

Skinwalker Ranch
NO TRESPASSING

True Stories
And
Secret Files

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Introduction

Skinwalker Ranch is an extensive piece of property located in north-east Utah and on the southern border of the Uintah Indian Reservation. It is thought by many to be a center of paranormal activity and aerial anomalies, including frequent incidence of UFO activity. Multiple books dealing with the property have already been published.

Interest in Skinwalker Ranch has increased substantially since the previous owners, the Sherman family, went somewhat public with the incredible events that interrupted their lives the two years that they spent on the property. Robert T. Bigelow's subsequent purchase of the ranch served only to heighten that interest, the story evolving into one of speculation, with some suggesting the Ranch serves as a portal to an alternate universe, while others believe its current owner is engaging in projects of advanced technology based on engineering concepts derived from alien sources.

With this book I have set out to provide as much objective perspective as possible regarding the topic, relying on research, documents that have been made available to me—mostly from anonymous, but trustworthy sources, eyewitness accounts and narratives and experiences of those who have had substantiated and verifiable proximity to the Ranch and in the surrounding area. I have worked to avoid any and all speculation, unfounded or unsubstantiated theories—regardless of the reliability of potential sources, and interpretation of alleged sightings or encounters. That said, the final section of this book has been reserved for first person encounters presented as narratives only, and not as evidence of any sort. What may or may not be true, I leave up to the reader.

The book is presented in four sections each with its own theme and series of topics.

Book 1 has as its objective to introduce the reader to the general history of Utah—primarily the rich abundance of prehistoric treasures, its original inhabitants and the cultural contributions of the Native Americans that reside to this day in the state. In addition, there is a brief piece on the location and history of the Ranch, and some insight on Robert T. Bigelow, his aerospace program and its relationship with MUFON.

Book 2 provides an inside look at Mr. Bigelow's interest in the Ranch and the paranormal by revealing the contents of a confidential interview involving the director of one of his earlier initiatives and two investigators with key roles. In addition, there is a never before published interview with a prior resident of the Ranch.

Book 3 takes a look at a specific psychic investigation which focused on the ranch. The content of a confidential document produced as a result of that investigation provides specific details as to the objective of the investigation and its outcome. The second part of Book 3 presents excerpts from the Daily Security Logs generated by the security staff at the Ranch in 2009. Through these excerpts, the reader receives an inside perspective as to paranormal activity and the presence of aerial anomalies on the property, as well as the security routines and strategies for dealing with potential trespassers.

Book 4 is a series of narratives from individuals throughout the Four Corners territories that either personally experienced paranormal or extraterrestrial activity or have attempted to investigate for themselves activity on the Ranch.

As for those who are concerned that this book on the topic of the Skinwalker Ranch is more of what is already out there, I assure you this is a completely different approach. The information presented is derived from actual documents and correspondence with those who currently have or have had in the past a substantiated and verified connection with the Ranch itself and are writing or speaking from actual experience.

Book 1: Utah from a Pre-Historical Perspective and an Introduction to Skinwalker Ranch

Chapter 1: The Early History of Utah

Prior to the Arrival of Man

Pre-historic Utah was most influenced by a huge body of fresh water which developed about 32,000 years ago known as Lake Bonneville. The lake, at 145 miles wide and almost 350 miles long, covered not only most of the state, but extended also into Nevada, Idaho and Oregon. It had an elevation of more than a mile, and at its greatest depths exceeded 1000'. Today this area is generally referred to as the Great Basin.

The earliest recorded life forms, those that left fossils, were trilobites, a marine arthropod generally associated with the Early Cambrian age, more than 500 million years ago. Their fossils are some of the most common and recognizable. At the other end of the spectrum was the Mastodon, which roamed Utah some 10,000 years ago. Today, Utah is home to two of the most extensive dinosaur dig sites in the world, Dinosaur National Monument to the north and Cleveland-Lloyd Quarry to the east-central part of the state.

The Earliest Humans

The earliest human inhabitants were believed to be bands of nomadic hunters that found their way over the Bering Strait, and then came down through what is now Canada following game. The first signs of these people—primarily simple tools—were discovered in ancient caves in Utah's foothills. Most of the items catalogued date back to approximately 10,000 B.C., and include flint points and knives.

The first permanent inhabitants of the state appeared about 1200 B.C. They were called the Ancient Pueblo People, and were divided into two tribes, the Anazasi— Navajo for 'enemy ancestors'— and the Fremont. Evidence shows that they were farmers, primarily raising corn, and that they abandoned the area some 1300 years later, most probably due to a period of extended drought believed to have lasted for about three hundred years.

Besides artifacts, these people left behind extensive rock art depicting upright figures suggestive of man, but with additional physical attributes generally associated with other animals, and at least in one area, alien to both.

As for specific religious or spiritual culture, archaeologists point to evidence of belief in a place of origin and another to which the dead travel, both of which required a dimensional doorway between this world and the next. To access this dimensional doorway, the Anazasi built a series of roadways—

most of which ended without specific destination—throughout north-western New Mexico and southern and central Utah.

Native Americans

There were multiple Native Americans indigenous to Utah, but the primary peoples were the Ute, the Paiute and the Shoshone, each having arrived as early as 1000 A.D.

The Ute

The Ute lived throughout Utah, parts of western Colorado, and hunted as far as Nebraska and southern New Mexico. At their height, there were as many as eleven different bands of Ute, the Uintah being those most associated with Utah, and though each generally stuck to its own territory, movement from one band to another was common. Existing primarily by hunting and gathering, they lived in simple structures such as teepees and wikiups.

The Ute's spiritual beliefs were founded in nature, with animals as deities. As a people, they believed they were related to the bear.¹ Their spiritual leader was known as a Shaman. Peyote and White Uinta water lily, a potent narcotic, were commonly used in their religious ceremonies, and in all likelihood account for their deep belief in ghosts and other less corporeal entities.

Divided into three peoples, it was the northern Utes that were most opposed to surrendering their way of life with the appearance of the Mormons, choosing instead to raid and plunder. They were conquered shortly thereafter, eventually being confined to reservations. Today there are still about 3500 Uintah living on more than 1.3 million acres of land in Utah, much of which is hills and canyons.

The Paiute

The Paiute arrived in southern Utah, southern Nevada and northern Arizona around 1200 A. D., settling primarily in Bryce Canyon². They were hunters and gathers, including fishing, and were thought to have developed means of irrigation to raise wheat and corn. They too lived in wikiups.

Spiritually, the Paiute relied on shamanic views, but did not recognize a supreme or any other god-like being. Their spirits were incarnations of nature that would appear for reasons of their own, and though capable of influencing the material world, were not considered creators or masters of an afterlife. In their creation myth, it was the animals themselves, particularly the Wolf and Coyote, who disenchanted with an existence confined to a world of water, created land.

With the arrival of the Mormons, the Paiute were pushed from their lands, and as a result many died of starvation and disease. Today, the remaining Paiute live on 4500 acres of tribal land in south western Utah permanently granted to them in 1984.

The Shoshone

The majority of the approximately 8000 Shoshone lived in the Snake River valley in Idaho starting as early as 700 B. C., but were generally nomadic, moving extensively about north-western Utah, and much like the Ute, were hunters and gathers, relying mainly on bison for meat.

In terms of spirituality, the Shoshone were led by a Medicine Man who was thought to have magical powers and the ability to prophesize. The Shoshone believed that survival could be assured through the acquisition of supernatural powers from the spiritual world, including the power to fend off evil prophesized by the Medicine Man. Such supernatural powers were obtained directly from a spiritual entity appearing in a vision. The Shoshone, too, were known to use peyote in their rituals. Certain ghosts were to be feared, including Water Ghost and Rock Ghost, and those that took the form of apparitions and whirlwinds.³

In tribal mythology, the wolf was seen as the creator god with the ability to bring the dead back to life.⁴ Coyotes, too, were personified and thought to be able to talk, but they as tricksters were to be avoided.

There are currently a small number of Shoshone living on reservation land in northern Utah and Idaho, with larger populations in Wyoming.

Fort Duchesne, Utah—Home of the Uintah

Fort Duchesne, located in Uintah County, was established as a military post in 1886 and abandoned in 1912. Currently, it is the location of the headquarters of the Uintah Indian Reservation. In the last U.S. Census, the city reportedly occupied 7.7 square miles, .7 of which is water. The population was approximately 700 people, slightly more than 90% of whom are Native Americans. Forty percent of the residents live below the poverty line.

The actual reservation is located 150 miles east of Salt Lake City on US Highway 40, and covers over 4.5 million acres of land.⁵ Slightly more than 3300 Uintah live on the reservation. The reservation is bordered east to west by the Uintah Mountains to the north. The Green River is to the east and runs north to south where it joins with the Colorado River.

Archaeological Sites

While there are multiple archaeological sites in and around Utah, including Alkali Ridge with its multistoried ruins, Danger Cave with evidence of human life dating back to 9000 B.C., False Kiva known for its manmade stone circle of unknown origin and purpose, or Moon House with its ceremonial Kiva, there are three sites of greater interest to the theme of this book. They are Buckhorn Draw, Horseshoe Canyon, and the Rochester Panels.

The Buckhorn Draw

The Buckhorn Draw Pictograph Panel is located in the San Rafael Swell in central Utah and is attributed to the Fremont Indians. The panel is an example of rock art, particularly petro graphs—forms and shapes painted on rock face. One panel of interest depicts two upright figures with rectangular upper bodies and arms extended.⁶ The figure in the center of the drawings has what appears to be the ears of a canine, while in the figure to the right the ears are noticeably absent. In all likelihood, both depict Skinwalkers, a human capable of assuming the form of an animal. While Skinwalkers are believed to have had the ability to assume the shape of any animal, the wolf and bear were those most associated with the transformation.



Horseshoe Canyon

Horseshoe Canyon is located in a remote area west of the Green River. The Great Gallery, a repository of petroglyphs and petro graphs dating back as far as 7000 B. C., and including more than 20

life-size panels of anthropomorphic figures, was left behind by a desert culture predating both the Fremont and the Anasazi.⁷

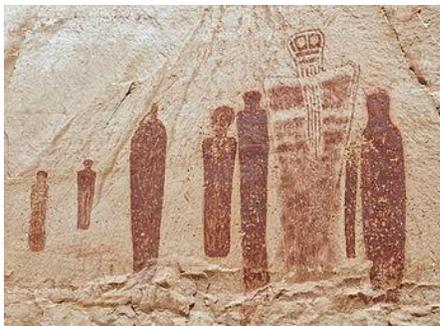
One panel in particular, shown below, depicts seven upright figures, all shrouded and without the type of detail seen in the previous example. The Ancient Pueblo People were known to believe in the existence of portal that served as the point of origin of their people, and through which their ancestors passed to come to this world or dimension.

Archaeological studies in Chaco Canyon, ancestral home of the Anasazi, reveal over 200 miles of straight-path roads, many as wide as 40 feet, and none that lead to anywhere specific. In fact, the Anasazi did not make use of the wheel, nor did they have particularly large carts, leading to the popular belief that these roads were largely ceremonial and spiritual. When the Navajo came along after the departure of the Anasazi, they viewed these roads as evil and dark and a means for seeking refuge from one they referred to as Dark Monster.⁸

However, for the Anasazi these roads symbolized a spiritual path upon which one would ceremoniously return directly to the heart and purity of life. In addition, it was believed that the spirit of the dead would leave this world traveling north along a road ending at a dimensional portal which opened into—if not an afterlife in the Christian sense—an alternative consciousness. That the dead were believed to have consciousness is evidenced by the fact that food was left along these roads to tide them over until they reached their destination.

In this particular petroglyph, the shrouds suggest the figures are dead. The two figures to the far left were drawn proportionately smaller to suggest depth perception and distance, as if the dead were approaching the portal two by two and in line. Note that the four figures to the left are all drawn on the same perspective. The larger of the figures is distinguished by significantly more detail, including a skull-like face with two large holes where the eyes once were. Together they suggest a higher level of being that is otherworldly and there to receive the newly dead. The two figures on either side were clearly drawn in the foreground to appear as if they were being judged or greeted prior to passing through the portal.

Note that in general, the Anasazi did not wear much in the way of clothing, and that the shrouded form of the figures is more representative of the transformation of the physical body of the living to the spiritual form of the dead than any sort of ceremonial burial garb.



The Rochester Panel

The Rochester Rock Art Panel is located east of Emery, Utah. Not as extensive as the other two sites here mentioned, there is yet a considerable number of examples of petroglyphs—figures chipped into the stone, and not painted on the surface. They are believed to be of Fremont origin.

Two of the more interesting panels appear below.⁹ The first clearly depicts a canine as evidenced by the nose, teeth, tail and hind legs, and is clear evidence that the Ancient Pueblos held the wolf and coyote in high esteem. The second panel presents an upright figure that is generally human in appearance. However, the taper to the body and the absence of a neck would seem to suggest something more ghostly or spirit-like. The presence of the horns, while no doubt paying homage to the bison, is clearly supernatural in as much as the figure is otherwise anthropomorphic and suggestive of the Skinwalker. At the very least the figure is evidence that these ancient people believed in a spiritual link or kinship between man and animals that did not have as its origin the physical world.



The third panel (below) has a unique combination of a variety of the elements that appear in the others. Taken together—as intended—the scene clearly depicts the world of the dead, or at the very least the portal that opens before it. Consistent with the Ancient Pueblo practice of leaving food along the road traveled between dimensions, there are various urns in the foreground. The three figures

provided with the most detail all share the same skull-like eyes and animal-like protrusions, either ears or horns, and characteristic of the Skinwalker and suggestive of supernatural power. The figure to the right stands before what seems to be a portal.

There are two additional figures in the scene. The first, to the viewer's left, is crudely depicted as a skeleton, the bones of the arms and legs drawn as simple lines, while the skull is rounded, but lacking the eyes given the supernatural beings. The second figure, to the viewer's right, appears to be prone. By including these two figures, the Ancient Pueblo, by contrast, are acknowledging a distinction between mortal men and those that exist in that next dimension, while at the same time suggesting that these supernatural entities are free to move between both dimensions.

With regard to these petroglyphs, the Ute offer alternative interpretations, one of which suggests that these entities are actually extraterrestrials that visited the area around the time of their ancestors.¹⁰



Chapter 2: The Skinwalker

Introduction to the Skinwalker

A Skinwalker is a shape-shifter, most often a mortal man, but at times a woman or child, which has, according to legend, the ability to assume at will the physical form of an animal, usually, but not always, a wolf, bear, or eagle. Once in the form of the animal, the Skinwalker attains at a supernatural level the innate attributes of that animal, and in addition is capable of traveling by supernatural means.

Unlike a werewolf, the were-tiger of India, or any of the other multitude of were-beasts associated with other cultures, the Skinwalker known to the Indians native to the Four Corners of the United States—where Arizona, Colorado, New Mexico and Utah meet—is a practitioner of witch craft. It is generally noted across the various Indian cultures that Skinwalkers are motivated by their own greed and have malevolent intentions. In some, the only way to become a Skinwalker is to kill a sibling or other family member, thereby surrendering or forfeiting one's own humanity.¹¹ Following the taking of life, the Shaman or witch drains the victim or victims of their souls, and thereby gains the power to shape shift. In some cultures, in order to transform the Skinwalker first must drape himself in the skin of the animal he wishes to become.

Much about the Skinwalker remains unknown as cultural beliefs prohibit Native American Indians from speaking to non-Native Americans about the subject. There is also the belief that openly speaking about a Skinwalker may attract its unwanted attention.

The two drawings below depict different versions of a Skinwalker wearing the pelt of a wolf. In the first, the Shaman has assumed some of the animal's canine attributes, including the lengthening of the feet and finger nails, but essentially maintains his human form. In this case, the pelt is used to conceal the identity of the Shaman, who would otherwise risk being recognized by the tribal member he is targeting.

The second is a Navajo drawing in which the transformation is more complete, suggesting that the pelt is more a catalyst of change resulting in a creature that is clearly more supernatural. In addition, this drawing seems to support claims that describe the transformation process as leaving the Skinwalker either awkwardly formed or abnormal in shape and with an unnatural gait, and as such, easily distinguishable from the actual animal.



While many tribes of the American South-West, including the Hopi and the Ute, have the Skinwalker as part of their culture, the deepest understanding of its influence in spiritual and daily life has been derived from anthropological studies of the Navajo.

According to these studies, there were two types of spiritual tribal members: Medicine Men and Skinwalkers.

The Medicine Man was also known to wear animal skins. However, it was done so to absorb the spiritual power of the totem, which would then carry him to some altered state of being. It was through this altered state that the Medicine Man learned the secrets of healing, and from where he would prophesize. All Medicine men were healers, bestowed blessings and had the ability to remove curses.

The Skinwalker, on the other hand, often started out in pursuit of the healing arts, but was lured by black magic and the art of making others ill. The Skinwalker is always a deceiver and not to be trusted. Using the cover of night, a Skinwalker would transform and set out to inflict pain and suffering on those that he believed wronged him. Unable to enter the dwelling of his victims, he would mimic the voices of those known to and loved by his target, or even the cry of a child or an animal, with the intent to lure him out into the open. He would then torment the victim either by entering his mind to instill fear, or to force the victim to do himself harm, or in the extreme, take his own life. While in human form, it was said that a Skinwalker could be recognized by his animal-like eyes, which interestingly enough reverted to human form, only flat and dull, after shape-shifting.

The drawing below depicts a Skinwalker tormenting his victim. Note that in the drawing, the victim is shading her eyes. According to legend, if she makes direct eye contact, the Skinwalker can enter her body to either take control or paralyze her with fear, and then feed off that fear to grow stronger. On the other hand, it is believed that if an intended victim sees a Skinwalker's face and can identify him, he must be killed, or the Skinwalker himself risks dying. A Skinwalker who thinks he has been recognized will return to kill the one he thinks can identify him.

It is also of interest to note that the Skinwalker's eyes, though similar to those of the petroglyphs and petrographs found in the canyons of Utah, are depicted as more serpentine than skeletal, suggesting that this particular Skinwalker has transformed into a snake, or more consistent with Ute beliefs, might possibly be of extraterrestrial origin.



Beyond their supernatural tendencies and powers, Skinwalkers were known to use various powders and concoctions, charms and spells, and even other animals to control or kill their victims.

The primary ingredient of powders and concoctions was human bones, preferably those of a dead infant. The bone would either be formed into a projectile fired through a blow gun, or ground to dust—corpse powder—and blown into the face of the intended victim. Once inhaled, the victim's tongue would swell and he would die.

Similar to the dark art of Voodoo, the Skinwalker could also get to his victim through an article of clothing, strand of hair, or any other personal item, which would then be used in a spell casting ceremony. Live snakes and tarantulas were often used as charms.¹²

Ultimately, any individual choosing the path of a Skinwalker did so knowing he would be banished from the tribe and shunned by its members. Thereafter, the practitioner was forced to live a solitary existence in the canyons of the desert in constant search of revenge or mindless harm.¹³

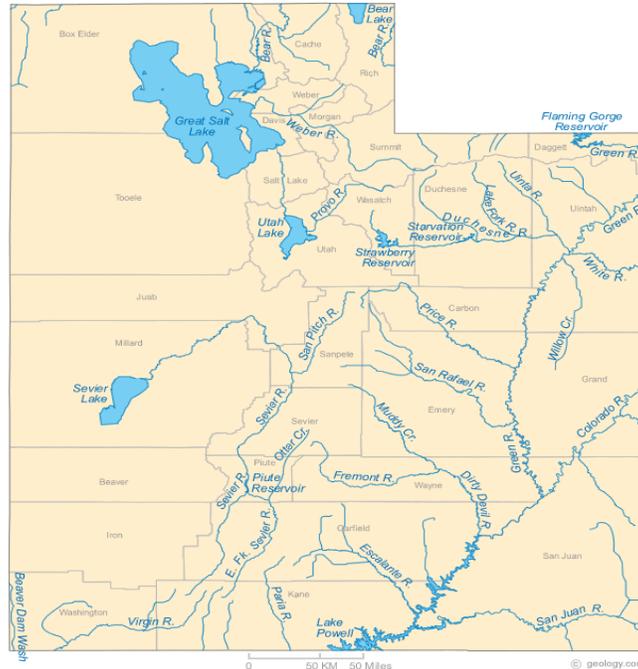
Curse of the Skinwalker

With the arrival of the Spaniards to the new world, the Ute were introduced to the horse, which they initially viewed as little more than a large dog. Eventually however, the Ute obtained horses in trade with the Spaniards, learned to ride, and ultimately used the animals to conduct war-like raids into the villages of the Navajo and other Indians in the region. The primary objective of these raids was slave trading, which they also adopted from the Spaniards. Those taken in the raids were brought south into New Mexico and sold or traded.

While there is little, if any, formal literature that details the route from Utah into New Mexico that was used to bring captives to the slave markets, there are two likely possibilities. From the territory of the Uintah Mountains, the most accessible would have been to follow the low lands along both the Duchesne and the Green River, south to the Colorado, and then west south-west following the San Juan into the north-east extent of New Mexico, at the time—and still today--territory of the Apache. The other possibility was straight through the heart of Utah, north to south, through the Wasatch Plateau and down into northern Arizona, currently the location of a large Navajo reservation. Regardless, the Skinwalker had found its way and to this day remains a part of the Indian culture there in the Four Corners.

Sometime in the early 19th century, the Ute as a people began to experience the torment and misfortune of the Skinwalker, and especially along a corridor of canyons and hills consistent with and in the vicinity of the Green River. They attributed the presence of the Skinwalker to a curse put upon them by the Navajo as a form of vengeance for the wrong done to them by the Ute.

Even today the local Ute consider the canyons at the southern extent of the Reservation to be unholy ground. They are thought to be the lair of the Skinwalker and as such the region is referred to as *the path of the Skinwalker*.



Modern Day Tales of the Skinwalker

The final chapter of this book is dedicated to eye witness accounts and narratives of greater length and detail of the Skinwalker and other paranormal experiences; however, included here are three brief encounters reported from different parts of the Four Corners.

The first is an experience recounted by a Native American woman who worked as a newspaper deliverer upon a Navajo Reservation in Arizona. She tells of an upright creature she describes as half man and half beast with red eyes and a misshapen arm accosting her on her route, opening her car door and making a grab for her baby. She claims she managed to secure the child, close the car door and race off. Despite speeding along at a rate much faster than any man or animal should be able to match for any extended period of time, the creature stayed alongside the moving car and continued to attempt to get at the child. Only after she pulled into the parking lot of a convenience store and sought assistance from those inside did she manage to scare off the creature.

The second is attributed to a highway patrol officer in New Mexico who relates a similar experience—one he claims happened on two separate occasions—in which a creature that was neither human nor any animal he had seen before ran alongside his patrol car while out on a dark highway. His first impression was that the creature had somehow taken hold of the door handle and was hanging on to the car. He realized, however, that it was actually running at highway speeds and keeping pace with

the vehicle. Not only did the experience repeat itself a few days later, but he later encountered a second officer that had a similar experience along that same stretch of highway.

This third tale involves a non-Native American family that claims that while driving along a highway running through the Navajo Reservation, a creature that was half man and half wolf suddenly appeared beside their vehicle. According to the description provided by multiple members of that family, the creature was clad in human clothing, covered in black hair, had the yellow eyes of a beast, with long arms and was tall enough to place its hands atop the cab of their pickup truck. Days later, the family was awoken late at night by a loud sound coming from outside the house. The father observed three dark figures attempting to scale the fence of the property, but were unable to do so and obviously, by the sounds he reported, frustrated by their failure. (Skinwalkers cannot enter an intended victim's dwelling or property without an invitation.) Frightened by their experience, and taking no chances, the family arranged for intervention from a local Navajo woman. They were not bothered again.

Chapter 3: Skinwalker Ranch

Location of the Ranch

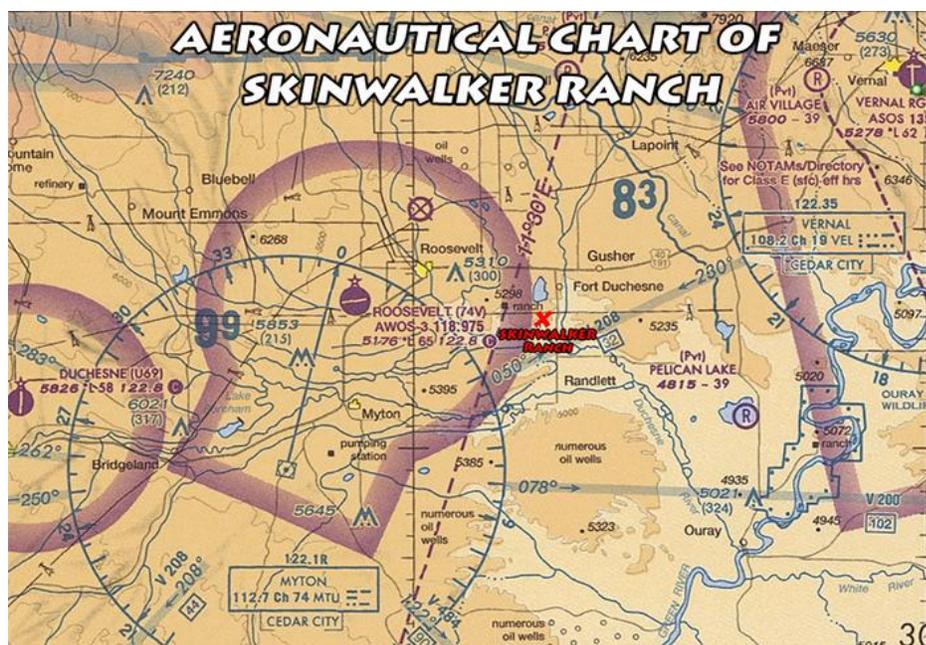
Skinwalker Ranch consists of 480 acres located in south-east Utah, south of US Interstate 40, which enters Utah from north-western Colorado, winds through miles of sparsely populated territory—interrupted only by the city of Vernal—and passes through Ballard on its way west.

The actual ranch property is located along the southern border of the Uintah-Ouray Indian Reservation, east of the Duchesne/Uintah County border. The nearest land mark is Bottle Hollow Reservoir, directly north of the Ranch.

Fort Duchesne, the nearest city, is situated on the east shore of the reservoir, and is reached by taking AR88 south off of East Main Street (I191/40). The primary artery in Fort Duchesne is Bottle Hollow Loop Road, which both circles the reservoir and provides an outlet to Hill Top Road which runs north to south to the west of the Ranch.

The Ranch can be accessed by taking 2750S from Hill Top Road east, or by taking AR88 south to 2250S and going west. That same road, or artery, is also referred to as 2500S, and runs the northern length of the property. The southern extent of the property extends just beyond a canal known as Dry Gulch Creek. The southern entrance of the property—referred to as the South Gate—is south of the creek. North of the property is a large expanse of elevated lands that are primarily rock and stone consisting of small caves and an Indian burial ground.

The Ranch itself is located in the north-east corner of the property and west of a small pond that sits between the Ranch property and the Garcia property. The East Gate is east of the pond. The three notorious bait pens are all located on the north side of the property and in the middle of open fields and off the tree line. The first sits in a line of sight west south-west of the ranch house, the second west of the first and beyond a narrow tree line running south to north—it is the closest to the road, and the third to the west extent of the property and just north of a densely wooded area. There is also a stretch of dense woods along the west border of the property. A number of web sources, including Google search and Map Quest provide clear satellite views. All in all, it is an impressive stretch of land.



History of the Ranch

The earliest available records indicate that the ranch was owned by a Mr. Ken Meyers and his wife, Edith, who resided on the property starting in the 1930s. They had no children. Mr. Meyers passed away around 1980. Mrs. Meyers continued to live on the property until 1987 or so, after which it remained empty for a period of time.

While there are only casual recorded stories of any occurrences or incidents considered paranormal or supernatural during the Meyers' time on the ranch, the local Indians have tribal accounts of spirits and ghosts haunting the area that go back for generations. So intense is the belief in these stories that according to other available resources tribal members established a wage pool based on the length of time the new owners would live at the ranch before being driven off.

In 1994, the ranch was bought by Terry and Gwen Sherman who remodeled it and moved in with their two children, ages 9 and 13. Terry was born in Arizona and moved to Utah when he was 17. Gwen was born in Utah. Together they saw in the property everything they were looking for in terms of leading the idyllic life of which they had always dreamed. Prior to the purchase, Terry Sherman was raising cattle upon various plots of land he was renting, while Gwen was employed by a local bank.

Prior to moving into the house, the Shermans had no reason to believe there was anything odd about the place or anything to fear. In retrospect, they did question why the property had remained vacant and unsold for such a long period of time, and there was some curiosity as to the number of

deadbolt locks found throughout the house. Not only were these security devices to the inside of every door, but also to the inside of a door to a closet located in a center hallway. Despite a lack of access to or from the outdoors, the doors of that hallway all were equipped on the inside with similar hardware. Seemingly, the Meyers were concerned both with keeping something out of the house and having a secure place within the house to seek refuge. Neighbors also reported that the Meyers owned a number of particularly large and unfriendly dogs that were kept on lengths of chain anchored just outside the doors of the house.

Shortly after moving in and getting his cattle settled, Terry Sherman and his family, while tending to the livestock and the property, began noticing different geometrical configurations here and there in the fields and pastures, mostly circles of various circumference—three to eight feet across—arranged in a triangular pattern. They appeared to be impressions of some sort, anywhere from a foot to two feet deep, and the soil at their base compressed perfectly flat as if something of significant weight had been sitting there.

The Shermans then started having problems with their cattle. They were dying off from what appeared to be unnatural causes. The first two were both found with what appeared to be a single perforation type wound to the eye. The second of the two had also been cored through the anus. Neither showed any traces of blood, and both gave off an odor the Shermans described only as chemical. A third cow was later discovered similarly mutilated. The family also noted that regardless of how long the carcass remained, local scavenger animals would leave it untouched. In addition to those that were found dead, four others had simply disappeared. Following the otherwise undisturbed tracks within the snow of one particular cow, Terry couldn't help but notice they came to a sudden halt beneath some trees as if something had reached down and pulled it up into the branches. The upper reaches of those particular trees seemed to have been scorched.¹⁴

The strange voices, lights and UFO sightings began later that summer. The first incident was witnessed by Terry and his son, and consisted of two voices that seemed to materialize from about 25 feet above their heads. The voices were described as conversational, though in no language that either of the Shermans recognized.¹⁵ This incident was followed by multiple appearances of unidentifiable crafts, one of which was seen by Gwen alone, and a second which was seen by both Terry and Gwen. In both incidents, the craft appeared to be manned, but by a figure that was too big and tall to be human. Terry claims to have seen a figure over seven feet in height exit the craft. Other sightings occurred over the following months, and were generally characterized as a small box-like craft, a 40 foot long object and a football field sized ship, all of which were emitting different types and colors of light.¹⁶

After that, the property was plagued by the appearance of baseball-sized spheres of blue light that would both emerge from and disappear into orange-colored portals, and behaved as if controlled, either hovering for short periods of time in one place or moving at high speeds. In one particular event, the Shermans described sicking their three dogs after one of the spheres. The dogs chased the light out of sight and shortly thereafter the cries of at least one dog was heard. The next morning come sunlight, the Shermans went in search of the dogs. They found, instead, three scorched spots on the ground, in the middle of which were greasy blobs they believed to be the remains of the three pets.

The Shermans, apparently, were not alone in their experience with the unexplained. A neighbor, identified only as a man about 55 years of age, acknowledged he and his family “had trouble since he was a small kid.” In addition, a man living in nearby Neola, claimed to have twice observed UFOs in the area. He described the craft as “gigantic” with “rays of colored light”. According to Joseph Hicks, referred to informally as Junior, a retired teacher from Roosevelt and a local UFO historian, he has investigated more than 400 such sightings in the area, many of which, according to witnesses, reported flying crafts operated by living beings.¹⁷

Less than two years after settling into the ranch, and consistent with the wage line established by the local Native American pool, the Shermans sold the ranch and moved.¹⁸ The buyer was Robert T. Bigelow, the owner and developer of the Budget Suite Hotel chain. He retains ownership of the ranch and property to this day.

Chapter 4: Bigelow and Bigelow Aerospace

Robert Bigelow

Bigelow was born in 1945 in Las Vegas. He states that he always had an interest in science, which he attributed primarily to having witnessed at age twelve a number of the atomic tests conducted at the Nevada National Security Site—known in the 1950s as the Nevada Test Site—approximately 65 miles north-west of the city. Mushroom clouds from atmospheric testing, the most well-known of which was the dropping of a 1-kiloton TNT bomb on Frenchman Flat, a hydrographic basin just south of Yucca flats, could be seen some 100 miles away, and at the time had become somewhat of a tourist attraction.

The young Bigelow decided then and there that what he really wanted to do was establish his own space program. Driven by that goal, he set out to accumulate the necessary wealth, dedicating himself to his education and his eventual business ventures. After graduating high school, he enrolled in the University of Nevada where he studied banking and real estate. In 1967, he received his degree from Arizona State University. Over the next three decades, he dedicated himself to commercial real estate, primarily in the development of hotels, motels and apartments. In 2008, and just prior to the full impact of the Great Recession of 2007, Bigelow divested himself of most of his housing properties, and has since been using his wealth to finance the activities of Bigelow Aerospace Advanced Space Studies (BAASS)—the space program of his boyhood aspiration.

The primary concentration of BAASS is the development of affordable and accessible space habitats that are both inflatable and expandable, providing for greater flexibility in terms of transporting the module into space and once there withstanding the elements encountered in orbit. Bigelow's first two modules, Genesis I (2006) and Genesis II (2007), were both launched with the assistance of the Russian space program and have had measurable success in terms of Bigelow's initial objectives. His program is currently working on a significantly larger model called BEAM (Bigelow Expandable Activity Module) which has a tentative launch date of sometime in 2015.

In 1996, Bigelow, having developed interest in the subject of UFOs and other paranormal anomalies, was drawn by the number of incidents and events associated with the Sherman Ranch and surrounding area, and purchased the property for approximately \$200,000.

At the time, Zach Van Eyck, a journalist writing for the Salt Lake City Deseret News, referred to Bigelow as "easily the most prominent American financier in the paranormal research field."¹⁹ As soon

as he made the purchase, Bigelow had an observation tower built on the property and hired two scientists and a veterinarian, all of who took-up part time residence on the Ranch as to do around-the-clock observations in attempt to record unexplained anomalies associated with the paranormal.

National Institute for Discovery Science (NIDS), 1996-2004

To formalize the activity there at the ranch, Bigelow established the *National Institute for Discovery Science* (NIDS), hiring John B. Alexander, a former director at Los Alamos National Laboratories in New Mexico, to serve as its principal administrator. And while at the time no one directly associated with Bigelow or NIDS would provide the purpose of that activity or specifics as to the type of research being done there, Gary Hart, an investigator of hyper-dimensional phenomenon, suggested that the Sherman Ranch was the site of an inter-dimensional portal. Moulton Howe, who had received a grant from Bigelow in 1994 to study animal mutilation issues, offered the speculation that Bigelow supported the theory that there was an “opening or tear in the electromagnetic fabric of our planet” located on or around the property.

By 2001, Bigelow and NIDS had up to 15 scientists and PhDs working at any one time at the Ranch. By then, Alexander had been replaced by Dr. Colm Kelleher as deputy administrator. Kelleher was an expert in the field of cell and molecular biology, having earned his PhD in Biochemistry from Holy Trinity in Dublin. Kelleher, along with George Knapp, a television journalist best known for his interview of Robert Lazar, a scientist who claimed to have been involved with reverse engineering projects associated with Area 51, authored Hunt for the Skinwalker: Science Confronts the Unexplained at a Remote Ranch in Utah, published in 2005. At the time it was considered the definitive source on the subject. As for NIDS, the primary concerns were, according to Kelleher, “anomalies”, which in the case of the Ranch and surrounding counties (Uintah and Duchesne) were primarily animal mutilations and UFO sightings.

According to an article by Lezlee E. Whiting, a journalist writing for the *Deseret News*²⁰, the two most reliable and intriguing incidents being investigated by NIDS involved the mutilation of a pregnant cow and a large UFO spotted between Randlett and Fort Duchesne.

The mutilation incident took place in 1998 and was investigated by Pete Pickup²¹, a resident of Randlett and a full-time NIDS investigator with 26 years of experience as a police officer.²² Unlike most of the cases, which came to the attention of NIDS well after the actual incident, and after the flesh had decayed beyond scientific usefulness, this particular carcass was analyzed while blood and tissue samples were still fresh. The findings revealed that removal of the left eye and a section of the left

ear²³—similar to the mutilations observed by Terry Sherman—were performed as if with a sharp, surgical instrument, and the fetus had been completely removed without a trace. There were no signs of scavengers. Despite the \$10,000 spent to analyze the remaining tissue at the science labs of two different universities, and past assurances that all relevant details would be posted to the organization’s website, no further information was provided as to what may have been responsible for the mutilation, or to verify any data suggestive of an anomaly.

On June 25, 2000, a witness called NIDS to report the sighting of a UFO in the skies south-east of Fort Duchesne and in the direction of Randlett. The caller described the object as spherical-shaped and approximately the size of four football fields. The object was emanating a constant glow with an intermittent flashing of a separate light source and making some sort of rhythmic sound. Allegedly Kelleher claimed to be able to estimate the distance and altitude of the UFO from the witness by measuring the speed of sound. However, that information, too, was never released publically.

NIDS became defunct in 2004.

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