



Bits & Pieces – Issue No. 81

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Shown here is the supposed image of a yeti that appeared on the cover (and inside) of a book published by the Columbia University Press, New York. The book, written by a scientist and a journalist, is aimed at debunking unexplained entities, including modern day relict hominoids. Of course, one can say that the university was simply showing the yeti in popular culture; but I have a problem here because universities are supposed to be above all that stuff. It appears to me that the scientist involved in writing the book was led down the garden path by the journalist, and then the scientists did the same thing with the University Press people.

Professional people are prone to buy books published by a university, and other people give such books very high credibility. By all means, publish material of this nature, but be fair and get the opinions of the professionals who have studied this subject—don't depend on journalist gobbledygook. I will say that about 80% of anything written by many journalists or would-be journalists is highly suspect.

Looking at the hominoid images published by the Smithsonian Institution, not one looks like this. In particular, not one of them has fangs from what I can see. The fangs seen in the Columbia University image would be seen extending downward when the mouth was closed.



PLUS SIX OTHERS NOT YET DEPICTED IN SCULPTURES OR OTHER ARTWORK.

Here (above) are the relict hominoid images provided by the Smithsonian, as discussed in my last B&P, but I have enlarged them to provide a better look.

From a scientific point of view, the primary modern day relict hominoids (sasquatch, yeti, Russian snowman, yowie and yeren) are thought to be associated with these (plus others without artwork) known relict hominoids. In other words, perhaps some of these known species did not become extinct; they simply carried on in isolation. It is possible that they evolved and now look somewhat different. If this is not the case, then the primary hominoids I reference are additional species.

The following image shows the relict hominoids that are thought to be still in existence. Their reality is based on witness reports and mainly some very



convincing footprint evidence. Witness reports go back hundreds if not thousands of years. There are obvious similarities between these hominoids and those established by the Smithsonian Institution.

It is acknowledged that there is a significant “disconnect” here because bones or a body has not been provided to science for any or these modern day hominoids. Nevertheless, is lack of such evidence proof that they are all “monsters of the mind” as Columbia University apparently supports?



My sasquatch sculpture survived his eye replacement surgery, and is now actually quite handsome. I have stated many times that nature does not make monsters, and this hominoid is not “monstrous.” Many species are certainly different, but even the lowest of the low have their fan clubs.

If you have watched the presentation I gave at the City of Lacey Museum Speakers Forum, then you are aware of the features of a sasquatch head—in this case a male.

One thing I did not mention was that my own research (be that what it may) indicates that sasquatch eyes (pupil and iris) appear to be about 50% larger than the human equivalent. In other words, if I were about 7 feet, 3.5 inches tall, sasquatch eyes (pupil and iris) would be 50% larger than mine. This likely means that sasquatch see better than humans. Keep in mind that 61% of us need glasses or other visual aids. I suppose the eye-wear moves us up a notch, but nowhere near that of mammals and birds. As I recall, the rhinoceros is the only one that needs glasses.

Our night vision is pitiful and as sasquatch are noted for being active at night, then their larger eyes are likely a major factor here. Also take note that about 1 in 12 men are colorblind. For women it’s about 1 in 200, so perhaps don’t argue with your wife when it comes to colors.

If I were to guess, I would say that a sasquatch can see you clearly at about 1,000 feet (or more), but you would not be able to see him or her—perhaps a little if the hominoid was moving.

We don’t know much about sasquatch hearing and sense of smell, but I believe both would be superior to our abilities. With humans, hearing defect is primarily an age thing, with nearly 25 percent of those aged 65 to 74 and 50 percent of those who are 75 and older have disabling hearing loss.

Fortunately, we can compensate for our poor senses with all sort of devices, especially digital cameras, but at even 100 feet you need a good camera with a zoom lens to get a decent photo of a sasquatch (given you can get a photo in the first place).

Although we can’t really compare the night vision of an African lion to a sasquatch, the former has 8 times the night vision of our best night vision equipment. I see all sort of photos taken of assumed sasquatch with such equipment, and while intriguing there is not enough resolution for definite identification of anything.

As to the sasquatch having a “muzzle” (wide space between the nose and upper lip) this simply provides the hominid with a larger mouth (compared to humans). The larger the mouth, the more food can be taken in a shorter time. This hominoid needs to rush a little, despite its size and strength. If it turns its back or wanders off for a moment, some other animal will rush in and take its food. Even African lions (the King of the Jungle) have a problem here.

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When the National Geographic video of Dr. Bryan Sykes and hair DNA analysis was posted in January 2014, there was a comment: “Aren’t scientists supposed to wear gloves?” I stumbled on the video the other day and re-watched it. These images show Sykes’ hands in handling hair.



In answer to the question, definitely, but as I recall, Sykes said he had a process for cleaning hair (i.e., eliminate any contamination). Nevertheless, he should not have taken a chance. For the record, two hair samples resulted in “modern human.”

Whatever the case, the whole DNA process is a “pig in a poke” anyway as I have explained in a previous paper.

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Here is a revised image of the “trio” now that all is said and done (for the moment). Certainly, if some professionals wish to use “monstrous” interpretations based on kids’ imaginations that’s fine; just be aware that hominologists don’t think that way. I took this photo of Dmitri Bayanov and an 8-foot enlargement of “Patty” about 16 years ago.



Neither he nor any of us used the word “monster.” It was the professionals at the University of British Columbia who decided to use this word (or description) for modern day hominoids.

You will note that “Patty” does not have a long beard—just facial hair. Up to the point where she turned her body to look at Patterson and Gimlin, her gender was not apparent. When her obvious breasts were then seen, the men realized she was female. They then became a little apprehensive because often when there is a female of any sort, a male is not far away. They wondered, “Wow, if this is a female, what does her husband look like?” That’s why Patterson did not want to be left alone without his horse or his rifle if Gimlin (who had his horse) thought about following the hominoid.

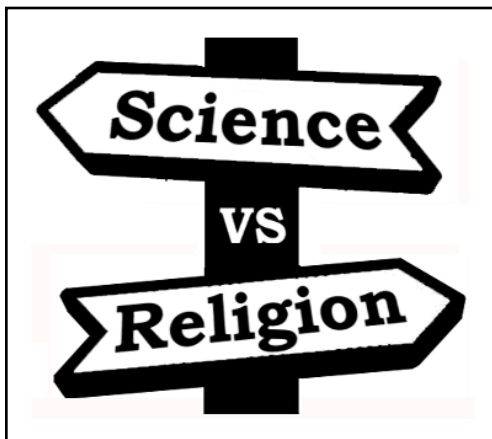
I have absolutely nothing to go on, but it appears to me that “Patty” is a fully mature female, probably around 30 years old. The enlargement here shows her at about a walking height of 8 feet, but we know her height was 7 feet, 3.5 inches. Her “husband,” as it were, would likely have a walking height of 8 feet because males are generally taller than females. The size comparison between Bayanov and “Patty” is more appropriate if you consider a male, rather than a female.



The year 1958 was a pivotal year in sasquatch annals. Unfortunately it got off to a bad start. It was the British Columbia centennial and this silver dollar was produced. As with so many artists, journalists, and scientists, facts are not checked. The totem image is a stylized raven, a symbol of death. Thus the coin became known as the “death dollar.”

Harrison Hot Springs, BC, had celebrations and contemplated a hunt for the sasquatch. It never transpired, but had a lot of people talking, which sparked interest in the subject.

In October of that year, Jerry Crew took a 17.5-inch footprint cast to a local newspaper in Humboldt County, California, resulting in the name “bigfoot” in the USA.



SASQUATCH – Science and Religion or Theology

by John Morley

In the past, email dialogue between some researchers indicated that the subject of what bigfoot or sasquatch may be, and where it could potentially be classified within the animal kingdom, could present a real conflict with religion. For me it was important to resolve this matter in my own mind. I'd like to share my thoughts on this subject in hopes that they may be useful to others.

When sasquatch is scientifically accepted, some scientist will inevitably claim that it is a transitional species to modern man, especially if it proves to be more closely related to modern humans than any of the living primates. That a sasquatch is referred to by some as an ape-man or man-ape, or that it could be a species assigned to the genus *Homo* certainly could raise theological questions for some. Of course the same concerns can also be raised regarding the classification of previous fossil discoveries which have been assigned by science to the genus *Homo*, such as *Homo habilis*, *Homo erectus*, *Homo paleo-javanicus* *meganthropus* (a potential ancestor of sasquatch), and others.

My observation is that it is widely believed that paleoanthropology and religion are irreconcilable with each other, such that they cannot both exist. Either paleoanthropology is valid and true and religion is not, or vice versa. This article is about placing one in proper perspective to the other. Allow me to explain.

Man's classification and cataloging of the animal world is simply a system established to bring order and understanding to the many extinct and extant

species found on the earth. It is by this system of classification that man has assigned the taxon *Homo sapiens* to modern humans. And it is by this system that man continues to catalogue and name all known land, air, and water animals. This system also includes micro-organisms, such as bacteria, fungi, molds, and viruses. Things as small as nano-organisms are also included. The fact that this system could again be called upon to place another living primate species as a sasquatch in the same genus as modern man should not be viewed as conflicting with religion.

“Why?” you ask. It is because nothing is implied or can be inferred by which sasquatches should be exempt from this system, which not only includes the primate known as modern man, but all extant and extinct primate species known to science. Note that sasquatches are accepted as primates.

Question: How then do we correlate the fossilized skeletal remains assigned by scientists to the *Homo* genus with theological belief?

Answer: We do not, because Linnaeus' system does not stem from or embrace theology. The Linnaean system was established by Carl Linnaeus in his *Systema Naturae* first published in 1735, and expanded in 1758 to include man. We must understand that his system of bringing order to the animal kingdom does not require or include a theological element, factor, or consideration. As such, there is no scientific or theological conflict with the hypothesis that an extant bipedal hominin likely belonging to the genus *Homo* coexists with extant *Homo sapiens* upon the earth.

In conclusion, the point of this discussion which must be understood, is that Linnaeus' system does not rely on or imply any correlation with religion or theology. Based on the zoological science of comparative anatomy, this same system will be used to identify and classify the hominin known as sasquatch.



The other day, the saying a “place in the sun” struck me as being very appropriate for hominology. We simply want the subject taken out of the hands of journalists and skeptics and placed into the hands of mainstream science. At least twenty-one PhD scientists have looked at the sasquatch issue and declared that further professional attention is warranted.

Had we known 50 years ago what we now know, I doubt there would have been a problem. I think it took about 10 years for the subject to be so badly abused that it has become a scientific “no man's land.” The words “sasquatch” or “bigfoot” automatically signify hoax. Even the politician Mitt Romney referred to something as “a bigger hoax than bigfoot.”

Nevertheless, we have now (2019) fully defined “hominology” and provided a book (*The Making of Hominology*) to justify a scientific discipline. While these are major accomplishments, the problem remains as to getting scientists, or people who can do something, to read our material.

Of course, skeptics simply say, “just put a body or bones on the table,” and I agree; but we don't have the resources to do this. That is why we want to get mainstream science involved and do something. In British Columbia I know of just one field researcher (I consider BC the best bet for evidence). The last time anything was seriously looked at beyond about 100 miles north of the US border was in the 1960s, and the findings by just one man (Bob Titmus) were astounding.

I appeal to major scientific research organizations to please give us a “place in the sun.”