



Bits & Pieces – Issue No. 95

Christopher L. Murphy

Edited by Gene Baade



CONTINUATION — Chapter 7, Sasquatch: The Apes Among Us, by John Green

without the thumb. The big toe has independent muscular action, including the ability to turn in opposition to the rest of the foot, and the other toes also are flexible and capable of independent movement. As a result they can walk on tiptoe, using only half of each foot, or put pressure on the forward edges of the foot whether pushing together or pulling apart. Often there is no lengthwise arch. The toes and fingers have nails, not claws.

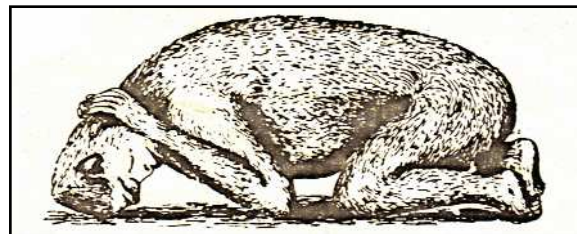
The creatures are capable of running as fast as horses, of climbing cliffs and trees and of swimming in swift currents. However they cannot climb something smooth, like a pole, where gripping with an opposed thumb is necessary. They move easily in varying terrain, and in snow, although snow is not typical of their habitat. They can squat, and sit on their buttocks. They have been seen sleeping in the daytime face downward with knees and elbows drawn in under their stomachs and their hands behind their heads. For their size they are significantly stronger than men.

Breeding pairs remain together, but the males are inclined to range over a wider territory, whereas females tend to remain in one area while their offspring are young. They give birth to single and twin offspring which resemble human babies. They do not have permanent homes but often find shelter in holes in the ground. The young eventually leave their mothers to find territories of their own. Large old individuals, past the age of breeding, live alone in the most mountainous and heavily forested regions.

Witnesses often report a very distasteful smell. The creatures are capable of many very different sounds and call to each other over long distances, particularly at twilight and dawn. Mooing, mumbling, whining and whistling are reported, but nothing resembling speech. They do not make any tools, but can throw stones and even carry them and use them to build windbreaks. They may break stones one against the other. They do not make fire, but are glad to warm themselves at the embers of a fire that has been abandoned. They may use sticks and clubs.

They eat both meat and vegetable foods. They may dig roots, they eat different sprouts and leaves, all kinds of berries, fruits and nuts. Given the opportunity they will take cultivated vegetables and fruit, such as corn, sunflower seeds, hemp. They catch frogs, crabs, turtles and snails, and will eat frogs' eggs, insects, worms, nestlings and eggs. They may catch small animals such as gophers, moles, rabbits and other

In the 1970s when John Green wrote his book, he was not able to make a case for the Australian yowie or the Chinese yeren, although he likely included the latter in the general category. There was probably information available, but getting it was difficult in a world without the Internet. Most certainly times have changed and we now have a great amount of information on both of these hominoids. We do not have acceptable photographs, but do have artwork and footprints.



I believe this illustration was created for the yeti. However it shows the sleeping position observed for both yeti and other non-North American hominoids.

SASQUATCH FOOD – WILD VEGETATION (As reported in sightings)



I created this chart showing wild vegetables eaten by sasquatch, based on actual witness observations. I think it would be equally applicable to other hominoids, and humans. Native people have used these resources for thousands of years.



YOWIE

YEREN

rodents, and scavenge from the carcasses of larger animals, but they do not hunt large animals themselves. On the few occasions when they kill larger animals it is by breaking the back. They steal lambs, and eat the entire body. It may be that they eat their own dead, since none are ever found.

They are active mainly in twilight and at night. They will use caves or dig their own dens. In northern regions they sleep through the winter, after putting on fat in the fall. However they may wake up and move around occasionally.

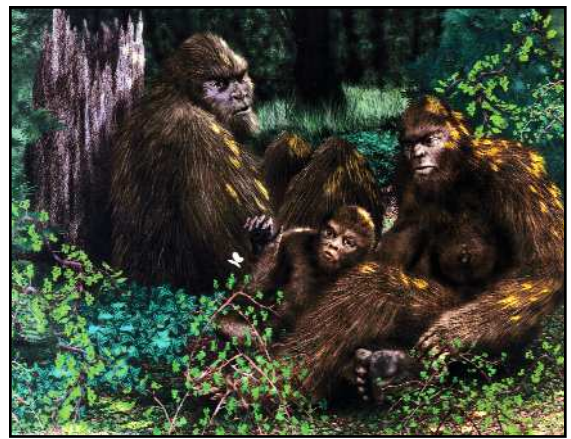
Their senses of sight, hearing and touch are acute, and they can move without making a sound and are expert at concealing themselves and otherwise taking advantage of their surroundings. They avoid leaving tracks by walking on hard ground. They are expert mimics, and have been seen to imitate men after an accidental encounter, as if they had a compulsion to do so. They imitate the sounds of animals and birds with great skill, and sometimes seem to have fits of laughter.

Towards man they are usually not aggressive, although in ancient times the Persians and others are supposed to have used them as fighting animals which showed great ferocity on the battlefield. Those domesticated in recent years have been quiet and complacent, but hostile to domestic animals, particularly to dogs. Horses and cows fear them. In the wild their relations with other animals appear to be peaceful.

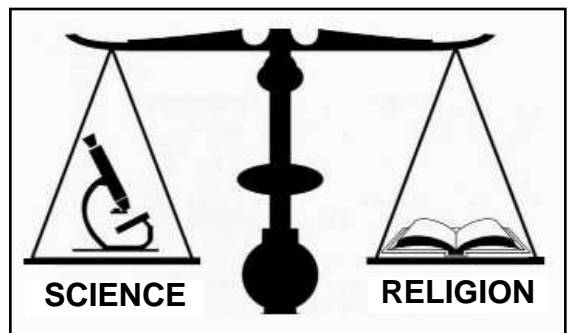
Professor Porshnev noted that the great obstacle to recognition of the existence of creatures like this seemed to be the fact that church authorities, scientists and other learned persons had been insisting for two or three centuries that such things could not be. People who see one are expected not to believe their eyes. He noted also that the situation is different with Moslems. They accept that the creatures exist, but consider them beings punished by Allah by being reduced below the level of humans to animal men. Where the Christian rejects them as mere superstition, the Moslem considers it shameful to be involved with them, and either way someone encountering such a creature has good reason to say nothing about it. That has been a source of continuing difficulty to researchers.

Another curious problem Professor Porshnev noted, is the insistence of students of folklore that things which exist in old tales can not also exist in reality. They have to be one or the other, so these creatures, which exist in folklore, can not be real. Professor Porshnev could not see that folklore specialists had any particular qualifications to decide whether living beings exist or not.

He refers to organized efforts to find the manlike creatures in



John Green provides us with a good profile of his "furry fellows," but does not get into any speculation as to their social lives. Artist Paul Smith created this image for the sasquatch, indicating these hominoids live in family groups. There are indications that sasquatch might travel in pairs (male and female) and also that males show affection and caring for females. These facts might lead us to conclude that non-North American hominoids are the same.



John ventures marginally into the world of science and religion as stated by Professor Porshnev. What is stated might seem a bit trivial, but Islam has about 1.8 billion adherents (23.1% of the world's population). For certain, very little as to hominology will be volunteered by Muslims.

The situation as to Christianity and hominology has drastically changed from medieval times, and as far as I know most Christians don't have a problem with the possible existence of relict hominoids (there are about 2.18 billion Christians).

The argument as to folklore (things in old tales cannot also exist in reality) is somewhat silly. If something in folklore has been proven to exist using science, then it definitely exists (or existed). Work by Dmitri Bayanov indicates that reality came first and then folklore evolved; not the other way around.



Comments: Generally, early artistic depictions of "wild men" or hominoids were hardly accurate compared to what we now know. Indeed, I can't recall seeing one that I would say was really

good. Perhaps if someone like Rembrandt saw a homin, we would have a decent image. The same essentially applies to early North American art. We are inclined to

forgive early artists, but really it's just a case of someone having talent. Most pictographs and petroglyphs related to hominology are poor, as are clay sculptures. The problem is that the images lack credibility.

various parts of the world and noted that after 1961 the government of Nepal banned expeditions for that purpose. In Russia the Academy of Science had sent one expedition to the Pamirs in 1958, of which he was second-in-command, but it was concerned with much more than looking for the snowman and did not even include a mammologist or anthropologist. From 1959 on, there had been annual expeditions to the Caucasus mountains, all but the first one led by Marie-Jeanne Koffman, a medical doctor, and all conducted without financial support.

Odette Tchernine, in her book *In Pursuit of the Abominable Snowman*, dealt at length with the Russian material, and she has a second volume being published. One of the reports she detailed is that of a female caught and tamed in the Caucasus in the 1800's. Called Zana, the creature was tall and massive, with dark skin and a complete coat of reddish-black hair. She never learned to speak, and was described as having a terrifying face with a purely animal expression. She could outrun a horse and swim a swift river. However she obeyed her master and could perform simple tasks like carrying firewood.

This Zana was reputed to have borne several half-human children, four of whom grew to adulthood and were fairly normal humans, though powerful and dark. Her younger son lived until 1954 and many of her grandchildren are still alive. Zana died in the 1880's or 90's, but there are many extremely long-lived people in the Caucasus region, and Professor Porshnev talked to several who could remember her. Miss Tchernine quotes Dr. Porshnev as saying that one of Zana's grandsons had such powerful jaws he could pick up with his teeth a chair with a man sitting on it.

One of the most intriguing reports from Russia concerns the examining of a hairy biped by a Soviet army doctor, Lieut. Col. V. S. Karapetian in 1941. Text of his report on the creature, as supplied by the Russian Information Service to Ivan Sanderson, and quoted in *Abominable Snowmen* is as follows:

From October to December of 1941 our infantry battalion was stationed some thirty kilometers from the town of Buinaksk (in the Daghestan A.S.S.R.). One day the representatives of the local authorities asked me to examine a man caught in the surrounding mountains and brought to the district centre. My medical advice was needed to establish whether or not this curious creature was a disguised spy.

I entered a shed with two members of the local authorities. When I asked why I had to examine the man in a cold shed and not in a warm room, I was told that the prisoner could

145

Dr. Karapetian extends his hand to the unusual hairy man. This great drawing by Lydia Bourtseva illustrates a man of science coming face to face with a modern hominoid in 1941. Although Karapetian was simply an army doctor, one would think his professional interest would have been sparked and thereby encouraged him to get photographs of the unusual man.

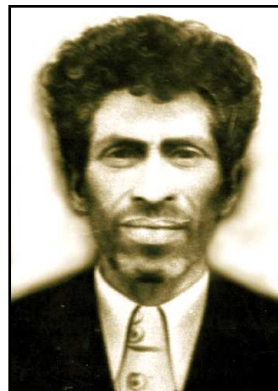


Marie-Jeanne Koffmann (1919-)



Zana (died 1880s), by Brenden Bannon

Khwit (died 1954), Zana's youngest son. His skeleton was recovered, skull taken, and DNA extracted from a tooth. The skeleton of a woman near to his grave is believed to be Zana. Research continues to fully establish Zana's identity.



not be kept in a warm room. He had sweated in the house so profusely that they had to keep him in the shed.

I can still see the creature as it stood before me, a male, naked and bare-footed. And it was undoubtedly a man, because its entire shape was human. The chest, back and shoulders, however, were covered with shaggy hair of a dark brown color (it is noteworthy that all the local inhabitants had black hair). This fur of his was much like that of a bear, and 2 to 3 centimeters long. The fur was thinner and softer below the chest. His wrists were crude and sparsely covered with hair. The palms of his hands and soles of his feet were free of hair. But the hair on his head reached to his shoulders partly covering his forehead. The hair on his head, moreover, felt very rough to the hand. He had no beard or moustache, though his face was completely covered with a light growth of hair. The hair around his mouth was also short and sparse.

The man stood absolutely straight with his arms hanging, and his height was above the average, about 180 cm. He stood before me like a giant, his mighty chest thrust forward. His fingers were thick, strong, and exceptionally large. On the whole, he was considerably bigger than any of the local inhabitants.

His eyes told me nothing. They were dull and empty—the eyes of an animal. And he seemed to me like an animal and nothing more.

As I learned, he had accepted no food or drink since he was caught. He had asked for nothing and said nothing. When kept in a warm room he sweated profusely. While I was there some water and then some food (bread) was brought up to his mouth; and someone offered him a hand, but there was no reaction. I gave the verbal conclusion that this was no disguised person but a wild man of some kind. Then I returned to my unit and never heard of him again.

Just south of the Caucasus is the border of Iran, from which the Society for the Investigation of the Unexplained has one second-hand report. It is a letter from a New Jersey man to Dr. Bernard Heuvelmans, a pioneer in the search for unknown animals. The writer quotes an army buddy as telling him that while working in Iran before the Second World War he had seen what he called a "gorilla" which some local men had killed in the mountains. The friend knew that there was not supposed to be any apes in that part of the world, but the thing was as big as a gorilla and looked like one. The friend's name was Daniel Dotson, but the letter writer had lost track of him.

Shown below is what René Dahinden provided in the first edition of his book, Sasquatch (1973), as to Dr. Karapetian.



Мы показали Валенту Сергеевичу не сильно старинный зарисовок волосатых людей. Он держно отобрал в них при мече своего дядюшку кабардского пацанята. По ним наш художник сделал портрет. В. С. Карпетян подтвердил, что рисунок соответствует действительности и очень хорошо.

Я ВИДЕЛ ДАМСТЫ

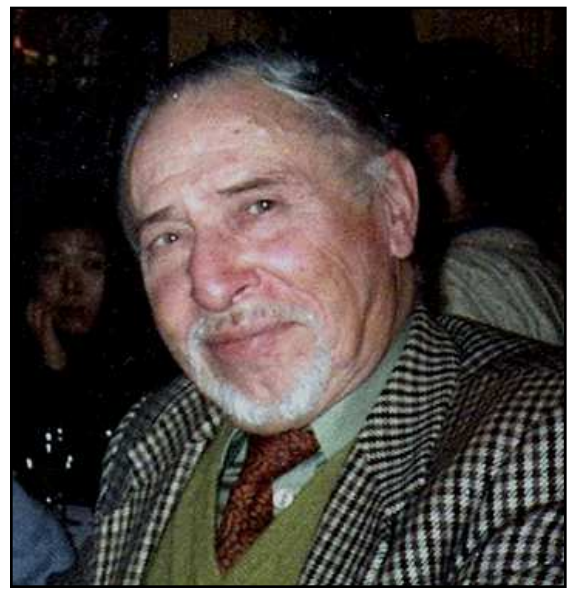
В декабре 1941 года подполковнику медицинской службы В. С. КАРАПЕТЯНУ довелось осматривать на Кавказе странного волосатого человека. Наш морреспондент обратился к Валенту Сергеевичу с просьбой рассказать об этом случае и описании к нему через 25 лет.

— Человек, которого я увидел, — сказал военврач, — как сейчас стоит перед мной глазами, не является ли странной формой замаскированным диверсантом. Но это было совершенно дикое существо, почти сплошь покрытое темно-коричневой шерстью, какою-то медью, без бороды и усов, с легкой волосатостью на лице. Человек стоял совершенно прямо, опустив руки. Рост выше среднего, порядка 180 см. Стоял он как богатырь, выставив могучую грудь. Взгляд у него был ничего не говорящий, пустой, чисто животный. Он не принимал никакой пищи и питья от людей. Ничего не говорил, а только издавал мычанье.

Я протянул ему руку и даже сказал: «Здравствуйте!». Он никак не реагировал. После осмотра я вернулся в свою часть и больше не получал сведений о судьбе странного существа.




Рис. Р. АВОТНИА



Bernard Heuvelmans (1916–2001)

As to the story of a gorilla in Iran, here is what Ivan Sanderson says in his *Abominable Snowman*, pages 297-8:

It transpired that a gentleman in New Jersey had written Bernard [Heuvelmans] and stated:

When I was in the Army (in World War II), one man in my company was an engineer who had worked for an oil company in Persia. He and I talked together for hours and hours as men do in the army, and I never detected in him a single lie, or what I thought was a lie, or even suspected that he had exaggerated anything, but for one curious thing."

He said that when he was working in Persia, some Persians brought around a "gorilla" they had killed in the mountains. I was amazed that he should say such a thing. I assured him that there were no gorillas in Persia, or anywhere else outside of Africa. He said that it was as big as one, and surely looked like one. He saw sit, and that was enough. I said that there were no anthropoid apes in Asia closer to Persia than the Malay Peninsula. He was indignant. Was I telling him that he didn't see it. Of course, he thought also that there were no gorillas outside of Africa—until he saw this one. He was a bit short-tempered about it, so I dropped the subject.

I have not yet traced the gentleman concerned but the name is Daniel Dotson; his home state is Utah but he was in Washington, DC, when he joined the army.

To be continued in the next B&P.