

# Bits & Pieces – Issue No. 29

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After my book *Meet the Sasquatch* had been in print some 5 years, I thought about updating the work. Indeed, I had learned a lot in those years and kept records and photos of new material. When I mentioned this to David Hancock, he was in full agreement. As I sat there looking at him, I said, “Now, what the heck am I going to call the work?” He responded immediately, “Why don’t you call it *Know the Sasquatch*?” This was certainly a great title, but it carried me into a whole new area. If one were to “know the sasquatch” then I needed to include two other “cousins”—the yeren and the yowie—plus I had to say something about what we term the “paranormal.”

I reasoned that if I wrote the book without full mention of the paranormal, it would be like writing the history of the world and omitting religion. Of course, this got me into a lot of trouble because many sasquatch researchers, including scientists, simply wish the paranormal would just “go away.”

In the world of publishing (writing books) there is a bit of a rule that if you write about something, no matter how you present it, you automatically give it credibility and believe in it. It does not matter if you say “the following is the opinion of” a certain group and put everything on a different color paper—you still own it. I did not really know that initially so proceeded into “no mans land.” I did “twig” as I moved forward, but found myself between a rock and a hard place

If you watch television journalist very carefully, you will see how they will “dog” someone into saying something they can take out of context and use it against that person. This is the same sort of thing. Most journalist and most scientists would zero in on what I say about the paranormal in *Know the Sasquatch* and without even reading what is stated simply say, “This guy’s a paranormalist, dump the book.”

Whatever the case, I contacted Kewaunee Lapsperitis, the absolute authority on the paranormal and sasquatch, and asked for assistance. I met him in about 1995 and for many years he kept in contact with me and provided me the results of his research. He never tried to pressure me into agreeing with anything he said.

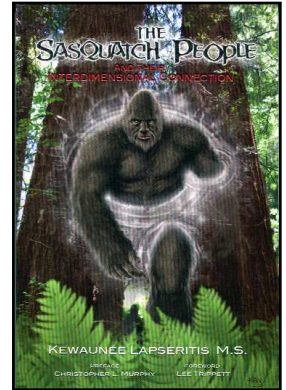
I did discuss Kewaunee with John Green and showed him photos of footprints and casts Kewaunee had sent to me. Green agreed that this evidence was just as good as all the other material we have of this nature. Obviously, the sasquatch that made the prints was “physical” at the time; beyond that, what can I say?

Kewaunee kindly provided me with a full and detailed account of his work and conclusions along with photographs. I turned everything into a section in my book called “The Psychic Sasquatch” and had Kewaunee approve (sign off) on what was written. Naturally, things went back and forth a few times; Kewaunee is a very meticulous and highly-educated person, please keep that in mind.

To sort of set the record straight on

everything, the following pages contain exactly what I provided on pages 295 to 297 in *Know the Sasquatch* (2010). I turned the pages into images (jpegs) just so there can be no questions as to what was written.

In 2011 Kewaunee had his second book published, as shown here. He asked me to write the Foreword for this book, which I did. My bottom line was that we



need to listen to what Kewaunee and indeed others say on this subject; that’s all—you don’t have to condone it. You can say it’s not probable, but you can’t say it’s not possible.

In the book Kewaunee sent to me he inscribed, “This book represents a ‘paradigm shift’ for a new reality.” Wikipedia provides the following for this term:

A paradigm shift (also radical theory change), a concept identified by the American physicist and philosopher Thomas Kuhn (1922–1996), is a fundamental change in the basic concepts and experimental practices of a scientific discipline.

Dmitri Bayanov foresees a needed “paradigm shift” in the recognition of hominology as a new scientific discipline; such is fully explained in his/our *The Making of Hominology*, soon to be published by Hancock House (e-book is on this website). This would certainly be a major step in proving homins do exist. Kewaunee’s “movement” takes things to a higher level for at least one type of homin

Kewaunee does not believe that we are going to be able to “put a sasquatch on the table” and that we are wasting our time in this quest. I hate to admit it, but so far he is right.

All I can say on all of this is, “Please don’t kill the messengers.”

## The Psychic Sasquatch

A number of people have claimed that they have had telepathic communications with what are termed the “sasquatch people.” The most prominent of the “psychic researchers” is Kewaunee Lapsertis, B.A., M.S., a social scientist who taught anthropology for a year at a New England college. By profession, Kewaunee is now a Holistic Health Consultant and a Master Herbalist with an academic background in anthropology, psychology, conservation, and holistic health.

Kewaunee was the first to properly investigate and document the entire paranormal sasquatch issue (psychic considerations, other dimensions, and connection with extraterrestrials/UFOs). His book, *The Psychic Sasquatch and their UFO Connection* (Wild Flower Press, 1998), provides a detailed account of his personal experiences and those of numerous other people.<sup>1</sup>

I first met Kewaunee in about 1995, and after again meeting him at my sasquatch exhibit in Vancouver (2004) we became good friends.

Kewaunee has collected physical sasquatch evidence over the years including: handcasts, footprint casts, vocalizations, photographs, video clips, hair and feces. He feels that it is more respectful and productive to ask for proof from sasquatch than to aggressively attempt to take it.<sup>2</sup> The forest giants avoid anyone trying to exploit them in any way, but gravitate to those with a kind and open heart. One sasquatch referred to Kewaunee as, “the one who has no fear of us.” People who carry guns do so out of fear, and to stalk the man-creatures will only drive them away. He points out that sasquatch profound psychic behaviour is merely an extension of the physical self—an area of quantum physics that mainstream science has ignored. He states that it is no different than echolocation in whales and dolphins, or radar in bats; all radiating from their physiology as a unique survival mechanism in nature

Kewaunee tells us that there are basically three different types of sasquatch. The first type is called the “Ancient Ones,” and have a human face. They are not sasquatch as we know as such, but other than the face appear similar. The second type are the actual sasquatch who have ape-like faces, and are generally much more “ape-like” in all other respects. However they are still humanoid and are not “animals.” The third type has a long muzzle, similar to that of a baboon. Some people refer to them as being “dog-faced.” Kewaunee states that he has had numerous contacts with the first two types (mostly through telepathy) and some contact with extraterrestrials (ETs). He has seen many UFO’s, and from what he has witnessed and gathered from others, sasquatch are directly connected with ETs/UFOs.

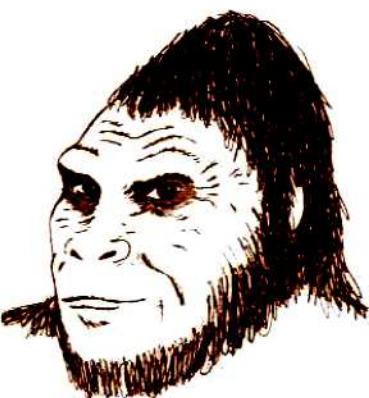
Furthermore, sasquatch have the ability to become invisible to humans (while maintaining a physical presence), and also to slip into another



We are told that the unusual characters seen here were etched in the ground in Oregon by a sasquatch when he was asked the question, “Who are you people?” A plaster cast was made of the impressions and later showed to Kewaunee. He traced them and sent the tracing (without providing any specifics) to The Epigraphic Society in California, where it was examined by Harvard scholar, Dr. Barry Fell. In a letter to Kewaunee, Dr. Fell stated that the inscription was in the old Spanish (pre-Roman) Iberic alphabet, and the language is Iberic, which is closely related to Arabic. He said that the inscription was vocalized as *ayat wagna*, and literally means, “protective signs.” [in other words a statement that the place is to be protected]. Dr. Fell then stated, “The place is evidently a site that was to be treated as inviolate for some reason.” He then went on to ask for the location and more information.

The fact that sasquatch are known in Native lore (and also in communications with Kewaunee and numerous others), that they are, “protectors of the earth,” appears very applicable. Kewaunee has reasoned that it was not the particular place of the inscription being referenced, but the entire Mother Earth.

The full circumstances of the sasquatch encounter are provided in Kewaunee’s book. I have simply stated the facts. Why the sasquatch did not just answer the question verbally is a valid concern. However, we might reason that being told in this rather obscure and complicated manner presents a puzzle that when solved, makes the message far more emphatic than simple spoken words.



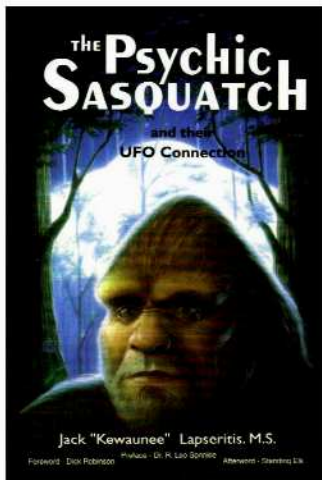
Kewaunee’s drawings of an “ancient one” (top), and a regular sasquatch, from his book.

1. At the time his book was published, there were 76 people who reported “experiences.” There are now 151.

2. Hair and fecal matter was found beside fresh sasquatch footprints and was later analyzed by Dr. Kenneth Siegesmund, professor emeritus at the Medical College of Wisconsin.



*Kewaunee points to a large footprints found on a farm he visited in Texas in October 2004. The same prints were seen (and photographed) in a series in a light patch of snow.*



*Kewaunee's current book. He is presently revising and updating the work.*

dimension. Kewaunee claims to have had seven physical sightings (twice they dematerialized in front of him) over the last 51 years he has been researching this phenomenon. He emphatically states: "At times I feel like an actor in a science fiction movie, the only difference is—the psychic encounters are all for real!"

Kewaunee has asked sasquatch to provide the reason for their presence on earth, and allowing their presence to be seen by humans. He has been told that the sasquatch are "keepers of the earth," and that they wish it known that they have great concern with how humans treat the planet. They have particular concerns with a possible nuclear holocaust. Here, it has been reasoned that such an event could also affect life in other dimensions.

Naturally, all of this poses numerous questions to those who are not, as it were, "into the paranormal." The two most obvious concerns are: 1) Why have not the creatures appeared to people who can really "do something" (i.e., high-ranking politicians). 2) Why have not the creatures appeared en masse (say at the U.S. Capitol) and proclaimed their message? This particular question is equally applicable to UFOs/aliens.

In the first case, we are told that ETs have tried to talk to U.S. government people, but it was generally to no avail. President Jimmy Carter was the only person who listened, and he is aware of the entire situation. In the second case, the paranormalists do not provide an answer, but Kewaunee points out that it appears our violent nature has probably kept them at bay. However, could it be that there is a "limiting factor" of some sort? Remarkably, we have seen the same sort of thing with the onset of major world religions. In other words, the truths professed were not presented all at once to millions of people with overwhelming evidence—very few people were given this privilege.

Certainly, with the paranormal, the sky's the limit, so one can rationalize any situation. Proof, of course, is an entirely different matter. In that paranormalists state that the creature can be both physical and non-physical, I have said that I am only interested in the latter (the physical part). In other words, if they can provide any physical evidence of the creature's existence (be that what it may), I would like to see it. Here we can reason that anyone, regardless of his or her beliefs, has a chance to find evidence. Indeed, in Kewaunee's case a very good chance because he travels extensively.

The photographs provided in this section were given to me by Kewaunee, and in all cases were associated with paranormal experiences. For that reason, I have separated them from the artifacts previously presented. However, I personally don't see any great differences, and even note particular similarities.

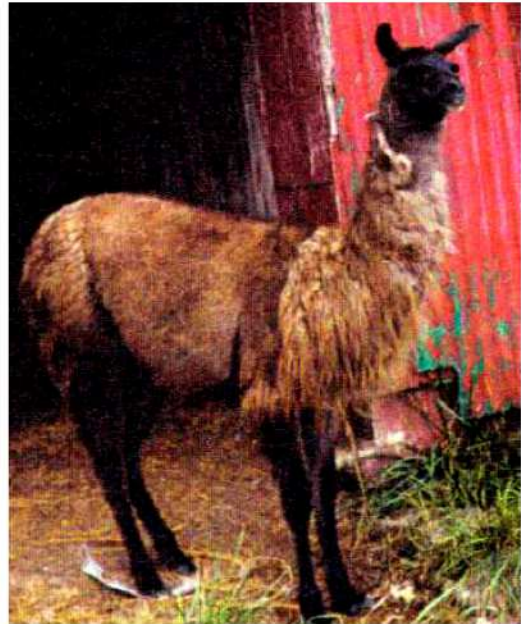
Notwithstanding the paranormal, I do have an unusual observation. Many "sasquatch" sightings seem to indicate a large, hairy human. Skeletons and bones have been found that indicate very tall/large native people—much larger than the present native people who inhabit the same areas. Is it possible we are overlooking something here? I will mention that Kewaunee told me that the "sasquatch people," do bury their dead.

*Casts of a hand prints found on the same Texas farm where the footprints shown above were found. The length of the far left cast is about 12 inches (30.5 cm), which is the same as a hand cast taken by Bob Titmus in California in 1982. The configuration of the other cast is very similar to the Freeman hand cast taken in 1995.*





*Kewaunee compares his foot to one of the prints he found along a dirt road in Oklahoma in March 2006. On the right we see the same prints in a series. It appears the camera angle has exaggerated the step length, however, the creatures are exceedingly tall.*



*A llama on a farm in Tennessee (October 2004) with a curious braided mane. The farmer stated it was the work of a sasquatch. This particular anomaly is well-known to occur with horses in Russia, where it is said the braid is made by an almasti. However, hominologist Igor Bourtsev has concluded that it is simply the wind and motion of the horse's head that results in the "braiding." I suppose the same can be applied to a llama, but it is amusing. Kewaunee has documented two more cases, these incidents involved horses—one in Pennsylvania, and one in Missouri.*



*Kewaunee, right, with author at a conference in Bellingham, Washington, 2005. In the background is an enlargement (created by Scott McClean) of Patty, the creature in the Patterson/Gimlin film.*

Mary Rau went on one of Matt Moneymaker's (BFRO) field expeditions in 2005. This was Mary's first time exploring the sasquatch phenomenon. She was not aware of Kewaunee and his work, or any psychic aspects related to the creature. While in the wilderness, she had a telepathic experience that greatly upset her. What she heard was, "Why can't you just leave us alone? We feel like you are invading us."



*Mary Rau*

Mary thereupon obtained Kewaunee's book and after reading it, contacted him. She then had other sasquatch-related psychic experiences, plus observance of UFOs in a prime bigfoot area in which she had two encounters.

In a report she prepared in September 2006, she stated the following:

"I would like to say that what Kewaunee discovered in 1979 is true. And that is, that the Sasquatch are not animals, but spiritual PEOPLE (meaning they have respect and unconditional love for all living things) who are here to help us and Mother Earth through these difficult times."

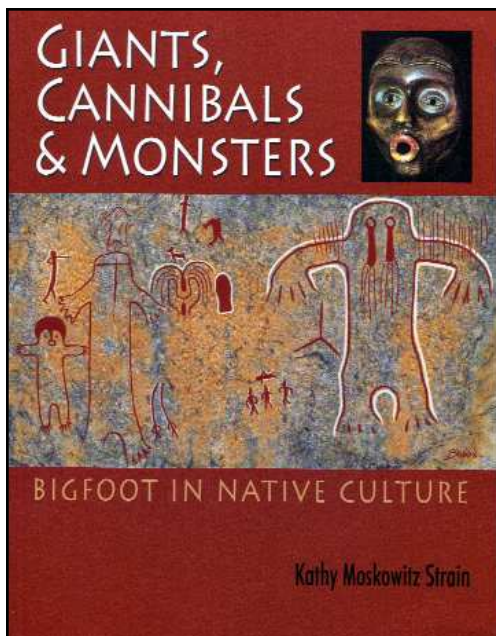
Mary pleads that we stop aggressively pursuing the creatures, and simply follow Kewaunee's advice that he provides in his book.

That is the complete story as I have it. Unfortunately, in North America we have lost the ability to “agree to disagree” and move on. We find ourselves on this subject, and indeed most subjects, in the same situation as many countries regarding religion. In other words, “my way or the highway.”

I have agreed with Ron Morehead that there does appear to be aspects in hominology that we just don’t understand at this point in time. Whether or not those aspects can extend into all the areas Kewaunee embraces, I simply don’t know.

In recent years, I decided that there was a third approach to the sasquatch issue beside “normal” and “paranormal”—the “cultural.” Here there can be no argument. Whatever people have said is simply provided as part of the cultural history of the subject.

Kathy Moskowitz Strain gave us a wonderful insight into probably thousands of years of sasquatch history in her book *Giants, Cannibals & Monsters: Bigfoot in Native Culture* (2008). I worked with Kathy on this book and had no idea there was this level of Native association with what we have come to call “sasquatch” and “bigfoot.”

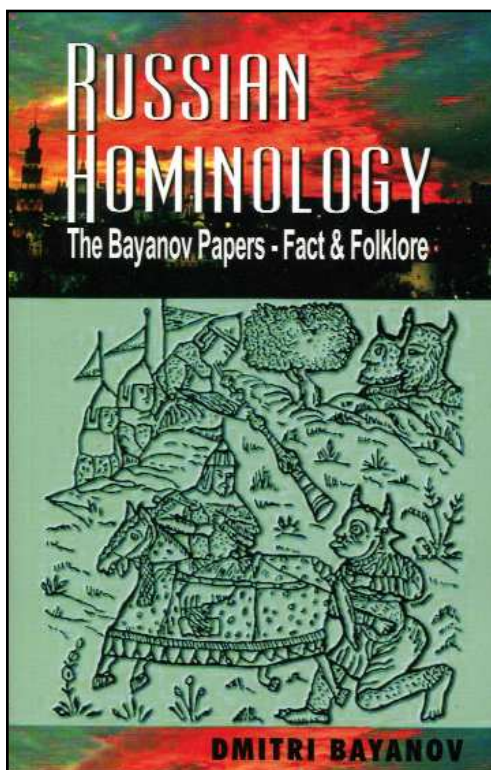


Of course, all Native stories dwell on the “spiritual” or in my opinion the “paranormal.” Naturally, there is very little “science” in what is said.

Most of our great university professionals equate everything to the world of mythology, but the sasquatch is the only mythological entity that leaves footprints and does what we believe are phys-

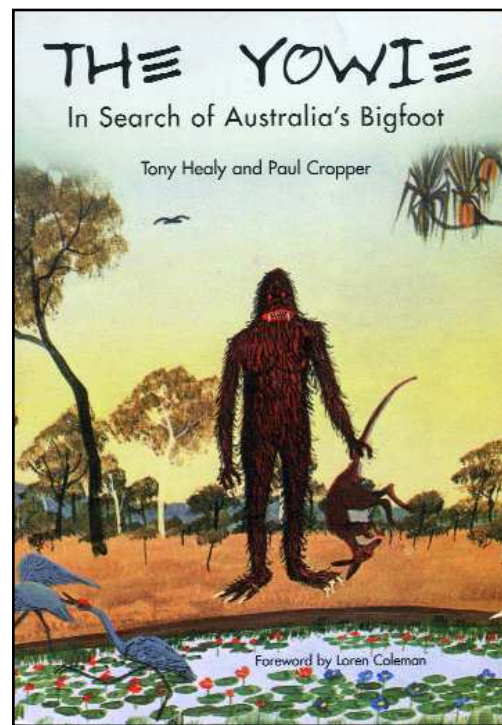
ical things that we can observe and study. We even believe we have photographs of sasquatch (there are no footprints or photos of Greek gods as far as I know).

Dmitri Bayanov took the stories Kathy presented and analyzed them in light of hominology throughout the world. He presented his findings in his book *Russian Hominology: The Bayanov Papers – Fact and Folklore* (2016). Obviously what North American Native people apparently experience is not restricted to that continent.



Both of Australia’s top yowie researchers, Tony Healy and Paul Cropper, have visited me and stayed a few days. Their book *The Yowie: In Search of Australia’s Bigfoot* (2006) is a detailed account of their findings to that time. Paul showed me DVDs of interviews he and Tony conducted with people in the “out back.” I don’t believe those people are fabricating stories or imagining things. There are indeed many strange yowie-related occurrences in Australia that Tony and Paul just cannot explain. Whether they are truly paranormal or something else, we don’t know.

As with the sasquatch, Australian aboriginal belief and stories about the yowie go back beyond recorded history. Again, as with the sasquatch, when Europeans settled Australia they saw what the aboriginals saw, thus the yowie found its way into non-aboriginal culture.



Dr. Grover Krantz, John Green, René Dahinden, Peter Byrne, Dr. Jeff Meldrum and Thomas Steenburg would not touch the paranormal with a 10-foot pole. I would say most other researchers are the same.

Generally speaking, if you wish to get scientific involvement in the sasquatch issue then it is best to stay completely away from anything associated with the paranormal; don’t even mention it. If it is a valid “science” then professionals will have to experience it for themselves. You are not going to be able to talk (argue) them into paranormal belief.

As mentioned, Kewaunee believes we are wasting our time trying to prove sasquatch existence under conventional means and processes. That MAY be true, but what is DEFINITELY true is that most professionals, researchers, and people in general do not accept paranormal explanations PERIOD.

Dr. Krantz used the phrase “I’ll see it when I believe it.” In other words, when I believe the sasquatch exists, I will look at your evidence; and that is exactly where we are as to the paranormal. How do you get someone to believe something without providing firm evidence (be that what it may) I don’t know, but it has certainly worked regarding world religions (unfortunately the sasquatch does not offer a “ticket to heaven.”

P/G FILM FRAMES FOR ANALYSIS

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137



141



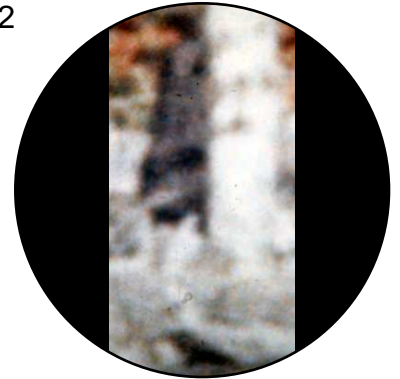
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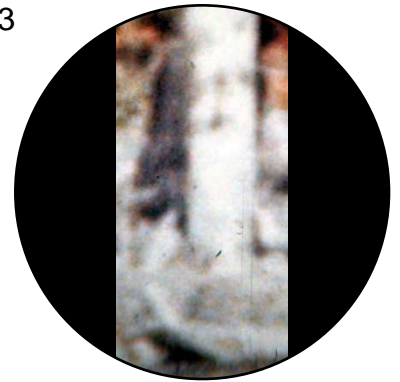
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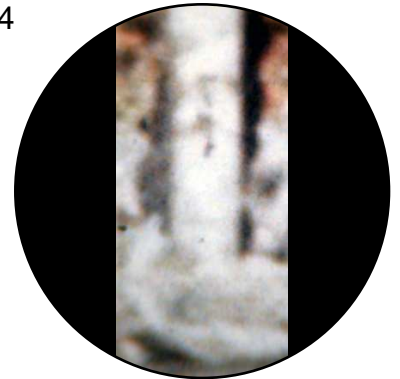
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**OBSERVATION NOTATIONS:** #141—Note that by this point the shadow of the second tree has cleared the subject's back and it now partially behind the third tree.

P/G FILM FRAMES FOR ANALYSIS

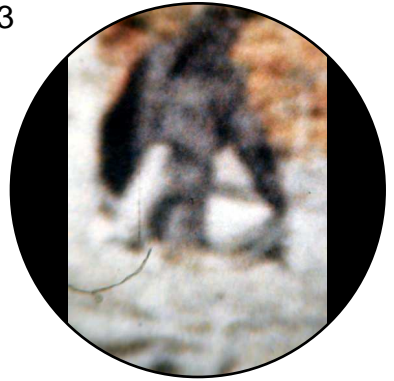
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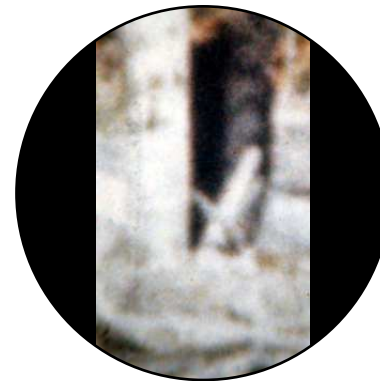
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155



148



152



156



**OBSERVATION NOTATIONS:** #147 TO 152—Note that the subject is uniformly dark on the left (facing side). I believe this is because it has traveled farther back and again caught the shadow of the second tree.