Notes to Prologue

1. An American hitchhiker, Ben Bachelder, claims to have been the first person to hitch in Antarctica, in December 2005, according to his posting ‘Hitchhiking in Antarctica’ on 14 December 2005 to the now defunct digihitch.com. See web.archive.org/web/20080611193855/http://www.digihitch.com/article840.html (accessed 8 July 2021).

2. The oft-quoted aphorism ‘a good traveller has no fixed plans and has no intention of arriving’, from chapter 27 of Lao Tzu’s Tao te ching (see thetaoteching.com; accessed 4 July 2021), becomes ‘good walkers leave no track’ in Ursula Le Guin’s translation (Boulder, CO: Shambhala, 1997), p. 50. The ideas in the Tao te ching (or ‘the way’) date from pre-Han China, probably the sixth century BCE, although this is much debated, as is the content.


Notes to Chapter 1: The intention of a tradition

1 Irv Thomas, Derelict days: sixty years on the roadside path to enlightenment (Bloomington, IN: Author House, 2004), p. 220.
2 Thomas, Derelict days, p. 223.
3 Bernd Wechner notes how there might be another claim for a hitchhiker in the Bible, in the figure of the Apostle Philip, who gets a ride on a chariot whilst out walking between Jerusalem and Gaza (and later vanishes into thin air – similar to the later urban legend!). See www.bernd.wechner.info/Hitchhiking/bible.html (accessed 7 July 2021).
4 Thomas, Derelict days, p. 214.
10 Thomas, Derelict days, p. 215.
13 Schlebecker, ‘An informal history of hitchhiking’, p. 309. In 1926 the question of girls hitchhiking was first publicly raised by the New York Girls Service League.
15 Some dictionaries state that ‘hotch’ (Scottish) has associations with ‘wiggle or small movements’. See www.merriam-webster.com/dictionary/hotch#h1 (accessed 28 July 2019).
16 Vachel Lindsay, quoted in Thomas, p. 216. See also the discussion of Lindsay in Elijah Wald, Riding with strangers (Chicago, IL: Chicago Review Press, 2006) p. 131.
17 Thomas, Derelict days, p. 217.
19 Edwardes, Lift-luck on southern roads, p. 10.
20 Edwardes, Lift-luck on southern roads, pp. 16–19.
21 Interestingly, in Stephen Graham’s The gentle art of tramping (London: Ernest Benn, 1929), p. 17, there is reference to the practice in the mid-1920s of ‘stepping’ automobiles with a wave of the hand.
22 Schlebecker, ‘An informal history of hitchhiking’, p. 316. The article notes the pressure public transportation companies put on government to legislate against hitchhiking due to lost revenues. One electric rail firm claimed to have lost $50,000 a year because of hitchhiking (probably in 1930). It wasn’t too hard to use crime statistics against those on the road, through selective reporting of arrests made, so that 40 per cent of hitchhikers might be claimed to have a criminal record.
23 It happened one night, directed by Frank Capra (USA: Columbia Pictures, 1934).
26 Thomas, Derelict days, pp. 223–4.

Notes to Chapter 2: How to think like a hitchhiker

2 First published in 1890, Jacob Riis’s book How the other half lives: studies among the tenements of New York was an early example of how photography could influence attitudes towards the poor and alter government policy.
4 The poem is included in Gary Snyder, Mountains and rivers without end (Berkeley, CA: Counterpoint, 1996), pp. 11–24.
6 Mark Silverstein’s research is available online at www.hitchinscriptions.com (accessed 24 May 2015).
12 Irv Thomas died in July 2013, aged eighty-four. One obituary mentioned the fact that he had done some short-distance hitchhiking two years before, which makes him the oldest hitchhiker on record.
13 Morgan Strub, ‘Foreword’ to Thomas, Derelict days, pp. xi–xiii.
14 Born in 1943, Dwurnik began his artistic career sketching roadside scenes whilst hitchhiking around Poland in the late 1960s. These evolved into intensely detailed and colourful interpretations, which conformed neither to logical visual perspective nor even a particular historical moment; indeed, they looked more akin to lopsided medieval ‘bird’s eye’ views than Modernism. When he began to populate his cities with military figures in the early 1980s, indicative of the crackdown on the emerging Solidarity movement in Poland and other voices for democracy, the authorities came knocking and some of his pictures were removed from galleries.
Notes to Chapter 3: In search of Woody Guthrie

1 Partch’s compositions included forty-three as opposed to twelve tones per octave, which required the construction of new instruments or the remodelling of existing ones, a feat in itself! The same method was utilised in his freight-train-riding ‘US highball: a musical account of a transcontinental hobo trip’ (1943).
2 Thanks to Jon Szanto at the Harry Partch Estate for clarifying this, 30 June 2021.
3 Written in 1940, the song had many lyrical permutations and first appeared on Woody Guthrie: this land is your land – the Asch recordings volume 1 (1944).
6 An equally shocking abduction and murder of a black hitchhiker occurred in Jasper, Texas, on 7 June 1998. A popular local man, James Byrd Jr, was picked up by three white supremacists, who beat him up and dragged him behind their pickup truck. The murder resulted in the Hate Crimes Act – legislation opposed at first by the then Governor, George W. Bush, and passed during the first term of President Obama in 2009. Musical references to Byrd’s killing include Will Smith’s 2005 song ‘Tell me why’, which places it alongside many lynchings and political assassinations.

Notes to Chapter 4: ‘Maybe we will meet a nice person’

1 Ida Piller-Greenspan, with Susan M. Branting, When the world closed its doors (Boulder, CO: Paradigm, 2006), p. 80.
2 Piller-Greenspan, When the world closed its doors, p. 127.
3 This much debated quote is at the end of ‘An essay on cultural criticism and society’ in Adorno’s book Prisms (London: MIT Press, 1967), p. 34.
6 ‘Has Holocaust history just been rewritten? Astonishing new research shows Nazi camp network targeting Jews was “twice as big as previously thought”’, Independent, 3 March 2013. www.independent.co.uk/news/world/europe/has-holocaust-history-just-been-rewritten-astonishing-new-research-shows-nazi-camp-network-targeting-jews-was-twice-as-big-as-previously-thought-8518407.html (accessed 15 October 2015).
9 The most famous of these was Philip Zimbardo’s 1971 ‘Stanford prison experiments’, where students role-playing ‘guards’ did so with alarming brutality to the ‘inmates’. See Philip Zimbardo, The Lucifer effect: understanding how good people turn evil (New York: Random House, 2007).

11 Winfried Wolf, *Car Mania: A Critical History of Transport* (London: Pluto Press, 1996), p. 204. The book includes some stark observations about the American military’s reluctance to bomb oil and gas companies in Nazi Germany, including one of the suppliers of Auschwitz, because of the pre-Second World War business connections with the US oil barons (pp. 86–7).


14 Interestingly, in a model of gene evolution and its application to social structure, Herbert Gintis suggests that in relatively small groups, ‘altruistic internal norms will tend to drive out norms that are both socially harmful and individually fitness-reducing.’ This takes place through norms ‘hitchhiking’ on ‘personally fitness-enhancing norms’, although it is not determined. Sometimes non-cooperative ‘defectors’ can be turned due to pressure of the cooperators, but this becomes problematic in a large political structure. See Herbert Gintis, ‘The hitchhiker’s guide to altruism: gene–culture co-evolution, and the internalization of norms’, *Journal of Theoretical Biology* 220 (2003): 407–18.


16 In response to the oft-held idea that non-cooperative processes are too powerful a genetic force for cooperation to take hold effectively, researchers have recently observed what they have lovingly called the ‘Hankshaw effect’ (after Tom Robbins’s big-thumbed hitchhiking heroine Sissy, discussed in Chapter 5). In the modelling of the transmission of cooperative ‘indicators’, there is evidence that these are more active and prevalent than their more selfish ‘defector’ counterparts. See Sarah Hammarlund, Brian D. Connelly, Katherine J. Dickinson and Benjamin Kerr, ‘The evolution of cooperation by the Hankshaw effect’, posted 1 April 2015 on www.biorxiv.org/content/10.1101/016667v1 (accessed 14 August 2019).

17 Patricia Purkis, ‘Childhood memories of the war’, family letters, Hull, n.d. (probably mid-1990s).


21 Rinvolucri, *Hitchhiking*, https://prino.neocities.org/mario_rin_volucri/chapter10.html (accessed 11 November 2015). He notes the contrast between the negative tones emerging in 1942 issues of *Autocar* with those from 1929 which had carried letters outlining the social benefits of helping the poor to travel and, in doing so, reducing class hatred and resentment.

22 Alan Dein’s work is part of a post-war tradition in education of documenting marginalised or unheard narratives of everyday life. His programme *Memory Wars* aired on the BBC’s World Service during October 2010 and is available at www.bbc.co.uk/programmes/p009xbbr (accessed 29 October 2010). In it, Dein notes the perennial
reliability problems with such data, of memory and political bias. Many of the People’s War memoirs are nostalgic and prone to repeating the aforementioned myths of unity, as these become the frames for re-articulating personal experiences.


24 Dorothy Barnes, BBC People’s War archive (accessed August 2008).

25 Betty Bowen, BBC People’s War archive (accessed August 2008). Knowing that at some point one’s road luck would run out meant that alternatives had to be found. Also contributing to the BBC People’s War archive was former RAF wireless operator Claude Osborne, who recalled a time when the lifts were slow: ‘On one such occasion I had taken a friend home with me and we were rather late getting back. Normally this would have presented no problem as we would just climb over the barbed wire fence and go to our barrack room. However, on this particular night, or early morning, we saw a light in our barracks and shortly afterwards an RAf policeman rode away on his bicycle. We therefore decided to enter by the main gate and report ourselves late (we later discovered that the policeman was merely providing an early call for someone who was leaving that morning). As a punishment we were given three days “jankers” during which we had to help in the kitchen with cleaning of pots and pans.’ Claude Osborne, BBC People’s War archive.

26 Simpson, BBC People’s War archive.

27 Pugh, State and society, p. 258.


30 Harriet Wordsworth (Bristol), personal letters and telephone conversation, June and July 2009.

31 As recorded in the Afterword to When the world closed its doors (where the spelling of Maurice shifts to Morris), amidst the horrors of imminent detection and deportation, several members of her family manage to save others. Bronia, Morris’s sister (who survived the war), stalled searches of the orphanage where she worked and hid the children, adopting one herself. Cylia, Morris’s other sister and part of the Belgian resistance, was followed by German officers when she was walking home but she chose to walk on past the house, allowing those at home to escape her own fate in Auschwitz.


33 There are a number of specific studies in this field, published in journals such as Biological Psychiatry and the American Journal of Psychiatry. One media assessment of this sometimes controversial area of genetics is Helen Thomson, ‘Study of Holocaust survivors shows trauma passed onto children’s genes’, Guardian, 21 August 2015. www.theguardian.com/science/2015/aug/21/study-of-holocaust-survivors-finds-trauma-passed-on-to-childrens-genes (accessed 14 August 2019).


35 The Turkey–European Union deal in March 2016 which ‘swapped’ those arriving in Greece from Turkey with others in Turkish refugee camps was decried by several charities and other non-governmental organisations, including Save the Children and Doctors Without Borders, on many grounds, not least the impact on children’s mental health. See Human Rights Watch, ‘Q&A: Why the EU–Turkey migration deal is no
38 Helping refugees in contravention of European law is carried out via contact websites such as www.fluchthelfter.in. The intellectual justification – ‘A manifesto for no borders’ – can be found at http://noborders.org.uk/node/47 (accessed 10 November 2016). Material on the ‘underground railway’ can be found in Howard Zinn’s A people’s history of the United States (New York: Harper Perennial, 2003).
40 One declaration, dated 23 September 2015, on the ‘Transeuropa festival 2015: hitchhiking challenge’ Facebook page stated: ‘For most people, movement and migration are limited or even criminalised. For others, travelling and living abroad is encouraged and turned into a status symbol, a consumer good…. Let’s reflect on movement and what it can be: crossing borders – visible and invisible – meeting different people, engaging in transcultural relationships, building new friendships and redrawing solidarity networks.’ See www.facebook.com/events/942950219084865/?active_tab=discussion (accessed 10 November 2016).

Notes to Chapter 5: The great European adventure trail

1 Alison Prince, personal emails, June 2009.
2 Prince, personal emails.
4 David Lane seemed to epitomise this: ‘I was at a boarding school (Kingswood School) in Bath from 1954–61…. After morning assembly we filled in forms to say how we intended to spend the day and where we intended to go, and then we cleared off for the day with a packet of sandwiches. On such occasions, I usually hitch-hiked (generally with a friend). The furthest I got was to London and back. I suffered no problem with stranger danger, though we were once stopped by a village policeman who presumably wondered if we were absconding from an approved school. After questioning us a little, he let us carry on, commenting that it was all right as “Your grammar’s good”.’ Personal email, 3 June 2009.
5 Barbara Noble, personal email, 5 June 2009.
6 Martin Evans, personal email, 11 June 2009.
7 Derek Foxman (London, England), personal diary from summer 1957, shared with the author during July 2009.
8 Rodger, A hitch in time, p. 102.
9 Rodger, A hitch in time, pp. 22–36. Hitchhiking literature and oral history suggest that the lack of public places where socialising between homosexual men might take place
did overlap with the solicitation of lifts during the mid-twentieth century. Rodger’s book also includes one troubling passage (pp. 170–3) where he has literally to fight off one deluded lorry driver who thought all English hitchhikers were ‘players’.

12 Rodger, *A hitch in time*, p. 94.
14 Foxman, personal diary.
16 An example of humanistic psychology, Maslow’s much-quoted ‘hierarchy of needs’ concept was a positive contrast to more neurosis-driven models and expressed in the book *Towards a psychology of being* (Princeton, MA: Van Nostrand Reinhold, 1962).
17 Stine, *Gypsy boots*, p. 70.
18 Antonia Lister-Kaye, personal emails, June 2009.
22 Stine, *Gypsy boots*, p. 120.
27 *The Asiatics* is thought to be based on an early twentieth-century world traveller of the likes of an Arthur Crone or an Otto Preussler. The narrator of Prokosch’s tale of derring-do journeys from Turkey to China, and encounters all kinds of oddballs and escapees from the drawing rooms of the West amidst wars, coups and natural disasters.
29 The dance artist Sarah Morrison has performed *A tribute to Sissy Hankshaw*, complete with readings and soundtrack. See www.youtube.com/watch?v=QoDRi55jWF4 [accessed 16 September 2008]. The 1994 film of Tom Robbins’s book (directed by Gus Van Sant) was weak and confusing, with only a K. D. Laing soundtrack to really recommend.
Notes

36 Hall, *Remembering the Hippie Trail*, p. 145.
40 There are many books on the route. David Tomory’s *A season in heaven* (London: Thorsons, 1996) is a collection of thirty-seven personal accounts. Sharif Gemie and Brian Ireland consider themes of sex and love, drugs and attitudes towards other cultures in *The Hippie Trail: a history* (Manchester: Manchester University Press, 2017).
41 One book which informed the 1960s radicalism was Norman Cohn’s *In pursuit of the millennium*, with its depiction of fourteenth-century radical religious communities such as the Anabaptists and the Brethren of the Free Spirit – whose egalitarian visions were pioneering and murderous in equal measures (New York: Oxford University Press, 1970).
42 These associations are not without controversy; a key concern is ‘the naturalistic fallacy’ (applying ecological laws to human decisions). See Andrew Light (ed.), *Social ecology after Bookchin* (New York: Guildford Press, 1998), especially Glenn Albrecht’s chapter, ‘Ethics and directionality in nature’, pp. 92–112. However, contemporary ecological theories of complexity may well render this ‘fallacy’ itself as part of the dualistic universe.
43 Remarkably, the Kurdish independence movements have picked up the work of Murray Bookchin and used it to organise their own egalitarian enclaves in places such as Rojava, a district of northern Syria, even as civil war rages all around them. The position of women in these communities is more liberated than in many parts of the Western world, let alone the countries around them. See Wes Enzinna, ‘A dream of secular utopia’, *New York Times*, 29 November 2015. www.nytimes.com/2015/11/29/magazine/a-dream-of-utopia-in-hell.html?emc=edit_tnt_20151124&nlid=56257975&tntemail0=y. See www.biehlonbookchin.com for more comprehensive resources (both accessed 26 April 2020).
44 Antonia Lister-Kaye, personal email, 5 June 2009.
45 Lesley Morrison, personal email, 2 June 2009.

Notes to Chapter 6: The Alaska Highway hitchhiker visitors’ book

6 Franzoi, ‘The personality characteristics of the cross country hitchhiker’, p. 666.
15 The initial theory (of Krakauer’s) that McCandless had starved to death due to toxins from wild potato seeds preventing the body from absorbing proteins was later disproved. Much clearer, however, was the fact that he did not have a map, and so did not know there was a wire pulley and cart system which would have allowed him to cross the swollen Teklanika River at a nearby hydrology station on his attempt to return to civilisation.
19 See Macdonald Stainsby, ‘We can’t walk on water but we can hitchhike on it’, 30 January 2008. www.macdonaldstainsby.com (accessed 14 June 2021). This was originally a www.digihitch.com posting from 2008.
21 Assessing the political significance of the Standing Rock action, activist-writer Rebecca Solnit noted that it was ‘the first time all seven bands of the Lakota had come together since they defeated Custer at Little Bighorn in 1876’ and they were supported by US army veterans who ‘came to defend the encampment and help prevent the pipeline. In one momentous ceremony, many of the former soldiers knelt down to apologise and ask forgiveness for the US army’s long role in oppressing Native Americans.’ Rebecca Solnit, ‘Protest and persist’, *Guardian*, 17 March, 2017. https://www.theguardian.com/world/2017/mar/13/protest-persist-hope-trump-activism-anti-nuclear-movement (accessed 1 April 2017).
22 Kaufman estimated that he thumbed 110,400 kilometres in 1973, although I have never seen him in the record books. To date, the only hitchhiker to exceed 100,000 kilometres in a year is Benoît Grieu (he managed this four times).
23 This is an abridged version of the conversation that takes place on pages 98–101 of Kenn Kaufman, *Kingbird highway: the biggest year in the life of an extreme birder* (Boston, MA: Houghton Mifflin, 2006).
Notes to Chapter 7: The power of the gift without return


4 Other measurements of a healthy economy include: the Happy Planet Index, devised in 2006 by the London-based New Economics Foundation, which multiplies ‘life satisfaction’ and ‘life expectancy’ and then divides it by estimated ‘ecological footprint’; the World Giving Index, which measures generosity; and the World Peace Index, which looks at how violence affects quality of life.


6 Nigeria and South Africa in particular have strong film industries, although distribution to the wider world can be limited. Life, above all (2011) deals with many of the same HIV/AIDS social issues which Princess Kasune Zulu charts in her work. From a hitchhiking point of view, a British-made road-trip film, Africa united (2010), featured a trio of Rwandan teenagers thumbing their way through many classic ‘African problems’ to the football World Cup in South Africa.

7 Sociological studies of media coverage of African problems (and more recently refugees and ‘the border crisis’) at www.glasgowmediagroup.org suggest that they are invariably seen as tragic and disconnected from viable solutions or policy changes in or by the West. See Liza Beattie, David Miller, Emma Miller and Greg Philo, ‘The media and Africa: images of disaster and rebellion’, in Greg Philo (ed.), Message received (Harlow: Longman, 1999), pp. 231–67.


11 See in particular P. Develtere, ‘Cooperative development in Africa up to the 1990s’, in P. Develtere, I. Pollet and F. Wanyama (eds), Cooperating out of poverty (ILO/World Bank Institute, Geneva/Washington, DC, 2008), pp. 1–37. This identifies the problems
which ‘structural adjustment policies’ imposed by the International Monetary Fund have had, principally in terms of undermining local markets when cheaper goods are allowed to flow into the country.

12 Bus boycotts began at the same time as those connected with the civil rights movement in the USA. In Soweto, inflated bus prices impacted on those travelling from Alexandra to Johannesburg – which was seen as a race issue – leading to huge protests (many walked or hitched the twenty-two miles). Despite government intervention and reduced fares, the events had a wider – resistance-building – significance. See Isaac Mangena, ‘Bus boycott which forced apartheid U-turn’, 29 September 2012. http://news.iafrica.com/features/666218.htm (accessed 8 August 2018).


18 Jaques-Aldridge, *Trio’s trek*, p. 94. Perhaps Ali’s song lasted even longer. Mary Jaques-Aldridge came back some years later and wrote several books about African animals and a children’s story about the history of coffee, published in the 1960s.


22 https://web.archive.org/web/20080430152139/www.digihitch.com/tribute/kinga (accessed 17 October 2017). Some tributes included commitments to repeat her last journey, and it was fitting that some of the people, of many nationalities, at her funeral in Gdansk arrived by thumb.


The chocolate industry now identifies brands which are guaranteed not to use child labour. This is one part of the global fight against trafficking in many areas of work and exploitation. See the websites of the umbrella non-governmental organisation Stop the Traffik (www.stopthetraffik.org) and of Human Rights Watch (www.hrw.org) (accessed 17 August 2017).


Notes to Chapter 8: The myth of the great decline

1 Michael D. Reid, ‘Salt Spring Islanders rally in drive to save hitchhiking tradition’, Times Colonist, 6 June 2017.
7 Cook, ‘The significance of trust’, passim.
8 The status of women is relatively high for a Latin American country, especially in terms of access to higher education, health and political representation. During the so-called ‘Special Period’, after 1990, women came to play a wider role in public life, although they are still largely responsible for domestic and childcare arrangements. There are also relatively low rates of violent crime against women. See United Nations figures at https://evaw-global-database.unwomen.org/en/countries/americas/cuba?typeofmeasure=3ebd6d83ae4d4dfcab55365944693949 (accessed 12 May 2020).
9 See Packer, Mobility without mayhem, p. 107.
12 Smith and Chesters, ‘The neglected art of hitch-hiking: risk, trust and sustainability’.
13 The ‘trade plating’ community is slightly different from the haulage industry, and is made up of professional car deliverers who drive a brand-new vehicle to a destination, hitch back with spare plates and claim the train fare off their employers. By contrast, the ‘tacograph’ is a circular piece of paper which records the duration of a lorry’s journey and was a legal requirement in some countries to prevent drivers overworking. Hitchhiking with one meant that you either drove a truck or another driver had decided that ‘this person is trustworthy’ and can be given a lift.

15 *Social Trends* data quoted in Smith and Chesters, ‘The neglected art of hitch-hiking’.

16 Dargay et al., ‘Vehicle ownership and income growth’, pp. 149ff.

17 Simon Calder and Rachel Palmer, ‘The traveller: the complete guide to Inter-railing’, *Independent*, 9 June 2001, pp. 2–3. Calder is Britain’s best-known hitchhiker, with forty years of experience, and continues to advocate for it even in his role as travel editor of this publication and as a BBC correspondent.


19 Sixty-eight mostly UK-based hitchhikers responded to the online version of Joe Moran’s ‘A guide to hitchhiking’s decline’ article in the *Guardian*, 5 June 2009. [www.theguardian.com/commentisfree/2009/jun/05/hitchhiking-decline-britain](http://www.theguardian.com/commentisfree/2009/jun/05/hitchhiking-decline-britain) (accessed 9 June 2009). Whilst most chose to share stories, the numbers of those who offered explanations were as follows: ‘fear’, 14; the ‘Thatcher factor’, 4; the release of mental health patients into the community, 3; the haulage industry choosing not to pick up any more, 2; and motorway design as a disincentive to trying to hitch, 1.

20 AA/Populus, ‘Hitchhikers swap their thumb for a mouse’.


22 As reported in ‘Scrub glamour out of this hitchhike zest’, *Daily Mirror*, 22 August 1950, p. 6.

23 The *Times* editorials and letters on the matter begin on 18 August 1955 (respectively on p. 5 and p. 10 of that issue).


26 The ‘white bicycle’ scheme was devised in March 1966 by a group of Dutch anarchists – The Provos – who painted a few dozen cycles and distributed them around Amsterdam with the intention that people would use them as needed rather than sit unused in a hallway or garage. Although this was not a success, with many being stolen, something similar is now evident in commercial form in a number of cities across the world.


30 Mark Osteen, ‘Noir’s cars: automobility and amoral space in American film noir’, *Journal of Popular Film and Television* 35 no. 4 (2008), p. 188.


33 Harry Priestley, ‘Travelling man: interview with Tony Wheeler’, *Citylife: Chiangmai*
British backpackers Caroline Clarke and Joanne Walters, who were killed in 1992, and Germans Anja Habschied and Gabor Neugebauer, in 1991, were last seen near a youth hostel in Kings Cross, Sydney. Another German, Simone Schmidl, disappeared whilst hitchhiking in 1991, and James Gibson and Deborah Everist were also assumed to have been picked up by Milat, in 1989. One potential victim who escaped whilst hitchhiking – British man Paul Onions – gave evidence at Milat’s trial in 1996.

Jennifer Cox, quoted in the *Big Issue*, 6 August 1995, p. 20. These remarks were part of a press release from October and November 1993 giving advice to would-be backpackers, noting that ‘we always counsel against women hitch-hiking anywhere … even two women together are seldom entirely safe’. See *Daily Mail*, 30 October 1993, p. 56.

The Suzy Lamplugh Trust, which produces advice for travellers and was often in the newspapers in the 1990s and early 2000, is here quoted from Martin Symington, ‘The hitchhiker’s guide to nowhere’, *Times*, 17 July 1999, p. 7.

Harriet Wordsworth (Bristol), personal letters and telephone calls, June 2009.

Naomi Klein, *The shock doctrine* (London: Penguin, 2008). Test run in 1973 in the US-backed overthrow of the democratic elected government of Chile, these policies are designed to undermine publicly accountable and democratic institutions in favour of deregulation and privatisation. To varying degrees their advocates advocate socially conservative and punitive legislation which seeks to divide populations and weaken their opportunities for mobilising.


Link Community Development (www.lcdinternational.org) built schools in a number of East African countries. It used hitchhiking as a means both of fundraising and of educating the participants in adaptability, generosity and mutual aid on the road, with those less fortunate than themselves in mind. The last fundraising hitch was to Prague in 2016. See https://en.wikipedia.org/wiki/Link_Community_Development (accessed 17 August 2019).

Paul Smith, *Twitchhiker: how one man travelled the world by Twitter* (Chichester: Summersdale, 2010).

**Notes to Chapter 9: Climatic dangers**


4 Sharon Beder, Global spin: the corporate assault on environmentalism (Totnes: Green Books, 2002).
7 Enzinna, ‘King of the ride’.
15 See W. Pudinski, California crimes and accidents associated with hitchhiking (Sacramento, CA: Department of the California Highway Patrol, Operational Analysis Section, 1974).
16 Larry Evans and Don Evans report that, based on 1,000 surveys distributed around US colleges, 91 per cent of men and 92 per cent of women stated that all of their journeys had been undertaken without physical assault of any nature (this appears to include verbal aggression). Don Evans and Larry Evans, Hey now hitchhikers! (St Louis, MO: Peace Institute Publishing, 1982), pp. 291–4.
18 Seven unsolved murders on or around Highway 101 near Santa Rosa, California, occurred between 1971 and 1973. They all involved girls or young women, whom it was presumed had been killed whilst hitchhiking – Maureen Sterling and Yvonne Weber (who disappeared together), Kim Allen, Lori Lee Kursa, Carolyn Davis, Theresa Walsh and the unidentified remains of one other.
19 The Céline Figard story prompted renewed press interest in the more recent disappearance of eighteen-year-old Dinah McNicol, who had been hitchhiking with a friend after a music festival in 1991 but had vacated their lift first. Peter Tobin, who had also murdered other teenagers in different contexts, was eventually convicted of her murder in 2009.
25 Maggie O’Kane, ‘Search for Céline reveals the end of the road for hitchhiking’, Guardian, 30 December 1995, p. 2. The exact wording of questions (or methodology) was never divulged, something a number of letter writers (including myself) pointed out. See ‘Letters to the editor’, Guardian, 3 January 1996, p. 12.
27 Nooit, ‘Why I continue to hitchhike’.
28 Bakran, ‘40 tips’.
29 Barbara Noske, Thumbing it: a hitchhiker’s ride to wisdom (Sydney: Gleebooks, 2018). The book was originally published as Al lifter in Dutch in 2000.
35 Jacqueline Holler started doing research with the communities along Highway 16 in 2012, working with police and transport operators to count the number of hitchhikers and to interview those who used the route, to ascertain their circumstances and motivations. See CBC News, ‘BC Highway of Tears study polls hitchhikers habits’, 25 May 2014. www.cbc.ca/news/canada/british-columbia/b-c-highway-of-tears-study-polls-hitchhikers-habits-1.2653808 (accessed 27 October 2015). This work has been extended to look at other parts of British Columbia and Alberta.
Notes


41 Antman, ‘Performing and dying in the name of world peace’.


Notes to Chapter 10: Good news from Vilnius

1 Jona Redslob, personal email, 21 November 2014.
3 DeVon Smith was a famous hitchhiking face in the 1950s and 1960s, and was as known for his robot-making as for his self-declared ‘professional hitchhiker’ status. The first to receive a Guinness world record award, for 200,000 hitched miles, he also set a record for hitchhiking to all of the mainland states of the USA, something he accomplished in thirty-three days (a feat that stood until 1984).
4 This text from 2007 reproduces the feel of older competitions and has only recently been replaced on the Vilnius Hitchhiking Club website www.autostop.lt for the ongoing ‘Baltics’ race. The original document remains at the Internet archive pages of the VHHC, archive.org (both accessed 21 February 2021).
5 Anne E. Gorsuch, “‘There’s no place like home’”: Soviet tourism in late Stalinism’, Slavic Review 62 no. 4 (2003), p. 760. She argues that the politicians were planning this even whilst laying siege to Berlin in 1945 and it took only a couple of years for coverage of overseas destinations to begin vanishing from travel magazines such as the ironically titled Dookola Swiata (‘Around the world’).
12 Here I am thinking of the anthropological work of Terje Toomistu, curator of the multimedia, multidisciplinary exhibition ‘Soviet hippies: the psychedelic underground of 1970s Soviet Estonia’ which opened in Tartu at the Estonian National Museum in
August 2013 and subsequently moved many other international venues. This evolved into a 2017 documentary film Soviet hippies, which enjoyed international distribution.


16 Gorsuch, “‘There’s no place like home’”, p. 761.

17 Gorsuch, “‘There’s no place like home’”, p. 785.

18 Gorsuch, “‘There’s no place like home’”, p. 770.

19 Krotov, A practical guidebook for free travellers, p. 46.

20 Zuev, ‘The practice of free-traveling’, p. 23. This sage/acolyte model clearly does not dominate all hitchhiking scenes. Igor Savelyev’s novella The pale city and Irina Bogatyreva’s Off the beaten track, portray a much more self-managed and organic ethos in the hitchhiking communities than one gleams through the eyes of the more famous Russian clubs and their leaders.


Notes

on by local authorities). There were occasional standoffs in more conservative places, where locals were concerned about drug use and deviance. See Mahood, ‘Hitchin’ a ride in the 1970s’.


Notes to Afterword


2 In his most famous book, Ways of seeing (London: Penguin, 1984), John Berger outlines how art and visual culture normalises a view of (particularly male) power as natural, thereby simplifying our understanding of history and who is represented in it.