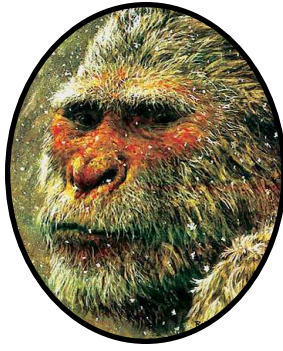


Bits & Pieces – Issue No. 43

Christopher L. Murphy



SASQUATCH



YETI



RUSSIAN SNOWMAN



YOWIE



YEREN

I believe these images are reasonably representative of the five primary *hominology* homins in the world, as located on the adjacent map. There are many other names for them, especially the sasquatch and the Russian snowman. Furthermore, there are others what I will call “lesser” homins that appear to be derived from these primary types or related to them. Nevertheless, the types seen here are those on which we have the most information and arguably possible hard evidence (essentially footprints).

Just when these homins may have appeared on earth is not known; there are no fossil records by which we can trace their appearance. All we have are records in the form of ancient manuscripts, stories, myths and folklore.

There are fossil records of many extinct hominids and/or hominoids that measure in human evolution. That some of them could have survived and evolved into these homins is possible. There is one extinct great ape, the *Gigantopithecus blacki* that appears similar to the sasquatch. It originated in Asia and could have migrated to North America and evolved into what we call the sasquatch. This is another consideration.

The only photographs we have that are suitable for scientific consideration are of those of the subject (sasquatch) in the P/G film. The images have been studied for over 50 years and to some scientists and many researchers there is enough evidence here (along with footprints) to justify a full scientific inquiry into the possible existence of this homin.

As to sasquatch DNA evidence, all I can say here is that what is claimed has



not been accepted by the scientific community, nor by the main scientist we have—Dr. Jeffrey Meldrum, who has the Relict Hominoid Inquiry website. One has to “draw a line” somewhere, and this is where I have placed it. DNA evidence with regard to the other four homins has not been obtained to my knowledge.

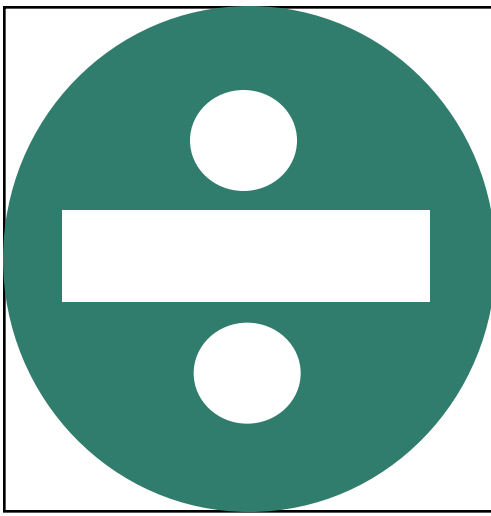
Although scientific evidence has not moved hominology into the realm of general science (we continue to work on this) the CULTURAL record is really quite astounding. No one can deny that these homins (real or otherwise) have greatly influenced the way people think and live in all of the countries shown. In other words, they are **cultural realities**.

Their cultural influence ranges from spiritual and religious significance to omens of good or bad luck. Some homins have been depicted in pictographs and petroglyphs that predate recorded history. The myths and folklore that emerged from reported human experiences with them has been widely published for hundreds of years. The Roman Catholic

Church considered them demons; the Mormon Church—the Biblical Cain, cursed by God to wander the Earth; in Islam they are simply a bad sign and you never tell others if you see one.

In the United States the words “sasquatch” and “bigfoot” have been exploited for products likely beyond the name of any other animal or entity. Numerous movies about this homin rate up there with Superman and Batman. I would say that anyone over age 7 in North America can tell you what a sasquatch or bigfoot is. Prior to 1958, the yeti had the top spot. In that year “bigfoot” essentially made its debut, and with this homin right in everyone’s “backyard” it made a big difference. In recent times paranormal enthusiasts are pushing this homin into that realm.

Generally, philosophy and culture pave the way for science. Scientists by their nature “get curious” and go in and take a look at odd occurrences. For some reason hominology has hit a stumbling block, which is totally “out of character” for science.



When I use the term “sasquatch-related incidents,” I am referring to four (4) categories:

1. Sighting only
2. Sighting and footprints
3. Footprints only
4. Other (sounds, sign, symbol, structures, beds)

I have used Pareto to determine an estimated percentage in each of these categories. Actual figures would be difficult to sort out. If for example, this was some sort of a business-related issue, I would estimate the percentages as follows:

1. SIGHTINGS ONLY	64%
2. SIGHTINGS & FT PRINTS	4%
3. FOOTPRINTS ONLY	16%
4. OTHER	16%

These percentages would apply to any figure determined for sasquatch-related incidents in any US state or Canadian province.

Of course, the most valid sightings are those that are confirmed with footprints (such as the P/G film incident). In this case it is much more difficult to relegate the incident to an hallucination or one involving an animal of some sort (usually a bear).

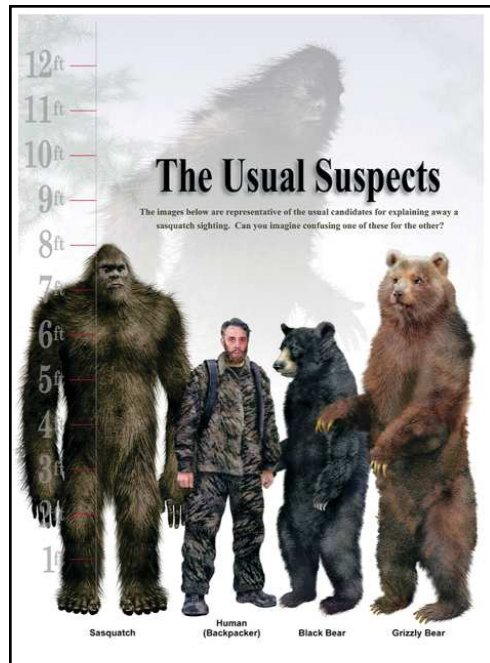
In cases where footprints only are reported, only a small percentage of these incidents results in a photograph or a plaster cast. It is only by having either that a scientist can evaluate the print and determine whether or not it is probably that of a sasquatch. I believe we have about 300 individual sasquatch footprints in this category. I am not able

to get a firm number. It could be greater than 300, but I don't think it is much less.

The last category is likely mostly associated with unusual sounds. We have one case where sounds were professionally analyzed (Sierra sounds) and determined to NOT have been made by a human or by way of electronics. These sounds were associated with footprints and brief sightings, so stand out from all the others as being likely those of sasquatch. All of the rest of the sounds and other incidents in this category have no scientific validation.

The first category (sighting only) is very tricky because you have to determine if a sighting may have been something else. Pareto would say that only 20% of what number you determine was truly sasquatch-related.

Paul Smith created the following great poster to illustrate what he calls “The Usual Suspects.”



Although I agree with what Paul states, at 100 feet and beyond in wilderness areas things can be deceiving. Thomas Steenburg is a very critical researcher in this regard (and also regarding sounds). In almost all cases the sightings he has investigated end up with a question mark as to the subject seen.

One might question why I am presenting material of this nature. Why put the math “on the table?” In short the reason is that I am not a journalist and don't wish to “fudge the facts” as I see them. I was a business analyst for many

years and this is the sort of thing I would do on business related issues. I would prepare all sort of charts and graphs and present everything to upper management. The only difference here is that at the end I would have a section that said: RECOMMENDATIONS. In science (anthropology, and so forth) I am not a professional, so have to sort of “step aside.” Nevertheless, if I were asked, I would say as Dmitri Bayanov says: there is enough here to move the issue of hominology into the scientific arena and get it seriously investigated.

Unfortunately, science does not have an “upper management” or “boss.” as it were. It is united in its objectives and processes; but what it elects to investigate is left up to the individual “factions,” (universities and so forth). Ironically, this is not unlike religion which has hundreds of factions; all with the same basic objectives.

I equate out situation to a pin-ball machine. You shoot a ball and hope that it will hit various pins (targets) before going in the gutter. The more pins you hit, the greater your score. You have a couple of “flippers” that enables you to keep the ball in play for a while, but eventually it will get by and go out of play. In this case you shoot another ball and continue on until you run out of pin-balls.

We have been “shooting” the hominology pin-ball for over 50 years; but we are not hitting very many pins (scientific people or groups). Our “score” so to speak is so low it's hardly on the scoreboard. Don't get me wrong here, we do hit a few pins, but they have not been the ones with the big “payoff.” I envision one pin way off in a corner that says SMITHSONIAN. We have had a little attention here, but this has only resulted in a minor review of the issue; no long-term dedicated study. The same applies to National Geographic; but it has gone a bit further in its reviews producing TV documentaries. One, however was so bad I sent a letter of complaint. To my surprise, another was provided and I thought it was very good (certainly nothing to do with me individually, but perhaps I was one of many people who complained).



In my opinion, one of the main detractors in the sasquatch or bigfoot arena is continued association with the word “cryptozoology.” I think we have grown out of that moniker, which carries with it all the totally unsupported claims of numerous fabulous beasts. Scientists tend to step aside when we unwittingly drag these entities into the study of homins.

We have the name HOMOINOLOGY, which clearly defines the subject. By the way, I use the word “homin” or “homins” to get away from arguments as to the words hominid and hominoid. By the word “homins” I am specifically referring to the five (5) primary beings (sasquatch, yeti, Russian snowman, yowie, and yeren. It is also used for the lesser homins that may be associated with this group.

In the unlikely event that some sort of society could be formed to bring about a level of greater organization, then it should be called the WORLD HOMOINOLOGY SOCIETY (WHS).

I say “unlikely event” because societies require dues and people in the large part are not going to pay for information they can get for nothing on the Internet. I doubt people would pay for this publication, despite the effort I put in to make it reasonably professional.

At one time printed journals were the only way to publish; however, there was always the problem of paying for copyrights if printed material is to be sold.

In this day, if you print any number of copies, it will be blasted over the Internet hardly before the ink is dry. If you publish as a private paid e-document (pdf) what you do here is save someone the trouble of scanning it.

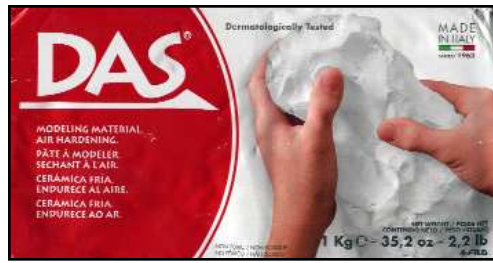
For certain, societies can collect money and perform services (DNA

analysis, chemical analysis, investigation expenses, get professional opinions and so forth). The original ISC did this from 1982 to 1998 and put out a good printed journal. The Society folded due to “financial problems.” I believe the Internet had something to do with this as it has with the demise of many organizations that depended upon essentially “selling” printed material.

There is also the problem that anyone can do their own thing and create a website. Now they are their own boss and can do what they want. There is a level of satisfaction in this, so trying to convince them to join a society without some sort of incentive (seeing their material published in a printed journal) is going to be difficult.

Nevertheless, there could be a way to address all these issues, and this is being considered. There may be more on this subject as we move forward.

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The other day while shopping for art supplies, a young lady saw me pick up a block of this modeling clay. She asked me, “How do you use that clay?” I responded, “Well, if you want to do sculptures, this is most amazing product in the world.” I then gave her a little run-down on how it is used and how it “performs” in that process. I harked back to the days when natural cleaned clay was all there was available and how difficult and miserable it was to do even the simplest things.

I have mentioned in previous papers the astounding sasquatch artwork of Travers, Menzies, Bannon, and Smith, all of which is provided in my books and museum exhibits. I sort of cringe when I see the quality of their work; I can only wish I were that talented.

Although totally beyond the realm of computers, sculptures are the most impressive artifacts in museum exhibits. Indeed, it can be argued that they are the most impressive art form, period.

The main reason for this is that sculptures are three-dimensional. One does not have to worry about shading; light provides this; and there is no way

any artist can provide all those perfect tones in other artwork. Even work with air-brushes pales in comparison with light.

I am sure some of you reading this material are into art, and I encourage you to try sculpturing using the product I have illustrated. Email me for a few tips, which generally come with experience; but I will save you the frustration. Anyway, there are website resources on the subject.

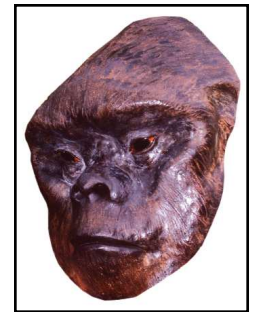
If you can create something sasquatch-related, then I would like to see it and possibly borrow it for my exhibits.

Igor Burtsev was the first to create a sculpture of the P/G film subject (1970s – seen here). Unfortunately, I can no longer get access to it for exhibits. Note



that Igor made the sculpture to scale, making it more of a scientific work than a decoration. Making things to scale requires a little math; I am quite good in that department and can help.

Keep in mind that you can also create clay masks (like Natives create in wood). Penny Birnam a Vancouver BC artist created the sasquatch mask seen here for my Mu-



useum of Vancouver exhibit. Penny created many animal head sculptures; stating that they were a good environmental substitute for real animal “trophies.” Her material was excellent. While visiting her in her studio, I asked how she was able to get such great coloring for her creations. She came over and whispered in my ear, “shoe polish.”

The sculpture seen here is about life-size; I provided the dimensions based on the P/G film subject, so it is quite large. Penny had special apparatus to do this sort of thing. Size, of course, in relative; one can do one-half scale and still produce an impressive sculpture.

Real artifacts can never be replaced by electronic images; the experience is totally different.

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Michael Rugg’s superior artwork, *The Moment*, continues to intrigue me. Mike worked with Bob Gimlin and touched bases with me when he created the work; now about eleven years ago.

The scene depicts “the moment” Patterson and Gimlin spotted the sasquatch (nicknamed “Patty”) across Bluff Creek, and it in turn spotted them (both conditions).

It is seen that what became the “film site” is a flood plane. Bluff Creek trickles through it in the summer and fall. I waded across it leaving my runners on when I visited the site—stepping on rocks, I did not get very wet; and the California sun had me dry in about 20 minutes.

Nevertheless, if it rains significantly at any time, the creek is the “catch-all” for hundred of mountains and soon becomes a raging torrent—as happened to Patterson and Gimlin.

At the site location, the Creek makes a turn and if there is too much water to contain it within its banks, it simply overflows and wipes out everything in its path. I would say it’s been doing that for thousands, if not millions of years; thus creating a flood plane. As the water decreases in force, the Creek can no

longer carry all the debris it has collected, so it simply sinks to the bottom and stays there until the next time—this could be the next day or years away.

We have reasoned that the wind was blowing from behind Patty (towards the men and horses). This is likely why she did not sense the “intruders.” The horses would have got her odor “full face” and this was probably the primary reason for their reaction. Keep in mind that primates do not have an acute sense of smell like dogs and many other animals (although I really can’t speak for a sasquatch). Obviously, the horses did not want to get any closer so stopped in their tracks.

Patty was not that alarmed so simply waked away, not wishing any sort of confrontation. Horses were not a threat, and men on horses would have been seen as a sort of “unit,” but better to be safe than sorry.

Note that Michael made Patty with a walking head to height ratio of about 5:1, which is what we see in the P/G film, and I believe is common with all sasquatch.

Also note that Patty is not seen as an “incredible hulk” an issue I have discussed in previous papers. She is simply a hair-covered homin with long

arms and short legs. She has large buttocks, which may be partially gender related; although I think it is common in both sexes.

When the men first glimpsed Patty (she did not see them at this point) she was squatted down at the edge of the creek. She was likely just getting a drink—sasquatch scoop water with a hand and drink it in that fashion. This has been confirmed in a major sighting on the Chehalis reservation in BC. When sasquatch have young, they scoop the water and feed it to their offspring. Humans would do the same thing; if you have hands, that’s the best and safest way to get a drink without a container. Nevertheless, Patty may have been looking for food of some sort.

When Bluff Creek is a “trickle” the water is very clear and clean; Mike illustrates this in his artwork.

All of this definitely supports the authenticity of the P/G film. but it’s beyond (below?) scientific analysis because it is not hard evidence. In some way, we might say the moon was just an hallucination until we went up there and grabbed a few rocks. It took about a million years to get there, so don’t hold your breath on the sasquatch issue.