Bits & Pieces – Issue No. 71

Christopher L. Murphy **Edited by Gene Baade**



uring the Lewis and Clark expedition (1804–1806) Native people called the Alsea were discovered in what is now Oregon.

Gene Baade sent me page scans from Alsea Texts and Myths, a 1920 Smithsonian Institution Bureau of Ethnology volume, describing what these people called the A'sin, a "Monster-Girl of the Woods." Wikipedia has the following on the Alsea:

The Alsea were a Native American tribe of Western Oregon. They are probably extinct, although a few members may be mixed in with the Confederated Tribes of Siletz, many of whom live on the Siletz Reservation, where the remaining members were relocated.

These people lived on the fish and wildlife found in the Columbia River estuary and the nearby upland meadows. It is estimated that they probably numbered about one thousand. They obviously survived into the age of photography (after 1839) as we see by the above photograph.

The A'sin is primarily the same as other Native sasquatch-like entities as detailed by Kathy Moskowitz Strain in her book Giants, Cannibals & Monsters: Bigfoot in Native Culture (2008) but there are some additional insights.

The Smithsonian book provides stories in the Alsea language literally translated into English, with some clarification. I have retyped them as follows, showing first an example of the text in its original language. Keep in mind that the stories are literal, so need a little understanding.

SUPERSTITIOUS BELIEFS

21. A'sts !

For Moyerspelies.

(Told by William Smith in 1910)

Hak' aqami'n. Na'mk' mis qami'n tisai' tas hi'tslam, tem qae'Ha hi'ke msla'nimux' i ta'ia'nk ? Tsie'ne hi'k'e tsilio'xwelux, la'ika mis hi'k'e qae'lin na'qudinx hi'tslam. Tem is i'mstr tem hi'k'e tsa''mı (tsilio'welux. Qa''lin hi'k'e ya'tsk hatsi'likwank'.' 5 'tiya' na'mk' xamk'! ayii'sal na'k's kus la'mxadōo ni'sk'ik'sa't, la that has a max xamk a myr sat max s kus mamaanan makik sati, la'tha mis maka'nhas mis qa'tha kin'k'e na'qulana ha'nanadib. Teni is i'mste tem bi'k'e na'qulan lis quu'wat-slo, la'tha mis hi'k'e hamsti' naja'mtinx la'mxadō is quu'wat-slo. I'mste tem 'niya' ki'i'stahla ha'mxadō is itsai's, mis qäa'lle hi'k'e naja'mtinx ha'mxadō to tisai's, mis qäa'lle hi'k'e naja'mtinx ha'mxadō to tisai's.

Mu"hū mis melā'nhīx, tem 'Līya' menū'asātxaūnat kus ti'k'in. Nā'mk'ets nū'asītxaūnx hī'k'e tsā''me meṇami'nta, k'au'k'ets mū"'liī yūxā'tsx ts-k'a'ltsūk' kus hī'tslem, k'au'k'is mūa'liī hatsi'-Ik's' nyal'süwitkai'm. La'lta mis meja'nha, mis qaqa'tar tiwi'tl-15 hünsanx kus 11k'in. Tomu''lü ita' kus tsimi'x' mi'nk' mis tsi'. mxainx' is qamli's, k'au'k'is hai'k' yüxö'tax te-k'a'ltsük kus hi'islem; la'ita mis A'sin ts-su'lha'k'ik. Tem is t'mstr. tem '1.4ya' nī istēm; lā 'ita mis A'sm is-sā']mā 'k ik. Tem is i'mst tem 'layā' ilsā'mxām is qamlī's, kus istīm'r, lā 'lā mis malā'nlus, bak 'i'ms itsī'mxaūn is qamlī's, k'-auk' yuwi'xaltxam ts-k'a'ltsūk' kus '20 hi'tslem. Hamsti'im hiv'e zhayā'naux m''tsk'-auk' Itā'xsalx ts-hain'k' qas bi'tslēm. Is i'mste huk'açam'n't nem hir'k etsa''mu ts'blō'xwūlux, lā'lta mis i'mste ili'trsal mis hawā'qsanx is le'wi'.

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The Monster-Girl of the Woods

(This happened) long ago. When in the early days the people lived, they always knew her (correct) name. She was held in fear (very) much because she always carried off people. And it was for that reason that she was feared very (much). She always lived in the woods. The children never went anywhere far alone, because it was known that she always carried off children. So for that reason she was watched everywhere carefully, because she obtained (by force) all the children everywhere. And for that reason, children were usually no left (alone) in the house, because she always obtained (by force) children only.

Now since it was known (to be bad luck) the red huckleberries were not usually eaten. Whenever they were eaten (by a person) a very great deal, the reason of that person would probably disappear and he would probably attempt to go into the woods. (Therefore they were not eaten) because it was known that she was the one who created the red huckleberries. And now likewise, the Oregon fern, whenever it was plucked (by a person) at night, the reason of that person would almost disappear, because (this was) the grass of A'sin. And for that reason (one) did not pluck Oregon fern at night, because it was known that if it were plucked at night (by a person) the reason of that person would invariably disappear. I always pay attention to all (beliefs) which the people usually thought of in their minds. For that reason she was feared very (much) long ago, because thus she said when she caused the world to grow: "if I should want, a person, (that person's) reason will invariably disappear without an apparent cause."

And she always lived up the river. So for that reason her name was habitually called A'sin. For that reason was it feared long ago to walk in the woods, because her words were always heard (there). And (also) she carries off two children long ago. For that reason were the children not allowed (to go) outside at night, because she just stayed everywhere. For that reason (those who) long ago went after water at night always had torchlights. Sometime she would be heard as she was making noises. Now whenever she was heard, (a person) would call her name (speaking thus), "Thou art nothing; thy name is A'sin, thou shall always live in the woods." For that reason she was feared very (much)

Whenever a person dreams of her, whenever she gives him power, that person is usually very bad; he habitually becomes a medicine man. Whenever he is given (to any woman) some sickness that woman customarily becomes crazy. (A person also feared to go in the woods) because she was always the one who thus usually gave sickness whenever a person went into the woods. All the people know that such are the actions of a medicine-man. For that reason the people (of) the early days acted thus, because they all believed (this to be true). Whenever a person was going to die she always knew it, (and) the A'sin would suddenly be heard in the mountains. She would be crying. Whenever (a person) was about to die, she always knew it. She would be heard, she would be crying like a woman: He! he! he!

1

I was intrigued with the reference to huckleberries (seen here). It could be that sasquatch



pull the branches of huckleberry bushes through their teeth and thereby remove and ingest the berries and the leaves. Perhaps that was the bush involved in the sighting by William Roe on Mica Mountain, BC. It is believed sasquatch also do the same with the branches of willow trees.

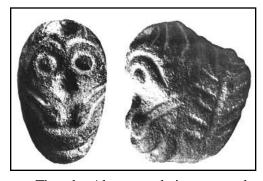
Also, Oregon fern is mentioned. Shown here is an image of Oregon cliff fern (Woodsia oregana), which I be-



lieve is the plant mentioned. It is native to a large part of the western and northern United States and Canada. Perhaps the reference to "grass of A'sin" means the ferns were used to make beds.

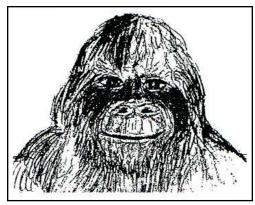
Native belief in sasquatch-like entities is mostly mythical or spiritual, although some of their wood carvings appear to show something very physical.

Stone heads, said to likely depict a sasquatch (example below) were found in the Columbia Valley. It is reasonable that ancient Alsea people were the creators.



That the Alsea population was only about 1,000 at the time of Lewis and Clark appears evident by the following from Wikipedia.

Alsea was an Alsean language very closely related to Yaquina. By 1910, it was almost extinct, with fewer than six people having a speaking knowledge of the language.



The fact that sasquatch might smile was first considered (to my knowledge) in 1984 when a woman in Sharonville, Ohio, provided this drawing of a sasquatch she witnessed. As it happened, she was out with her three children who were apparently playing as kids do. They looked over (assume to a wooded area) and saw a sasquatch looking at them and smiling.

Back in that time, it was generally thought that only humans smiled, but recent research indicates that many animals have the emotional ability to smile.

Nevertheless, there might be a difference here. Getting a little enjoyment in watching children at play is a very human pastime. Primarily, we are taken back to when we were children and sort of relive our childhood experiences; when the world was far less complicated and we had few troubles.

From what I have read, animals mostly smile when they are physically stimulated—like a human baby. I am not sure if animals would smile as the result of an intellectual experience, like watching their young at play.

Humans, of course, are amused and smile when watching any animals at play, dogs in particular. The Sharonville sasquatch was apparently amused at watching human children playing, and that might say something. Would gorillas or chimpanzees be amused with human children?

Although a non-scientific "stretch" it might be that sasquatch smiles are a very human thing. I might also mention here that sasquatch attraction to human babies and children has been documented, and the same applies to the Russian snowman.



hen I created this hand sculpture, I was so engrossed with gorillas that I forgot something important. Some sighting reports indicate that the palms or the hands and soles of the feet are distinctively lighter in color. We actually can see this as to the soles of the feet of the subject in the P/G film.

In that most sasquatch sightings are at a considerable distance, then the hand color difference must be quite evident. Chimpanzees appear to have a slight difference in their hands, but I don't think this would be very evident at even a short distance. Their feet are quite noticeable.

This might be important because humans of what we call black or brown races have a distinct difference in both their hands and feet. I was not able to find a reason for this, but suffice to say, it appears to be a significant human trait.

Things like this are not evident in DNA results; perhaps one day they will. Right now, as I have mentioned in previous B&P issues, there would be no difference between the DNA of André the Giant and an African pygmy.

The variation in human skin color is seen here. The palm and underside of the fingers skin would be



about 50% lighter than skin on other parts of the body, but with various shades. With my sculpture, you need to imagine this difference.

In any situation, the lighter the color then the more light is reflected. Even at a considerable distance, if the palms of a sasquatch are at the color level indicated here they would very likely be noticed.

I am inclined to think that this is yet another possible indication of sasquatch closeness to humans—definitely closer than any other great ape..



...the Cine-Kodak K-100 Camera

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fil. 4 Ektar, \$369. And well worth it

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Eastman Kodak Company, Rochester 4, N.Y.

The movie camera Roger Patterson ■ used is shown here along with detailed specifications on both it and the film used on the right. This is all ancient history and of little interest to anyone except those who are into early photography.

Although I have previously provided an explanation of why Patterson's film is so much better than videos, I am still amazed at the resolution in the film given it (main portion) was taken at over 100 feet away (mathematically about 150 feet). We can enlarge the 1.2 mm subject image thousands of times and still see meaningful detail. If a close-up facility was on the camera, or a telephoto lens was used, that would help to explain things; but such were not the case.

Even if Patterson used a different lens than that provided on the camera, the closest he could have been to the subject in the main film portion was about 100 feet; that is still a considerable distance for any fixed lens image. Nevertheless, the film is what it is—thus another "What can I say?" situation.

The controversy over how the film was developed so quickly (one day) has died down in the past 10 years. I called the Eastman people in New York by telephone in the late 1990s. My contact said no problem as long as the Kodak facility in Seattle, Washington, was open

SPECIFICATIONS CAMERA, LENS, FILMS

CAMERA:

01. CAMERA MODEL: Cine-Kodak, K-100 Camera.

02. CAMERA MAKE: Eastman Kodak Company, Rochester, New York.

03. CAMERA TYPE: Single lens silent movie camera. 04. CAMERA MARKETING PERIOD: 1955 to 1964

05. CAMERA FILM FORMAT: 16 millimeter, single or double perforated (sprocket holes).

06. CAMERA FILM LOADING: 50 or 100 foot rolls of film.

07. CAMERA FRAMING SPEEDS: Markings on framing speed dial of 16, 24, 32, 48, 64 Frames Per Second. Camera has continuous variable intermediate settings of any framing speed within this range.

08. CAMERA SHUTTER: Non-variable, rotating disk shutter with 165 degree angle of opening.

09. CAMERA EXPOSURE TIME PER FRAME: 16FPS - 1/35 SEC.; 24FPS - 1/50 SEC.; 32FPS - 1/70 SEC.; 48FPS - 1/100 SEC.; 64FPS - 1/140 SEC.

10. CAMERA DIMENSIONS: 8 7/8-inches x 5 3/4-inches x 2 1/2-inches.

11. CAMERA WEIGHT: 5 3/4-pounds.

12. CAMERA BODY CONSTRUCTION: Die-cast aluminum.

13. CAMERA FINISH: Black plastic Kodadur covering; brushed chrome plate metal.14. CAMERA MECHANICAL CONSTRUCTION: Nylon gears, drive shaft ball bearing, ballmounted pulldown claw.

15. CAMERA MOTOR: Spring driven, governor-controlled motor.

16. CAMERA FILMING DURATION: Motor capable of exposing 40 feet of film one full

17. CAMERA FILM TRANSPORT: Single pull-down claw -- single set of sprocket teeth.

18. CAMERA FILM REGISTRATION: No registration pin - dependent on reliability of pulldown claw and consistency of film friction in gate; automatically regulated film gate pressure.

19. CAMERA FILM METER DIAL: Indicates total length of film that remains to be exposed. 100 graduations on dial, each equal to 1 foot; markings on dial of LOAD: 100, 90, 80, 70, 60, 50, 40, 30, 20, 10, 0.

20. CAMERA SPRING MOTOR DIAL: Shows length of film that can be exposed before camera motor spring must be rewound. Markings on dial of 40', 30', 20', 10'.

21. CAMERA VIEW FINDER: 25 millimeter viewfinder lens -- telescopic finder with 1:1 magnification. Subject appears full size in viewfinder. Rectangular framing mask outlines are

22. CAMERA VIEW FINDER FOCUSING: Subject is focused in viewfinder by turning finder focus knob forward or backward until image appears sharp.

23. LENS BRAND NAME: Kodak Cine Ektar II.

24. LENS MAKER: Eastman Kodak Company, Rochester, New York.

25. LENS FOCAL LENGTH: 25 Millimeters.

26. LENS CONSTRUCTION: 6 optical glass elements in 4 groups.

LENS COATING: Kodak Lumenized anti-reflection coating of all air-glass surfaces.

28. LENS MOUNT: "C-mount" threads.

29. LENS APERTURE SCALE: F-stop markings on aperture ring of 1, 9, 2.8, 4, 5.6, 8, 11, 16, 22.

30. LENS APERTURE SETTING: Manual setting by turning knurled collar of aperture ring until correct aperture number is set at index line.

31. LENS FOCUSING RANGE: 12 inches to infinity.

32. LENS FOCUSING SCALE: Camera-subject distance markings on focusing ring of: 30, 15, 10, 8, 6, 5, 4, 3, 2 (feet).

33. LENS FOCUSING: Manual focusing by turning knurled collar of focusing ring until correct camera-subject distance marking is set at index line. Distance between camera and subject determined by estimation or measurement.

34. LENS ANGLES OF VIEW: Vertical = 16 degrees; Horizontal = 21 degrees.

FILM:

35. FILM BRAND NAME: Kodachrome II.

36. FILM MAKE: Eastman Kodak Company, Rochester, New York.

37. FILM TYPE: Daylight, color reversal movie film.

38. FILM FORMAT: 16 Millimeter, double perforated, silent.

39. FILM EXPOSURE INDEX: ASA 25.

40. FILM LENGTH: 50 or 100 foot rolls.

41. FILM FRAME SIZE: 7.4mm x 10.4mm.

42. FILM DEVELOPING PROCESS RECOMMENDED: Kodak K-12 developing process.

on Saturday, October 21, 1967. There is a little clue provided by Patterson that indicates it was not open, but someone was brought in to do the developing.

The fact remains that the film was

likely professionally developed. Speculating that the film was made and developed at an earlier time and then "woven" into the story appears too far-fetched.



A lex Solunac sent me this remarkable photo of female gorillas standing perfectly upright. In other words we have a nice STANDING HEIGHT for the gorilla on the left. This gorilla is shown on the right with measurement lines and bars.

The circles indicate that the gorilla has 4.35 heads to its standing height, so 4.35:1 is the ratio. Using a male gorilla skeleton (BoneClones) the ratio came out at 5.81:1. However, it does not appear skeletons are accurate for this process. I applied it to an image of a standing male gorilla and it came out at 4:1, which makes more sense; the male sagittal crest would make the head larger.

A female sasquatch head is believed to be about 6:1 for the standing height (P/G film, *Know the Sasquatch*, page 113).

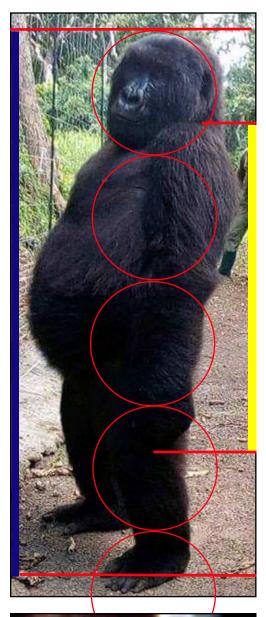
The arms of this gorilla are 60% of its body height. The P/G film subject's arms are 50% (both figures include hands).

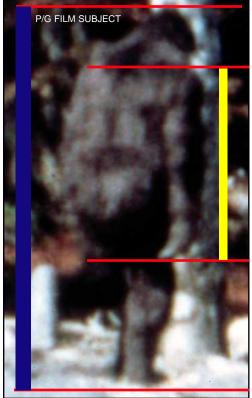
Very obvious in the gorilla photo is the essential absence of buttocks. The sasquatch has significant buttocks. Gorillas don't need buttocks for balance because they don't normally walk standing upright. It might be noted that the gorilla here has leaned backwards somewhat to compensate for its lack of buttocks.

One other thing is highly noticeable; female gorillas have very small breasts—hardly seen in this photo. They would naturally enlarge when the animal is lactating. The P/G film subject has very large breasts, but I doubt she is lactating.

I think we can safely say that gorillas and sasquatch are quite different.

The photograph was taken by an Anti-Poaching Unit in Virunga National Park, Democratic Republic of the Congo, Africa.









Ithink male and female sasquatch are very different, other than some physical body aspects. The males are much taller, probably by 12 inches on average. Their heads are proportionate, thus the female's head is smaller. The male has profuse facial hair, which is thick "whisker" hair. The female has fine ordinary facial hair. The female's eyes are probably larger and more attractive, and her nose is less "aggressive." I have pointed out in previous papers that female's feet are much neater than male's feet (based on the P/G film). I will guess that female hands are the same.

Although differences of this nature are evident in non-human primates, they are mostly seen in humans and the range is significant. We have such terms as "handsome" and "beautiful," which are primarily based on the mathematics of a person's face (size, shape, and distances of facial features). Other animals do not have the same degree of differences. To what degree would they be in sasquatch?

I don't think it would be of the same degree as in humans, but perhaps a fairly high level nonetheless. All we have to go on are sighting reports, that sometimes have drawings.

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Thomas Steenburg and I have just returned from a visit to the Lacey Museum, Washington State. The entire museum is being geared-up for sasquatch artifacts, artwork and so forth. This is going to be a very interesting exhibit. I will have more to say in my next B&P.