

Bits & Pieces – Issue No. 19

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Meshack Browning

Meshack Browning, a huntsman, tells of a strange encounter with an unusual beast while out hunting in the Appalachian Mountains May 10, 1829. Browning stated:

I saw a bear coming to his feeding place; and such a looking animal I had never in my life seen. He was long and tall, and his back bowed up like a fighting hog; his legs looked like a naked man's arms, and he walked along as if he scarcely felt the ground—in fact he was the poorest looking beast I had ever seen. He came out until he reached the tracks which I had made in the forepart of the day, when off he broke. I sent two good dogs after him, and in a few minutes they were out of hearing; but in an hour or two the dogs returned, completely tired.”

Browning recounted another incident that night or early morning; this time concerning an unusual forest sound. He tells us:

Some time late in the night, I was awakened by the most frightful noise I ever heard in my life. It was as loud and harsh as the lowing of an ox, and seemed to echo from the other

side of the hill on which I was camped, and the whole space above seemed to resound with the noise. It continued for twenty minutes, as near as I could judge, and seemed to die away by degrees, until all was again quiet. I supposed then, and yet think, that it was caused by two old male panthers, which had met and got into a fight; and being of the cat species, they make a similar noise, only much stronger and coarser. But I cannot say for certain what animal made the noise.

Meshack Browning hunted with a flintlock and a hunting knife of his own invention. He built fires with flint and steel. Many of the animals he hunted were killed in hand-to-hand fighting. In referring to the risks he took, he said, “I was determined to win the fight or lose my life in the attempt.”

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This diorama is in the Willow Creek Museum, California. It is very large, probably 3 feet across, and is very cleverly constructed. It was somewhat instrumental in my decision to make dioramas; as was my experience in going to museum exhibits in the 1950s. I think diorama making has become a “lost art” in the electronic age, but dioramas are three dimensional so have a certain appeal.

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Here is the full story of the mummies/skeletons (mother and child) featured in BP#6P2. This material is essentially impossible to check after over 123 years.

It is certainly intriguing, and when a photo of what appears to be physical evidence is offered, it is worth mention. I don't think the remains found were sasquatch-related, but indicate very tall aboriginal people were once in North America. Here is the story.



Several gold miners stumbled on a mystery that greatly surprised anthropologists. While prospecting in Yosemite Valley, California in 1895 the miners noticed a pile of stones against the wall of a cliff. As the stones did not appear to be naturally placed, the miners removed the pile. Behind the stones they found a wall that had most definitely been made with a knowledge of masonry. The joints between the rocks were all uniform in thickness; the men remarked that the wall was indeed a beautiful piece of stonework. Thinking that they might have stumbled on some lost treasure-vault, the miners commenced immediately to tear down the wall. There was indeed a vault behind the wall, carved into the rock. It measured 9 feet 3 inches high, 18 feet 6 inches deep and 8 feet 4 inches wide. It had, however, evidently been created to serve as a tomb, for all it contained was a mummified corpse resting on a ledge carved from natural stone.

The corpse was very long (tall), measuring about 6 feet 8 inches. It was wrapped in what appeared to be animal skins and covered with a layer of fine gray powder. The miners removed some of the animal skins around the upper part of the body and to their surprise found that the corpse was that of a woman holding a child. When the relics were placed before men of science, all agreed that the height of the woman in life would have been about 7 feet.

As women are generally shorter than men, it was then reasoned that males of the same “people” would have generally been 8 feet tall or taller. All of the scientists further agreed that the woman's death predated the Christian era. This fact ruled out ancestors of local Native people, the Ahwahnechees, who, it is believed, settled in the area no more than 1,000 years ago. It was also pointed out that the Ahwahnechees were small people, generally being around 5 feet 3 inches in height.

It is interesting to note, however, that Native folklore tells of a terrifying giant who came to the valley long before the white man arrived. The giant's name was Oo-el-en and he captured and ate native people. The Ahwahnechees eventually overpowered, killed, and burned the menace, thereby ruling out any connection with the giant woman found in the vault. (*Illustration by Daniel Johanis.*)

(End)

It would have been interesting to know what the native people thought of the woman. Unfortunately it is too late now to do any research in this connection, as the last of the Ahwahnechees Native people died in 1946.

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It's rather hard to doubt a military official who gets up in front of a crowd and delivers a formal talk on one of his experiences. It is equally hard to conclude that scientists in general don't appear to care very much when the subject involves a hominid of some sort. Nevertheless, as the incident happened in what is now Russia this can be rationalized to a large degree. Russians don't have anywhere near the income and

freedoms we enjoy in North America. As a result, one can only do so much, and spending resources looking for a strange hominid would not be high on his/her “must do” list. If something of this nature happened in North America to an American or Canadian Major-General, I believe much more attention would have been paid (perhaps even if the incident occurred in Russia).



Whatever the case, at least we have the story, which is now presented.

Soviet government soldiers under the command of Major-General Topilsky (seen here), shot, killed, and examined an ape-like hominid in the western Pamirs [mountains], Tajikistan, in 1925. Topilsky's military unit was tracking down a group of anti-Soviet guerrillas, whom they had cornered in a cave with a precarious ice and snow overhang.

Unbeknown to the guerrillas, the cave was the den of several unusual hominids, which attacked the intruders. The guerrillas fired at the creatures and Topilsky's troops considered the shots the start of hostilities. They fired back, causing an avalanche that buried the cave entrance. Three guerrillas managed to run out of the cave as the avalanche began. Two were killed and one wounded. This man stated that one of the hominids was directly behind him. It had also been shot and was buried by the avalanche. He took the soldiers to the spot where the hominid fell and the soldiers recovered its body.

The unit's doctor examined the hominid and stated it was not a human being. As they were unable to transport the body out of the region, the soldiers buried it.

Major-General Mikhail Topilsky provided a detailed account of the incident to Soviet scientists at a special conference on hominology at Moscow in February 1966. The following is his description of the creature:

At first I thought the body was that of an ape: It was covered all over with hair. But I knew there were no apes in the Pamirs. Also the body itself looked very much like that of a man. We tried pulling the hair, to see if it was just a hide used for disguise, but found that it was the creature's

own natural hair. We turned the body over several times onto its back and its front, and measured it. Our doctor (who was killed later that year) made a long and thorough inspection of the body, and it was clear that it was not a human being.

The body belonged to a male creature 165-170 centimeters tall, elderly or even old, judging by the greyish colour of the hair in several places. The chest was covered with brownish hair and the belly with grayish hair. The hair was longer but sparser on the chest and close-cropped and thick on the belly. In general the hair was very thick, without any underfur. There was least hair on the buttocks, from which fact our doctor deduced that the creature sat like a human being. There was most hair on the hips. The knees were completely devoid of hair and had callous growths on them. The whole foot, including the sole, was quite hairless, and was covered by hard brown skin. The shoulders and arms were also covered with hair which got thinner near the hands, and the palms had none at all, but only callous skin.

The color of the face was dark, and the creature had neither beard nor moustache. The back of the head was covered by thick matted hair. The dead creature lay with its eyes open and its teeth bared. The eyes were dark, and the teeth were large and even and shaped like human teeth. The forehead was slanting and eyebrows were very powerful. The prominent cheekbones made the face resemble the Mongol type of face. The nose was flat, with a deeply sunken bridge. The ears were hairless and looked a little more pointed than a human being's with a longer lobe. The lower jaw was very massive.

The creature had a very powerful broad chest and well developed muscles. We didn't find any important anatomical differences between it and man. The genitalia were like man's and the feet were much wider and shorter than man's.

This is about the best description we have on record for a Russian hominid because the being was dead, which enabled detailed inspection.

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The only identified medical doctor on record who physically examined a homin was Dr. V. S. Karapetian, seen here. Again, even this testimony failed to impress the scientific establishment. Of course, this happened in December 1941 and if any news reached the US in that troubled year and month few would have paid much attention to it.



The incident did not become public until 1966, but it would be another 30 years before it became widely known in North America with the publication of Dmitri Bayanov's book *In the Footsteps of the Russian Snowman* (1996). Here is the story.

In December 1941 a Russian army unit in the Caucasus observed a strange hairy man near their post. Fearing that he might be with the enemy, soldiers quickly captured him. Because of the man's unusual appearance, Lt. Col. V.S. Karapetian, a doctor in the Army Medical Corps was asked to examine him. Dr. Karapetian maintains that the strange man was a natural being.

The following is Dr. Karapetian's statement made to a magazine correspondent on the incident in 1966.

The man I saw is quite clear in my memory as if standing in front of me now. I was inspecting him on the request of local authorities. It was necessary to establish whether the strange man was an enemy saboteur in disguise. But it was a totally wild creature, almost fully covered with dark brown hair resembling a bear's fur, without a mustache or beard, with just slight hairiness on

the face. The man was standing very upright, his arms hanging down. He was higher than medium, about 180 centimeters. He was standing like an athlete, his powerful chest put forward. His eyes had an empty, purely animal expression. He did not accept any food or drink. He said nothing and made only inarticulate sounds. I extended my hand to him and even said "hello." But he did not respond. After inspection I returned to my unit and never received any further information about the fate of the strange creature.

In providing more details at a later date, Karapetian revealed that the man was cold resistant, and preferred cold conditions to normal room temperature. He was shown to Karapetian in a cold shed, and when the doctor asked why he was kept in such cold conditions, the soldiers replied that he perspired excessively in the building where he was first taken. Elaborating on the man's face, Karapetian added that the subject had a very non-human, animal-like expression. Moreover, Karapetian revealed that the man had lice of a much larger size and of a different kind than those found on humans. The doctor informed the authorities that the entity was not a man in disguise but a "very, very wild" subject with real hair.

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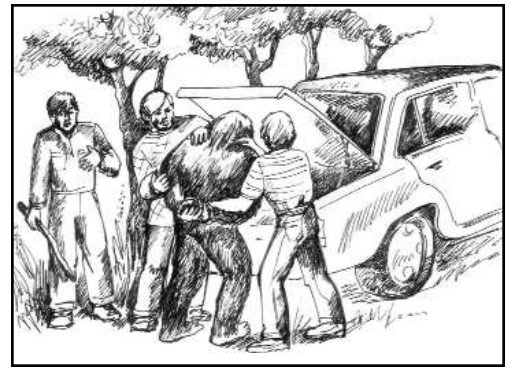
The drawing of the Russian homin seen here is said to show the appearance of the unusual man. The drawing was not made Dr. Karapetian, as is commonly believed. It could have been made under his direction; however, it is more likely just an artistic rendering made for general illustration purposes.



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A Russian homin was apprehended in 1989, but later escaped. We have no reason to doubt the men involved. Here is the story.

Four apple orchard guards in the Sartova region, Russia, apprehended an intruder on September 21, 1989 who, to their surprise, was a naked hairy wild man. The first guard to reach and tackle the wild man, Sergei Pirozhenko, was immediately overpowered by the homin's superior strength and sickened by his



terrible stench. The other guards rushed to their comrade's assistance, and the wild man was subdued. The guards had just enough rope with them to bind his arms.

Not really sure what they should now do with the oddity, they carried him to their car and bundled him into the trunk. They then telephoned the local militia station and were told to hold the wild man overnight and that authorities would come out in the morning.

Not wishing to leave the wild man in the car trunk overnight, they asked permission to put him in the apple store-room. The person in charge flatly refused this request.

The group returned to the orchard, which by this time darkness had fallen. Having been in the trunk for some three hours, the wild man was thrashing about furiously. Sergei went to check to make certain the trunk was locked. He inadvertently sprung the trunk lid and the wild man, who had worked out of his binding, leaped out. He remained motionless for a moment and then bounded off into the darkness.

The incident was subsequently investigated by hominologists. The details gathered on the homin were as follows: It was about 6 feet tall and weighed 220 to 265 pounds. It was covered in hair, except for the palms and soles of its feet (which showed evidence of many cuts). The skin on its face was dark, the nose flat, the teeth yellow, and the forehead very slanting. The following photo shows the four guards.



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The sasquatch was deemed a paranormal/sacred entity by aboriginal people for probably thousands of years. When non-native people saw it about 200 years ago, they deemed it a natural creature of some sort. Every effort was made to capture or kill one right up to the present time. Although there have been claims of captures and killings, there is absolutely no firm proof of such ever happening. Nevertheless, there have been many footprint findings and these have kept the sasquatch in the realm of the “normal.” In other words, such are tangible evidence. A film and possibly some photographs indicate the sasquatch is real, but they are not tangible evidence. Sound recordings of sasquatch were added to the evidence in the 1970s. The recordings were definitely not of humans or fabrications using electronics. Nevertheless, they are not considered conclusive evidence of sasquatch existence by the scientific establishment.

Commencing about 50 years ago, some sasquatch researchers had experiences that convinced them the sasquatch was not “normal,” It was, as we say, “paranormal.” As a result, these researchers branched off in another direction. They are of the opinion that a sasquatch cannot be taken or killed because it comes from (and can return to) another dimension. They eventually had a considerable following, so today we have two sasquatch disciplines—the normal and the paranormal.

Scientists in general have absolutely no time for the paranormal. They can definitely “wear two hats” when it comes to religion, but putting the sasquatch in that category as aboriginals do is “a bridge too far.”

Science does support the probability of other dimensions because mathematically they are there, but that’s as far as things go. We cannot transport ourselves

or objects into other dimensions. Nothing in our dimension can be made to disappear. One can change its state, but its inherent weight simply remains in a different form. Notwithstanding objects from space and objects sent into space (a tiny fraction), the earth weighs exactly the same as when it was formed (created if you wish).

In recent years, what is called Quantum Physics or Quantum Mechanics has come to the forefront. I heard about it some years ago. It has been around sort of officially since the 1920s, but has become more developed due to advanced technology. It is a very complex subject; however, as I understand things, what we see, or don’t see, with our eyes may be different to what is actually there. Science has quickly denounced any use of this discipline to explain paranormal activity. Nevertheless, it does “fit” with regard to the sasquatch, and I am sure with many other strange occurrences.

There have certainly been cases where very good probable sasquatch footprints go for a considerable distance and just stop. I am told René Dahinden investigated a case like this on a First Nations reservation. He was taken to the prints by a Native lady. He followed the prints and when they just stopped he asked “What happened?” The lady said “ET.” Dahinden said nothing; just went back to his truck and sat there smoking his pipe.

There are many other strange cases like this. One of our top sasquatch researchers, Thom Powell, got into the paranormal a little in to his book *The Locals* (2003), and then wrote *Edges of Science* (2015) to address the paranormal issue. (I have not read it).

In 2017, Ron Morehead, another top researcher, published his *The Quantum Bigfoot*, which thoroughly impressed me as to the application of quantum physics to the sasquatch issue. Ron writes from a personal experience standpoint, so that certainly adds to the credibility of what he states.

John Green, Dr. Grover Krantz, Peter Byrne, René Dahinden, Dr. Jeff Meldrum, and Thomas Steenburg, to name a few, want (or wanted) nothing to do with the paranormal. I broke stride somewhat by including a section on it in *Know the Sasquatch* (2010), pages 295 to

297. I also wrote the Foreword to Ke-waunee Lapsertis’ book, *The Sasquatch People and their Interdimensional Connection* (2011). My message was that we should at least listen to what the paranormalists have to say. Keep in mind that they do find footprints.

I would say that for at least 60 years those of us on the “normal” path have put aside any reports that mention or infer the paranormal (including telepathy); although I did reference one sighting of this nature in *Sasquatch in British Columbia*.

In my opinion, neither the “normal” sasquatch issue itself, nor the paranormal sasquatch issue will be fully investigated by scientists with a doctorate AND TOTALLY MOVED INTO THE WORLD OF SCIENCE until one or more of them actually experience something (the Biblical “doubting Thomas” syndrome).

In the first instance we have a vain hope that providing what we know (*The Making of Hominology*) will get hominology TENTATIVELY or CONDITIONALLY recognized as a scientific discipline; and thereby attract scientists; and consequently give them an experience. The chances here are very slim.

In the second instance, our only hope is that in the process of scientists researching the “normal” sasquatch they will somehow be exposed to paranormal activity; again, a virtual “shot in the dark.”

Nevertheless, there is one other almost totally vain hope. Most everything in the world is a matter of politics. It is not what you have that matters; it is WHO you impress. If one person of very high office (government, science, whatever) has a profound sasquatch experience (perfect sighting or paranormal encounter) then his or her word would move things along very quickly, IF HE OR SHE CHOOSES TO REVEAL THINGS.

In the interim, as the sasquatch is either physical or “normal” all of the time, or much of the time, then I will continue to research just our dimension. Of course, I could have an experience that would move me to the other path as befitted those I mention and many others.

I am going way out on a limb presenting this material. Please just ignore it if you have all the answers.

What I present here has absolutely nothing to do with Quantum Physics, but it does have something to do with things that are seen and not seen in photographs.

The first photo shows a colorful bird in a cage made of fine wire mesh; the squares are too small to allow a camera (Canon, Rebel, SLR) lens to go through.

The second photo shows the same bird with the camera moved to within a foot or so from the wire mesh.

For reasons I don't understand, the camera ignores the wire mesh. It literally considers the mesh unimportant and deletes it without affecting what is behind it.

How it works is really not important; however, that it works might be marginally applied to the paranormal. If my camera can ignore something for a particular reason, can my eyes do the same thing under some sort of circumstances? I have seen on the Internet "invisibility cloaks" that do the same thing. I believe this has to do with "bending light."

I know it's a stretch, but could a creature of some sort have the ability to make itself invisible? Electric eels produce enough voltage to severely injure or even kill a human; that is how the animal "makes its living." If the "invisibility" process involves electricity; the point is that animals do produce it.

Whatever the case, if you think a camera can tell you exactly what is seen, well that's no longer the case with some cameras; and by the way this is not a fluke, the camera manual states that you can do this sort of thing.

