



## Bits & Pieces – Issue No. 148

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Edited by Gene Baade



Loren Coleman sent me this image showing how things are shaping up with the sasquatch cast display at the International Cryptozoology Museum in Portland, Maine.

As you will recall, Loren is combining my exhibit with his to produce the largest and most comprehensive exhibit on Cryptozoology and Hominology ever assembled.

We have both been involved in these subjects for a very long time. Loren tops my 27 years, but such can be even doubled or tripled because of the time we expended.

The photo of the two of us seen on the lower right shows Loren on the left, facing. This photo was taken at a conference in Bellingham, Washington, in 2005.

This sign identifies the museum:



The strange fish seen on the sign is the coelacanth, which was thought to have been extinct for at least 66 million years. However, in 1938 it was found alive and well off the east coast of South Africa. Indeed, some Native people had been having it for dinner since time immemorial. The discovery shook the scientific world to its core. Whenever scientists say something is extinct or does not exist, cryptozoologists cry, “Remember the coelacanth!”

Museums provide actual artifacts or three-dimensional copies/replicas that can't be equaled with electronic images. One remembers them over his or her lifetime. I can see that Loren is going to make this exhibit an astounding lifetime experience.



Loren Coleman, left, and Chris Murphy, 2015.



Museum Building, 32 Resurgam Place, Portland, Maine, USA, 04102. Loren is seen in the center of this photo taken in 2019.

This excerpt from Napier (page 157 and 158) is not quite right, although the history is confusing.

Jacob Bontius (1592–1631) introduced a paper with material written by Pliny the Elder (AD 23/24–79), a Roman author, naturalist, and natural philosopher. Pliny simply says that there are “satyrs” (part human, part non-human animal) in India. Bontius takes the subject from there and talks about a female “satyr” he observed.

The paper is in Latin. Dmitri Bayanov obtained the original Latin text and had it translated. I have provided both the Latin and English under the excerpt on the right.

The problem is that the Latin text does not show what Pliny said in quotations, so it appears everything said is attributed to him. Bayanov was of the opinion that Bontius actually saw the hominoids, as the text is supposed to state. I think quotations should be shown for the full second, third, and fourth sentences (ending in “admiration”). The next sentence, starting with “I’ve seen specimens of both sexes ...” should be indented, and perhaps some other indents later.

Bontius’ drawing is really quite good. I have illustrated the original, which was a bit too explicit for people back in the 1600s, so a later version has a tree branch with leaves over the lower extremities; one leaf is strategically placed. Perhaps if Napier had known this, he would have used an image.

In his last sentence, Napier seems to imply that descriptions or drawing of animals (or hominoids) should not be created unless one actually sees the subject. That’s a little silly. People who can’t draw must use the talents of others. The same goes for people who can’t express themselves in writing. Furthermore, art is a major part of science in all disciplines. As to providing a scientific name, that certainly has to be done according to strict rules, but I’m not sure about this back in the 1600s.



Napier states it may be reasoned that the predecessor of the orangutan inhabited the foothills of the Himalayas

Jacob Bontius, a doctor living in Batavia (now Jakarta), published in 1718 an account of an animal in Java called an ‘Ourang-Outang’. Neither the description nor the illustration, which was of a rather hairy woman, has much relationship to the orang as we know it. Bontius had heard rumours of the orang-utan but, clearly, had never seen one. His illustration of a hairy woman is quite fortuitous and, incidentally, had already been used twenty years previously by Edward Tyson in his famous monograph on the chimpanzee. Bontius was very much in the position of present-day authors who have heard of—but never seen—the Yeti or the Sasquatch, but are prepared to describe and even supply an illustration of one, and—if necessary—give it a scientific name to boot. Bontius referred to this creature as *Homo sylvestris*.

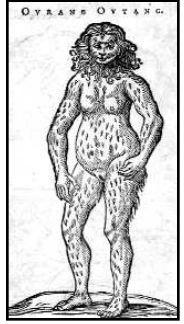
#### LATIN

Plinius, ille Naturae Genius, lib. 7, cap. 2, de Satyris dixit: Sunt & Satyri, subsolanis in Indiis locis & montibus perniciosum animal; tum quadrupess, tum & recte currentes humana specie & effigie, propter velocitatem non nisi sense aut aegri capiuntur. Ast quod majorem meretur admirationem, vidi ego aliquot utriusque sexus erecte incedentes, imprimis eam (cuius effigiem hic exhibeo) Satyram foemellam tanta, verecundia ab ignotis sibi hominibus occultentem, tum quoque faciem minibus (liceat ita dicere) tegentem, ubertimque lacrymantem, gemitus cientem, & caeteros humanos actus experimentem, ut nihil ei humani deesse dicers praeter loquelam. Loqui vero eos easque posse, lavani aiunt, sed non velle, ne ad labores cogere: ridicule me Hercules. Nomen ei indunt Ourang Outang, quod hominem silvae significant, eosque nasci affirmant e libidine mulierum Indarum, quae se Simiis & Cercopithecis detestanda libidine miscent. Nec pueri credunt, nisi qui nondum ore lavantur.



#### ENGLISH

Pliny, genius of Nature, said the following of Satyrs in Book 7, Chapter 2. There are also Satyrs in the eastern mountainous regions of India. This is a very swift animal, of human appearance, running both erect and quadrupedally. Because of its speed only old or sick can be captured. Deserving admiration, I’ve seen specimens of both sexes, walking erect, first a female Satyr (whose image I show here), very shy, hiding from unfamiliar people, weeping, covering her face with her hands, and showing other human actions which made it seem she did not lack anything human except speaking. According to the Javanese, both males and females can speak but do not want to show this so as not to be made to work. This is ridiculous. The name given them is Orang Utan which means man of forest (woodman) and it is believed they are born by Indian women whose passion makes them copulate with apes and monkeys. This is a tale not to be believed even by children either.



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during the Pleistocene period. Wikipedia confirms this as follows:

Orangutans (genus Pongo) are great apes native to Indonesia and Malaysia. They are found in the rainforests of Borneo and Sumatra, but during the Pleistocene [ended

11,700 years ago] they ranged throughout Southeast Asia and South China.

Napier suggests that they might have been “culturally remembered” and thus now may have resulted in sightings of the yeti in the Himalayas. —00—

Dr. Napier, and certainly almost all professionals and authorities, point to bears as perhaps being the sighted sasquatch, yeti, Russian snowman, yowie, and yeren. Dr. Bindernagel went to great lengths to point out the differences as to sasquatch. When Native people, hunters, outdoors people, and some farmers are told that they probably saw a bear, they may be quite insulted.

I found the adjacent chart on the Internet which illustrates the difference in bear facial features, but at over say about 150 feet, one would not see any details. If the bear is standing on two legs that makes a big difference, but they don't do that very often—usually just to reach up for something or to respond to a challenge of some sort. If they are seen to run off on two legs, bears absolutely don't do that, their legs are not “designed” for it.

Many years ago, I made a sasquatch head sculpture and later found a bear head in an antique store. I provided a little museum display as seen here, but was unable to ship the bear head to the USA because of restrictions (no animal parts). Loren Coleman, in Portland, Maine, who now has my exhibit, told me that he found a bear head so will provide it for my little display, I was pleased to hear that. Sometimes things take a while to come about.

In recent years, I put together images of the heads of what I call the primary hominoids. They are provided here, bottom right—last in the adjacent images.

I believe they are reasonably correct, and illustrate the differences with bears in various parts of the world. Please note that there are, or may be, varieties within the same hominoid species. I have provided what seem to be the most commonly sighted or acceptable images.

As to footprints, bear paws or feet are very similar to human feet, or sasquatch feet. The main difference is that the big toe is on the outside, rather than the inside. But this is often difficult to distinguish. Generally speaking, bear tracks may show a small print (front foot) followed by a large print (back foot). Often long claws are seen, which are a dead giveaway. Furthermore, bear tracks may not be in a straight line as we often see with sasquatch prints. Nevertheless, identification can be difficult due to weathering, and only a few prints may be clear enough to see any details. —00—



Although I am not that keen on Dr. Napier's thoughts as to the "cultural influence" on sasquatch sightings, he fails to consider that thousands of humans started to migrate to North America from Asia at least 15,000 years ago. Here is the official word:

The ancestors of living Native Americans arrived in what is now the United States at least 15,000 years ago, possibly much earlier, from Asia via Beringia. A vast variety of peoples, societies and cultures subsequently developed.

They were all "pilgrims" in the expanded sense of that word and would have had "cultural memories" of essentially any animal in Asia.

As we can see from the Bear Chart on the previous page, I would guess that every soul who crossed to North America (now Alaska) knew about bears. Although they are all different in certain aspects, primitive people would have recognized them all as bears and I doubt that they confused the sasquatch with a bear. One thing for certain is that current Native people are not likely to confuse bears with a sasquatch. I definitely would not say to a Native person that perhaps he or she saw a bear even if I were a scientist.

Furthermore, there are many Native people who profess that their ancestors did not come from Asia. They simply started here as humans started in Africa (as we think).

Dr. Napier sort of wrote-off North America's Native people. These people were the original people to acknowledge the sasquatch in North America. Most considered it some kind of spiritual being, so it had some religious aspects. Non-North Americans did not even know that North America existed until about 1,000 years ago.

When Europeans and others came to North America and settled (about the 1500s) they apparently saw, or saw evidence of what we now call the sasquatch. Native people told them what they were seeing, and from these people we learned their "sasquatch" stories. From my knowledge, we don't have a date as to when such stories originated. It seems that the sasquatch had always been here, just like some Native people believe of their origins.

I have left to the last any consideration of the role of bears, pilgrims or orang-utans in the growth of the Sasquatch legend. Neither pilgrims nor orang-utans would seem to come into the American Bigfoot story but—to a limited extent—bears do. By 'limited' I mean that none of the published footprints (the only objective source of evidence for the existence of the Sasquatch) could conceivably have been made by a bear. This leaves only the possibility that some of the sightings were of bears. This must be accepted as a possibility, but to try and shrug off the Sasquatch as just a bear would be a ludicrous attempt at simplification: whatever the Sasquatch is, it is not a bear. However, having made a categorical statement I am, like any sensible person, anxious to qualify it. Assuming for the moment that what hundreds of people are reported to have seen was an illusion, a *déjà vu* or something of the sort, it could well be that the image of the bear has played a dominant role in the general tenor of their descriptions.

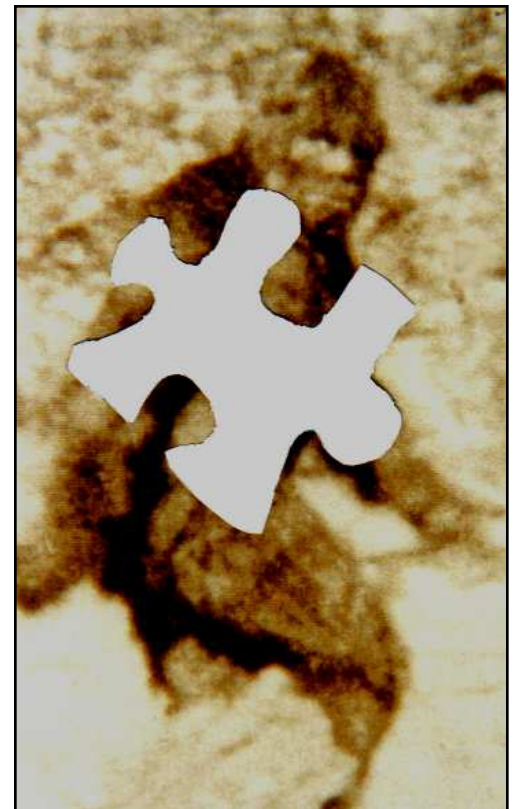
Book page 161

It was not until late in the last century that we considered the *Gigantopithecus blacki* (Giganto), an Asian great ape, as a candidate for the sasquatch. However, Giganto became officially extinct about 300,000 years ago. Did it migrate to North America, survive, and evolve into the sasquatch? This is still a consideration, but a real long shot.

Napier does state here that, "None of the published footprints could conceivably have been made by a bear," and "Whatever the sasquatch is, it is not a bear." He then refers to the possibility of "hundreds of people," having an illusion in which a bear may have measured in their "vision." I wonder if he would still say this given the thousands of witness reports we now have?

I once created the image on the right and said to John Green that there was a missing piece to the sasquatch "puzzle." He did not agree with me, still believing that there is nothing unusual about this hominoid. If that is true, it's a bit of an insult to human beings, who are beyond astounding in intelligence—especially in the 21st Century.

Ron Morehead is the only researcher of whom I am aware who has offered perhaps a logical, but not fully understood by science, solution to the missing puzzle piece. You have to read his book, *The Quantum Bigfoot*, to understand this



possible theory. Napier was too early to have known about this. Please note that Morehead had first-hand experiences.

