current or (recently) extinct.

The painting – authentic or otherwise – also offers not context, at all. It just depicts several species of animals next to each other. No living person seems know why this depiction exists at all. Because of this, there is little value in this source when it comes to investigations of the Devil Monkey.

**The Devil Monkey – Bigfoot’s vicious cousin**

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## The Devil Monkeys – A demonized people?

The Canadian First Nations clearly know of a two-legged, tailed, aggressive creature. But how can that be? Their ancestors couldn't possibly have encountered either monkeys or kangaroos...

In that case, wouldn't it be wiser to choose an historic-cultural approach?

### Peters' remarks about the Chilkat/Chynkat

Hammerson Peters did in fact approach the subject from a historical-cultural perspective: At least once consciously and possibly subconsciously for a second time:

When he mentions the "Chynkat" – allegedly an indigenous synonym for the Devil Monkey -, he notes the similarities to the name "Chilkat". However, the Chilkat were no tailed people, but a human tribe, that lived in close proximity to the Tanaina. The Chilkat were said to be a very warlike people.

Peters conjectured that perhaps the Tanaina had demonized the neighbouring Chilkat, turning them into the Chynkat. Fear, hatred or a combination of the two would have been reason enough.

The same theory could be applied to Dene. They believe that their ancestors had once emigrated from a country inhabited by monkey people. One could ask the question: "Why did the Dene's ancestors have to leave their homes?" Were they perhaps driven away? Could these monkey people, too, be in fact a demonized version of a neighbouring tribe or people?

### Dehumanization by hearsay...

The local tribes and peoples would have had their reasons to demonize their neighbours. Whenever the tailed people are further elaborated on, they posed a threat to the narrating tribe. Eventually, the monkey people were exterminated.

What better way is there to justify the destruction of a people or tribe than dehumanization? The opponent is a monster, even the most devious attacks can be justified. It would be no wonder if the formerly superior enemy eventually gained animal attributes in folklore.

Starting with plausible-but-repulsive practices such as cannibalism, retelling after retelling, even the enemy's body took a more monstrous shape. It might have taken centuries – or a much shorter amount of time. Hearsay (that can develop into folklore) can become very grotesque, very quickly:

There is no better instance to illustrate this than the case of the "Māori Gorilla". According to several newspapers of the time, the creature had been captured in 1870 in New Zealand – an island that no non-human apes inhabit.

Over the course of three months, newspapers had been telling the wildest stories. The missing link had allegedly been found. Supposedly, it looked almost like a human, but it was covered in hair with tusks

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protruding from its jaw. The so-called Gorilla then was identified as a seal (!). But even that proved to be a misidentification. Eventually, two animal collectors solved the enigma – if not exactly to their satisfaction: The “Māori Gorilla” proved to be just an old Māori woman.

Racism might have played its part to twist the story. After all, the two businessmen inquired about the woman’s price even after she turned out to be human. At the same time, even the most virulent racist would have been unable to discover any large tusks in the old lady’s jaw. Therefore, the factual details must have been distorted by hearsay.

It seems plausible that conscious and subconscious distortion of facts might also have created the Devil Monkey.

### ... and why it can’t explain everything

Native folklore could be explained that way. If the tales of monkey people spread over time, this justifies the parallel between different tales. Differences would come to be by alterations of an original (factual) encounter.

However, the Devil Monkey is not merely part of native folklore. In fact, the latter account for the smallest pool of information. For example, Arment, Coleman and Shuker make little to no reference to Native American Tales. Instead, they base their observations on modern-day eye witness accounts.

Those are first-hand (or second-hand, at most) accounts – allegedly, that is. In those cases, it is implausible that the image of the Devil Monkey was formed by several retellings. Either, the witnesses were all mistaken – or they were lying.

But why would they choose to do the latter? They don’t need those tales to dehumanize humans or justify wars. A handful of enthusiastic cryptozoologists aside, there is not much of an audience for this kind of tale. If the “fake” witnesses wanted attention, they should be telling different tales: about Bigfoot, ghosts or UFOs, for example.

## Summary

Neverminded the approach, all conclusions about the Devil Monkey's identity remain unsatisfying.

It is quite easy to find explanations for some sightings. The native population might recall distorted images from the past. Eye witnesses only caught a glimpse of an out-of-place animal and were incapable of identifying the creature. However, there exists no reasonable explanation for the majority of sightings.

When it comes to painting a uniform picture of the Devil Monkey, a lack of common ground becomes apparent. This makes its existence as an undiscovered species unlikely. The near complete lack of physical evidence further supports this theory. Plenty of alleged bigfoot footprints exists – why is the same not true for the Devil Monkey?

The Devil monkey is non-existent from a zoological standpoint – and that's no surprise. The name "Devil Monkey" was never supposed to describe a single species of animal. Rather, it is a catch-all term for any tailed, vaguely simian creature in North America. It is also defined by not being identical with bigfoot – although there might be a third category of cryptid that overlaps with both bigfoot and Devil Monkeys...

This summary is not supposed to draw the line under the Devil Monkey phenomenon. All theories about the cryptid may (and should) be discussed. Should physical evidence be found, it would even be urgent to do so.

Until then, the most conservative explanation of the phenomenon should be accepted: The Devil Monkey is – first and foremost – a collection of tales.

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