Bits & Pieces – Issue No. 44

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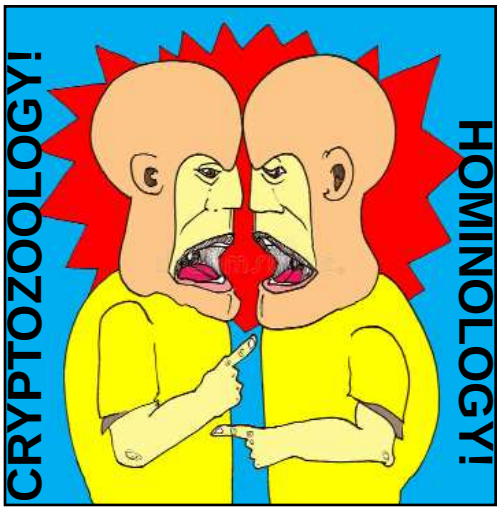

The Battle Between Cryptozoology and Hominology

In my last paper (B&P #43) I sort of stepped into the ring in the battle between cryptozoology and hominology. The argument is the placement of the entities I mentioned (sasquatch and so forth) in our classification system.

So far, homins have been deemed cryptids and therefore part of cryptozoology. Dmitri Bayanov, and other Russian professionals have for some 60 years declared otherwise—the homins are in an entirely different classification, which Dmitri placed under "hominology" a term he created.

When working with Dr. Paul LeBlond on his book (with John Kirk and Jason Walton) on the caborosaurus, one very high profile scientist was so disgusted with the word "cryptozoology" that he asked that his name not be used in the book. This presented a bit of a conundrum because the British Columbia Scientific Cryptozoology Club (BCSCC) was involved (Paul and John are officials in this Club).

What is happening here is that the sasquatch etc., and the cadborosaurus (Caddy) are so far above all the other cryptids in evidence of reality that they have earned separate recognition. Indeed, both have suggested Latin scientific names.

Having edited the Caddy book and worked on the sasquatch issue for 25 years (highly influenced by Dmitri Bayanov by editing his books), I have to agree. As a result, I "stepped into the ring." Dmitri sent the following, which puts everything into perspective:

Those of you who do not know or have forgot how cryptozoology is rated by the scientific community, please read the following from Wikipedia, the free encyclopedia:

> **Cryptozoology** is a pseudoscience that aims to prove the existence of entities from the folklore record, such as Bigfoot or chupacabras, as well as animals otherwise considered extinct, such as non-avian dinosaurs. Cryptozoologists refer to these entities as cryptids. Because it does not follow the scientific method, cryptozoology is considered a pseudoscience by the academic world: it is neither a branch of zoology nor folkloristics.
>
> Originally founded in the 1950s by zoologists Bernard Heuvelmans and Ivan T. Sanderson, scholars have noted that the pseudoscience rejected mainstream approaches from an early date, and that adherents often express hostility to mainstream science. Scholars have studied cryptozoologists and their influence (including the pseudoscience's association with Young Earth creationism), and have noted parallels in cryptozoology and other pseudosciences such as ghost hunting and ufology.

As for hominology, it is not honored with mention in Wikipedia. Thus, the word cryptozoology is well-known, in spite of or due to the subject's reputation of "pseudoscience," which in a sense it is, as will be explained below. And despite its reputation of pseudoscience, the history of cryptozoology boasts of a solid research organization, called The International Society of Cryptozoology, with many PhD scientists as its members, supported and funded by a dozen sponsors and benefactors, and having merrily functioned for over a decade; nothing of the sort in hominology. It has never enjoyed such benefits and tolerance from the scientific community, which indicates great difference between the two outcasts.

Actually, cryptozoology is not a pseudoscience, but just not a science, not a separate scientific discipline. It's a department of practical activity in zoology engaged in search of some specific animals. Why in search? Because animals have a habit and tendency to hide. Plants do not hide, so we have no cryptobotany. Lawbreakers have a tendency to hide, so there are Scotland Yard and other criminal investigation departments. They are not a science, just based on and guided by the science of criminology. Minerals are hidden underground, so there exists geological prospecting, which is a business department of geology, based on and guided be this science. Discovery of some cryptids as, for example, coelacanth, can be a great event in zoology, but still not a paradigm shift (at least so far) in that science. It's because zoology is a normal science, in Thomas Kuhn's sense, and all is more or less clear and quiet in it.

Not so in anthropology, a subdiscipline of which is hominology. It was born in Russia in the 1950s, when the yeti and "snowman" problem was on the order of the day. In the West, some anthropologists called the enigmatic primate in the Himalayas a "bipedal anthropoid," while Russian scholars, Porshnev, Mashkovtsev and Smolin, called the snowman in contrast a "hominoid," implying not a bipedal ape, but a relict hominid. To say so directly at the time, even they were not bold enough, so Smolin suggested a milder and more neutral term, and not in a taxonomic, but etymological sense of manlike which hominoid is in Latin. Porshnev further adopted Smolin's term relict hominoid in his writings.

A special commission was formed by the Soviet Academy of Sciences to study the snowman problem whose head was Sergey Obruchev and Boris Porshnev his deputy. Porshnev revived the Linnaean idea of two contrasting species of man: *Homo sapiens* and *Homo troglodytes,* calling the snowman *Homo troglodytes L.* Soon the Snowman Commission was dissolved and Porshnev's description of the reason for dissolvement turned into catch phrases:

> Once, I had told Obrutchev: **"I would have never bothered with**

the Snowman if I had thought for a moment that it was only an ape." Obrutchev had replied: **"As for me, I would never have bothered with the Snowman if I had thought it might be a Neanderthal: it is a still unknown bipedal ape."** (My emphasis - DB). Legend says that when two storm clouds meet lightning, thunder and showers follow. Two different and opposing opinions had taken shape in us and had clashed in a duel, as did the protagonists within a common cause. A destructive storm was inevitable. On stage, it appeared as a comedy; backstage, it was, however, a real tragedy. So, who then was the loser in this confrontation if not he who proposed the dissolution of the commission which he headed?" ("The Struggle for Troglodytes").

So that was the start of different and opposing opinions regarding cryptozoology and hominology, which are still very much alive.

When the P/G film was first presented to scholars in the US, its subject was described only in two ways: either an unknown hominid or a man in a monkey suit. Never did they say it was a "bipedal ape." And in 1972, when Dahinden brought us a copy of the film, it became clear to us that Patty was an unknown hominid, and authentic one, as we concluded through thorough analysis. This meant a revolution and paradigm shift in primatology and anthropology, foretold by Porshnev clearly and directly in 1966 and by John Napier indirectly in 1973 and 1976:

> But if any one of them [bigfoot footprints - D.B.] is real then as scientists we have a lot to explain. Among other things we shall have to re-write the story of human evolution. We shall have to accept that *Homo sapiens* is not the one and only living product of the hominid line, and we shall have to admit that there are still major mysteries to be solved in a world we thought we knew so well" (*Bigfoot*, 1973, p. 204).

> One is forced to conclude that a manlike life-form of gigantic proportions is living at the present time in the wild areas of the northwestern United States and British Columbia. If I have given the impression that this conclusion is—to me—profoundly disturbing, then I have made my point. That such a creature should be alive and kicking in our midst, unrecognized and unclassified, is a profound blow to the credibility of modern anthropology. (The preface to the 1976 edition of the book *Bigfoot*).

No matter how many times I quote those words by John Napier, most bigfoot researchers do not notice them or pretend that they don't. So this is a clear explanation of the different destiny of cryptozoology and hominology. The origin of man is still a riddle and mystery for science. The discovery-rediscovery of *Homo troglodytes* means a revolution and paradigm shift in anthropology. Nothing of the sort is promised by cryptozoology. No matter how many times I say this, most bigfoot researchers take no notice.

Loren *[Loren Coleman is being addressed],* don't worry; no prospect of war between cryptozoology and hominology, just as no war between zoology and anthropology—nothing but a peaceful co-existence partnership. Hominology is opposed and hushed up not by sensible cryptozoologists but by orthodox anthropologists and paleoanthropologists. The so called President of Russia never mentions the name of his still alive sharpest opponent and critic, thus showing to all he doesn't stomach opponents and critics. Our mainstream opponents behave in a similar way, never mentioning hominology and hominologists. So I was surprised to come across this on Wikipedia:

> **Homin** — is a term coined by Dmitri Bayanov to be used instead of the words Bigfoot, Sasquatch, Almas, and other local, regional names of unknown, upright, hairy primates. Bayanov defines "homin" as a "non sapiens hominid." It is commonly used in…

The founders of hominoid research in Russia: (Left to right) Boris Porshnev, Alexander Mashkovtsev, Pyotr Smolin, Dmitri Bayanov, and Marie-Jeanne Koffmann (1968).

SPECIAL NOTE: *Please note that the use of the term* Homo sapiens *by anthropologists is in fact illegitimate because they reject the very reason for which Linnaeus invented and introduced this elevated appellation: the existence of* Homo troglodytes *with those of Napier: "That such a creature should be alive and kicking in our midst, unrecognized and unclassified, is a profound blow to the credibility of modern anthropology."*

It is clear to me that modern anthropology has lost credibility for hominologists just as a result of its denial of Homo troglodytes *as a real bipedal primate proclaimed by Linnaeus back in the 18th century.*

In retrospect, the word "cryptozoology" was too broad to begin with to include homins. They are obviously primates so for them "cryptoprimatology" would have been more appropriate.

In any event, a particular word should be neither here nor there to scientists; they should be above that; but with journalists it's a totally different story. Many believe it is their mandate to create dissention no matter what the subject. If the smallest detail in anything can be used as a "negative factor," it will be used. We see this daily on the TV news channels.

Scientists are people and are naturally concerned with what other people think of them—any people, not just their peers. Being laughed at or made fun of can be devastating, and even affects your family. Is it any wonder they choose to stay away from the sasquatch issue?

Media people (starting with those who covered the P/G film screening in 1967 at UBC) created a monster of their own, which now threatens every professional who gives the slightest "nod" to the possibility of homin existence. Even scientists who are paid to look at the issue are not immune.

Anyway, one step at a time. If we can move hominology out of cryptozoology, that will be a start. If you are an author, note the distinction in your work; if you are a journalist, do something positive for a change.

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The biggest need in the sasquatch issue is more tangible evidence of sasquatch or other homin existence. Aside from tissue or a body, bones are at the top of the list. It's a tough call but documentation does indicate that strange bones have been sent to museums. There was not much that could be done with them up to recent times; but now it's a totally different story.

Photographs are not tangible evidence, but they are convincing evidence, and again we can do more with them now than in earlier times. A photo taken by my father in the 1920s would be just as good as one taken today.

We don't have a button like the one shown, but we do have very efficient communications; far beyond Dick Tracy and his little video wristwatch. Thousands of people know thousands of things, so it's just a matter of pushing the "right button" to get them to provide information. The more people this publication reaches, then the greater the chance of finding those who have information. Please help to spread the word.

Science (that which we have) does not have the answers to our many questions because it does not have enough information to formulate decisions. For the most part the scientific establishment in general does not get involved in seeking evidence because it is unaware of the evidence we already have, and is reluctant to get involved because of "bad publicity.".

Although the Internet is a remarkable tool for bringing about organization, it is equally remarkable for separation and deception. One only needs a computer to express his or her views on any subject. This has greatly reduced the part societies played in attempting to speak with one voice on an issue. Fewer and fewer people believe in the "all for one" approach on certain subjects. Our organization on sasquatch is greatly splintered with almost no cooperation between the various groups.

Once when talking with Rene Dahinden he starting negatively ranting and raving about all the various people involved in the sasquatch "fraternity." At a certain point I stopped him and said, "It appears everyone is nuts except you." He disagreed but I never heard him say much good about anyone. I called this "Dahindenism" and that is exactly what we have now, even 17 years after he left us.

The main difference between the sasquatch issue and other issues is that the sasquatch issue can be resolved with one specific piece of evidence. Anyone has a chance of finding that evidence; Dahinden was convinced that person would be him, so rebuffed any "competition," as it were. Unfortunately, this mind-set is still with us for the most part.

One would think that finding firm evidence of sasquatch should be quite simple. There are many sightings, so just get out there and look; but it does not work that way. Those who look seldom find anything; it is those who are not looking who provide most of the sighting information. Why? This is another "math" answer. There are thousands of times more people not looking than looking. Obviously the more people (eyes) then the greater the chances of seeing something. Your chances of winning a lottery depend on the number of tickets you buy; it's the same thing.

The same reasoning can be applied to this publication. About 7,600 sets of eyes look at it every month. The same eyes could look it several times in addition to new eyes that stay for a while, and then move on. Whatever the case, 91,200 sets of eyes will look at it in a year. Some of the heads behind those eyes must know things I don't know. If I had the red button, I would push it and say, "I need to know what you know."

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The other day I stepped outside and watched the next generation of dandelions fly by my balcony; billions of tiny parachutes (seeds) individually or in clumps being carried by the wind in mass confusion. I have seen sunny days when it appears like it is snowing. I am sure most of you played with dandelions when you were a kid. When you blew the little parachutes into the air you did exactly what the plant wanted you to do.

Another plant, the blackberry, also has a unique seed dispersal process. In this case, its tiny seed is encased in a little nodule made of a sweet fruit. The seed does not digest, so whatever eats the berry eventually passes it back to the earth where it grows and produces a new plant. Blackberry plants grow in virtual "heaps." Again, by eating a blackberry, you (or whatever) does exactly what the plant intended.

What is going on here with these plants and many other organisms (particularly insects) is a little mathematical trick. You produces so many seeds that even if a tiny fraction of the total number finds fertile ground there will be more than enough new plants to sustain the species—very simple, but highly effective.

In a similar way, this is what we are sort of attempting to do with sasquatch-related incident reports. In other words, have so many that science cannot help but take notice and as a result the reports will find "fertile ground."

Dr. Grover Krantz was of the opinion that if professionals would simply have a look at the evidence collected they would realize what is going on. He said that

every scientist he personally contacted and explained things to was impressed.

We now have the means to disperse billions of "seeds" using the Internet without expense; however, it is not working because the doors to academia are tightly shut; our seeds virtually wither and die on the doorstep. I explained all this to you in a previous issue of this series.

In many ways, sighting reports are all essentially the same (seen one, seen 'em all sort of thing). Pareto would say they are at least 80% the same. This is actually good because it supports commonality—many people are seeing the same thing (the math is on our side).

Nevertheless, the reports will just continue to pile up unless we manage to pry open the doors I mentioned.

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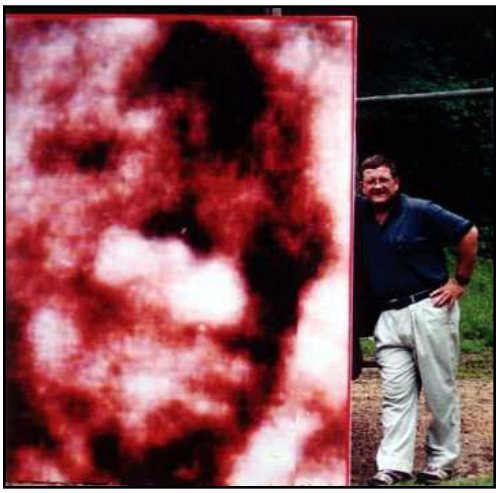

This photo of Marlon Davis and his 8-foot enlargement of the P/G subject's head is highly intriguing. How was it possible with the head in the film frame about on-fifth of a millimeter in height (about a few pin-points)? It's really no big secret. The film is made of chemicals on celluloid, so it's a real image (sort of like an oil or acrylic painting). When an enlarged actual photograph is taken of the subject and then scanned (or directly scanned), the scanner has lots to work with and allows this level of enlargement for any details. A standard digital camera or video camera would not support this; all you would see is a blur. I think a high-definition digital camera would get close, but few can afford the expense. Ironically, a 16mm (or 8mm) movie camera or regular film camera still-shot is still best for a sasquatch photo if one gets the chance.

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Talking about dandelions and how they guarantee their survival reminded me of this photo. It shows René Dahinden on the left, Peter Byrne, and me at René's place in 1996.

Peter, who ran The Bigfoot Research Project, had obtained financial backing for a remarkable initiative. A forensic analysis of the P/G film (already in progress) was to result in a booklet, given the analysis was favorable. The booklet was to be provided free of charge to all the major universities in the world. Peter had come up to visit René to arrange use of film images for the booklet. I wrote the contract and both signed it.

When John Green heard of the project he was totally against it because it was being headed by Peter Byrne, whom he greatly disliked (putting in mildly). He had absolutely no problem with the scientist doing the work; he just did not want Peter Byrne involved. About two years later, he telephoned the financial backer and downloaded all his grievances, so Peter was fired. This would eventually "scuttle the ship" for getting the booklet produced and distributed. The backer discontinued The Bigfoot Research Project and replaced it with the North American Science Institute (NASI). The analysis went ahead and the results were favorable ("Toward a Resolution of the Bigfoot Phenomenon," 1998).

Distribution under Peter's plan was cancelled in favor of having the report published in a scientific journal. I reasoned that we could still produce and market a booklet, so took the report and turned it into a proper publication, including the history of the film and all the best images. René had verbally agreed that I could market the report in cooperation with NASI through my company, Pyramid Publications. NASI had the rights to use everything, so I did not see a proper publication being a problem.

When I showed the final booklet to René he became livid; he did not want ANYTHING published. He later relented slightly, saying I could publish the report "as is" (just stapled pages, no cover, no additions, no binding). I disagreed with this, so we thereupon parted company and I never again met with him. The only reason I can think of for his refusal was that publication of the booklet would result in the images being taken and used without permission in other publications. The report itself contained only a few P/G film images, so that's why he relented a little..

Getting the report into a scientific journals did not pan out, so the report did not get published in any way. Much later it became available as a pdf on the Internet.

While my publication of the booklet would have been better than nothing, it was Peter's idea that probably would have changed the entire situation with scientists on both the P/G film and all homins in general. Green's actions were a typical example of letting personalities and lack of knowledge of the facts interfere with sound judgment.

The same sort of thing is rampant in the sasquatch/bigfoot arena at this time.

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