

ANTHROPOLOGIA NO. 308

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RELIC HOMINOIDS IN ANTIQUITY

HAVING DESCRIBED THE HAIRY
WILDMEN MENTIONED IN THE BIBLE
AND IN THE EPIC OF GILGAMESH,
AS WELL AS ON A PHENICIAN PATERA
(ARCHAEOLOGIA No 307), THE AUTHOR
ENQUIRES ABOUT THEIR RELATIONSHIP
WITH SIMILAR CREATURES DESCRIBED
TODAY IN SOME AREAS OF THE WORLD
AND ADDUCES SURPRISING ARCHAEO-
LOGICAL PROOFS TO THE THEORY OF
RELIC HUMANOIDS.

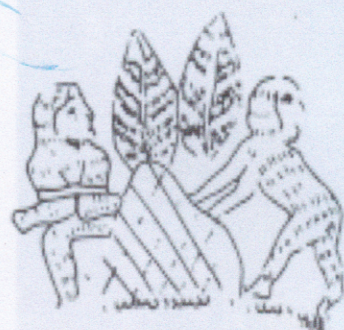
MARIE JEANNE KOFFMAN



A1



A2



B



C



Facing page (56) Comparison of hairy hominids described on artifacts from different areas and periods:

A1 and A2 The Praeneste Cup, Italy, VIIIth–VIIth century BCE

B. Cup from Kourion, Cyprus, VIth century BCE

C. Scythian mirror from Kelermes, North Caucasus, VIIth–VIth century BCE.

Left. Detail of an ornamental capital from a XIV century CE Passover haggadah. The hairy biped has a very prognathous face. Staatsbibliothek zu Berlin, Preussischer Kulturbesitz - Orientabteilung. Ms or Fol. 14-BI-22a. Photo. Kösser.

In spite of the distance that separates their countries of origin, the three types of bipeds found in the Bible, the Epic of Gilgamesh and a Phoenician patera, share the same overall morphological features. It is tempting, as many others have already done, to bring them side by side and to try to classify them zoologically. Obviously, the distinction to be made will be restricted to between “men” and “apes”.

NEITHER MAN NOR APE

These creatures are not apes. “It is clear, argues A. Marquand, speaking of the Kourion biped, that the artist did not mean to depict an anthropoid ape, as his Egyptian and Assyrian masters would have taught him to represent the simian type more precisely.”

Correct as it may be, this opinion does not settle the case. There is, first of all, the perfect bipedal stance. Not only is the creature standing upright, but its running is also that of a biped. In A2, the subject is not being run over by the horse, as it would at first

appear; its left leg is dragging behind and only its right foot is on the ground with its right leg bent, ready to push off. Such movement is not possible for an ape.

With regard to this exclusively human ability there is an anatomical detail which clearly identifies these bipeds as human. An erect and orthograde posture is ensured in great part by a group of muscles most highly developed in the human body: the buttocks.

Our four antique specimens are well endowed in this respect. Other features, such as the proportions of the limbs, the length of the hair, the habitat, the attitudes, definitely exclude the “pongid” interpretation.

Nevertheless, those creatures are not men. Their massive body, their stout limbs -- in comparison, the hero (Gilgamesh) looks puny, contrary to tradition which describes him as sturdy – covered with “a coat of hair”, an expression also applied to the bear, the wolf or the jackal which surround them in the Keremes mirror, or to the

deer on the Praeneste patera, and other morphological features more or less emphasized by the different artists, but clearly evident in all four creatures, forbid their classification as humans.

The upper skull is small and flat, the forehead low and receding, the brow ridges prominent, the root of the nose deep (in A, especially in A1); ; on the other hand, the face is massive and prognathous, the mouth very wide with thin lips, the nostrils gaping; the shedim of the hagganah is particularly prognathous, nearly simian (besides his hair “standing out like ears of corn”). The head sits directly on the shoulders; the neck, buried in a set of powerful muscles, is nearly absent.

Note also that the ear, high up above the temple (actually because of the low dome of the skull) is also very pointed (especially in A1).

In addition there is also a extremely curious detail, which



as we shall see provoked a particularly pertinent remark by G. Pantchenko: the Praeneste biped (as well as that of Kourion where the image is not so well conserved) is brandishing his projectile with the left hand, an unusual move, which was also noticed by Ch. Clermont-Ganneau.

Now, the great apes show “a clear left-hand preference for gestures controlled by sight”, according to Macneilage (1986), as quoted by J. Fagot and J. Vauclair in presenting their own observations: while the gorilla uses one hand or the other for simple routine tasks (50%-50%), preferential use of the left hand goes up to 86% when facing tasks with “a strong spatial component”.

However, left hand preference implies, because of the crossing of nerve bundles, dominance of the right cerebral

hemisphere. Which is not that of speech, whose function is exclusively located in the left hemisphere. Thus, in man, that hemisphere is more voluminous and most humans are right-handed. According to Prof. Piveteau, this adjustment, the use of both hands and right-handedness “would have arisen in man and correlates with the degree of humanisation”.

Our antique bipeds do not appear to have reached that level of evolution.

Why then is the Kourion biped treated as a human? Is it customary to tie up game before killing it? This one, caught, finds itself with its arms tied behind its back, just like the prisoners of war on dozens of antique vases, frescoes and cups. The “Assyrian” of the central Praeneste patera is tied up in exactly the same fashion.

M.A. Marquand admits that “we are quite unable to link this creature with an ancestral image. Its appearance is that of a missing link.”

It is unlikely that at a time when Neanderthal Man began to be known and was the sole focus of speculation on the origin of man that the expression “missing link” as

Above: Detail of the Praeneste Cup. The hairy biped brandishes a projectile in his left hand. VIII-VII century BCE.

Right-hand page: Reconstruction of the head of a Neanderthal, sharing numerous features with the “wild men” or “hairies” observed in the Caucasus, Iran, Pakistan and many areas in Asia. Sketch by Zdenek Burian, famous Czech illustrator who worked with paleontologist Joseph Augusta from 1935 to 1981.

used by Marquand would have had a precise anthropological meaning. It is particularly interesting that the archaeologists of the end of the nineteenth century had focused their research to determine the nature—essentially biological, they thought—of the creature, as if anticipating chapters yet to be discovered in the history of mankind.

→ Might we today, better informed as we are, pursue our quest for an answer to this same question: this “ambiguous creature” of Praeneste, this Cyprus “missing link”, Enkidu and his kin, the hairies of the Bible, the bipeds of the Caucasus, all of them, neither men nor beasts.— who were they?



A STRANGE RESEMBLANCE TO XXth CENTURY CREATURES

Strange comparisons come to mind:

--- The obvious anatomical similarity between these beings and other hairy, bipedal anthropomorphic creatures reported to live today in the Caucasus, Iran, Pakistan and other parts of Asia, known in local languages as “wild men” or “hairies”: they have the same massive and powerful build, entirely hair-covered, the same small flat skull with a receding forehead and heavy face, etc... A summary of these many morphological data was presented in *Archeologia* No. 269 in June 1991.

The similarity extends into details: the bent knees, the high and pointy ears. “My word! For a moment I thought that devils really existed! It had a pair of short horns sticking out

of its hair! Then, as it was not moving and we were looking at each other, I saw that these were not horns but the tip of its pointy ears.” This Russian laborer had never heard of the almasty* and was looking with curiosity at a young specimen sunning itself.

--- The left-handedness of the “wild man,” frequently noted by G.Pantchenko while reading some 400 reports from eye-witnesses.

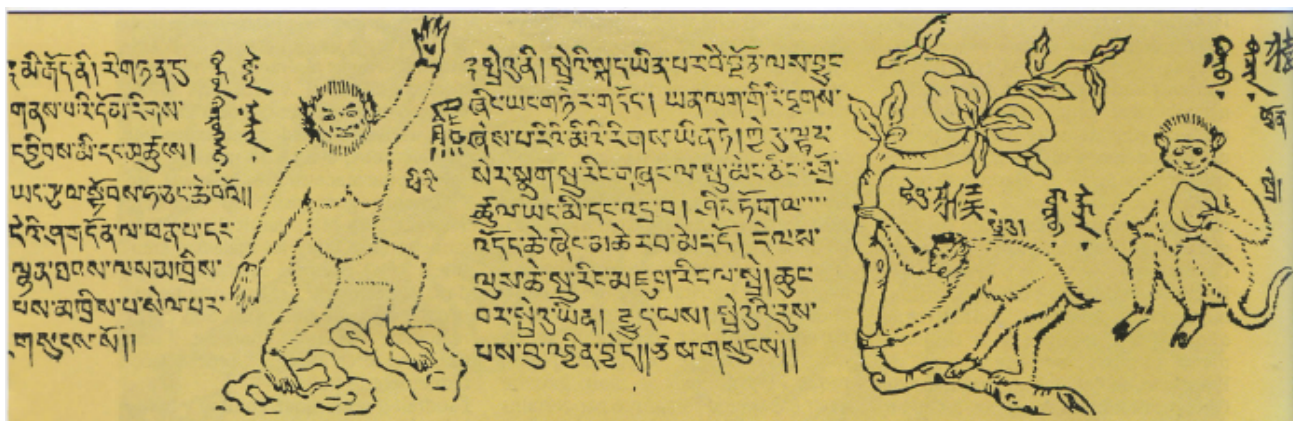
The almasty often uses its left hand to throw objects, which it does with great skill. In one case, pushing away an aggressive shepherd, it struck him with its left hand.

Unfortunately one must confess that before Pantchenko’s notice, we had never thought of asking the witness which hand had been used. Nevertheless, the use of the left hand had been noticed by some witnesses, who

mentioned it without being asked.

The left-handedness, the pointed ears, the flexed knees were pictured in images from the other end of Asia in an antique Tibetan recipe book. Among forty-some easily identifiable wild animals, including two species of monkeys whose innerds were used in medicine, there appears, quite casually as another pharmaceutical product a “kümchin görügosü” or “wild man.” Its bile is apparently a cure for jaundice; its flesh for mental illness. “This wild man lives in the mountains. Its origin is close to the bear’s. Its body resembles that of man. It has enormous strength.” So does the treatise describe it.

One might also note, following Prof. Piveteau, that many cultures associate “right” with justice and honor, while “left” means inferior, clumsy ...even sinister.



--- The similarity of numerous biological features. For example, the disgusting odor which labeled the Sē'irim as the god of latrines, a common theme from all witnesses having come very near an almasty. In another article, I quoted some of the terms used: "it stinks like a rotting dog" "like a cesspool", ... "to cause one to vomits" ---- ". The similarity in geobiocoenosis especially, within such vast areas, illustrated in the choice of very specific points. "The shēdim live in the forests and prefer the mountain ash" says B.Teyssèdre. And also the elderberry trees.. Why the mountain ash? Don't bears, as well as other forest beasts all love its sweet fruits. Even wolves wait patiently under its branches for berries dropped by birds and squirrels. It is nevertheless surprising that such a drily prescriptive and professional tome as the Oxford guide to trees and bushes of Europe should find it necessary to mention under "Mountain Ash" that this tree is the object of numerous superstitions in northern Europe.

And the elderberry tree? In Kabardian it is called "almasty-jagh", the almasty tree. Shepherds explain: "because. under the elder it stays warm all night. It knows and comes to lie under it." We have verified

"experimentally" this surprising thermal property of the elder. Caves, of course, are an often mentioned habitat.

---The similarity – one should perhaps say the stupefying identity – of shelters chosen in the vicinity of mankind. The favorite dwellings of the Hairies, as enumerated in the Apocryphals – mills, public baths, garbage dumps, ruins, abandoned houses, etc...are exactly those places where the almasty chooses to live today, hiding from man, but near an inexhaustible source of food. Mills? Many of my informants surprised an almasty licking leftover flour and grains in one of these family-built shacks made of a few planks over a stream.

Public baths? By this we mean the modest shack located outside the village for privacy and fire prevention, heated once or twice a month and only in the winter. Their stewards discover them when inspecting the roofs - according to about ten reports- finding tracks or the very creature huddling against the chimney. Garbage dumps are on their own a reliable food source, the almasty scorning neither carrion nor rotten remains. Dumps are also good hunting ground for rodents. It is in a village dump that G.Pantchenko discovered finger-prints of an

almasty on a glass jar filled with a fragrant syrup.

ABOVE:
Tibetan pharmacopoeia cited in the text; two copies are known: one in the lamaic university of Gandan (Mongolia), the other at the Institute of Oriental Studies in St. Petersburg. All the animals and plants illustrated exist today in central Asia. From left to right: a "wild man", a macaque and a langur (presbytis, cercopithecus). As to the wild man, the Tibetan text cites among others the I.Khen-Tab, a medical commentary from the X -XI century of an even more ancient Hindu text, the Tju-chi (the four books).

Next page above: sheep-pen where, in August 1991, G.Pantchenko observed an almasty attracted by the presence of a mare.

Net page below: Almasty footprint found in 1978 in the Malka valley, in the Caucasus.

→ Abandoned houses, ruins, out-houses are all outposts of human territory from which one may safely, protected from the weather, monitor the potentially advantageous activities of man, that so handy ...and so timid neighbor. ¶

→ Might all these disreputable locations have gained their bad reputation because of the very tenants they used to shelter? ¶

---- The attraction of hairy hominoids to horses, usually lactating mares, often noted in the horse-breeding regions of the former USSR, continues to puzzle Russian scientists. The almasty knows how to calm the animal, keep it quiet, ride it in frantic gallop, suckle it. So much so that veteran breeders do not hesitate to credit the almasty when, within a herd of semi-wild young horses, left in nature for two or three years as is the custom, a few turn out neatly groomed.

Was it from Enkidu, whose Epic repeatedly mentions that he used to feed on the milk of wild asses, that man learned to handle its future companion?

___ The ease with which the ea-bani may be tamed. That's always its name: ea-bani, the "savage" in the South Caucasus and in Iran; ya-bane in the Pamir, in Iran; ya-vani in Uzbekistan, Turkmenistan, Afghanistan; bea-bane, bia-vane, biü-vone, etc...

As in the days of the Epic, it is taught to take on heavy tasks...it is alert and understanding...if you treat it well it will be as faithful as a dog...You will not have a more faithful companion...In the forest it knows everything. For example, Khamid Dokchokov,



cultural education manager for the regional Party Committee had once met at their summer pastures, an elderly Balkar couple who kept a female almasty: "She could perform many tasks: carry firewood, water, bring home the herd, gather it for the night under a rocky outcrop. In a word" - and here the Party bureaucrat, serious and dignified, searched for the right words - "she brought her bodily contribution to the fulfilment of the summer plans."

AN IMPOSSIBLE MYTH

Such convergences cannot be mere happenstance. Two systems of thought may help to understand them: the science of myths, and the science of biological evidence: they must explain:

---- the reported anatomy and the zoological likelihood of erect hairy bipeds, human-like but

without speech, described in some parts of the world;

---- the persistence over millenia of the same image of these bipeds, whose biological and behavioral traits have not altered in the least over time and space, in the same way that the appearance and behavior of the wild species which used to share their environment -- bears, wolves, owls, jackals, goats, hyenas -- and continue to do so have not changed.

---- the complete absence in these bipeds, in those regions where they are reported to exist today, of any magical, supernatural or mystical attributes, or deviation from the rules of primatology.

These premises contravene the rules of mythogenesis about the evolution of the subject: transformation, enrichment, dilution, transfer of many elements, especially given the





immense geographical and temporal span of its distribution, and the diversity of people, cultures and religions where it flourishes.

Ethnologists should also find some meaning to the agreement –among themselves, and in the words of natives – of the descriptions of these bipeds by travelers, merchants, missionaries, etc... unknown to each other and free from the cultural influences of countries unknown or rarely crossed.

Of course –and this is an excellent proof of their natural existence –hairy humanoids are found in all folklores. How could it be otherwise? Given that the Talmud considers even the rooster as a messenger from the dark powers, the horse as a malignant creature, and the monkeys as disguised demons who prompted men to build the Tower of Babel, one will agree that this animal replica of man, strong and clever, creature of the night with sparkling eyes**, mute, secretive and wary, was an ideal character to create fear and confusion, perhaps also pity and scorn from man, who can't manage to classify this

unbecoming look-alike, alternately or simultaneously distinguished protector, dangerous rival, impure demon, domestic animal, sexual partner, laughable divinity, miserable relative and even prey.

IN THE LIGHT OF ANTHROPOLOGY

Let's now consider the same premises through a different "filter" (Porchnev), that of biology and particularly anthropology.

Today, ethnologists and anthropologists agree that the Eimim, Rephaim, Zouzim, Nephilim and other "giants" from chapter XIV of Genesis, the oldest Biblical document, likely written in Akkadian or Cananean and dating from the XX – XVII century BCE (A. Chouraqui), long held to be mythical beings, would be no other than "the remainder of the prehistoric people of Palestine and Transjordan" (Jerusalem Bible). "Prehistoric people" is a vague term, but it would nevertheless go beyond the meaning of its authors to apply the term to our bipeds,



Scythian mirror from Keremes (North Caucasus) VII-VI century BCE . Two hairy bipeds in the company of animals from the local fauna.

who certainly were not a human protohistoric population.

Another idea, unthinkable a few years ago seems now to be accepted: anthropologists speak with confidence of a lengthy co-existence of *Sapiens* and Neanderthals especially in the Near-East, where it lasted for a few thousand years. That however is not relevant to our problem: the period of co-existence calculated from

a backing up in time of *Sapiens* and, to a lesser extent a slight extension of the survival of Neanderthals, was too remote in time to have left traces in human memory.

To accept cultural influences on *Sapiens* one would need to take a further step and suppose the local survival of relic populations of archaic hominids beyond the rather arbitrary limits ascribed by classical anthropology.

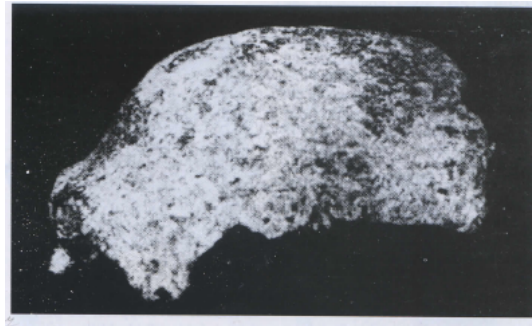
Would such a supposition raise theoretical objections? Certainly not ! No major geological upheaval that could have caused the selective disappearance of its contemporaries, perfectly viable as they were and well adapted to their respective biotopes, has come to perturb the evolution of *Sapiens*. On this matter, without prejudgment as to the nature of our bipeds, we note that the widespread and simultaneous disappearance of the neanderthals remains an enigma for anthropologists.

Is there material evidence to support this hypothesis?

NEANDERTHALOID REMAINS WITHIN A HISTORICAL CONTEXT

Thanks to circumstances perhaps unlikely to be entirely random, it is only within a few tens of kilometers from Kermes that a significant discovery was made, which remains poorly known in the West. In 1918, digging in one of the streets of Pyatigorsk, a famous Caucasus spa, on the banks of the Podkumok River, revealed fragments of a skull and a humerus. They were lying below a layer which contained pottery and a polished stone axe.

According to professor A. Gremiatsky, distinguished anthropologist from Moscow State University who published an osteological analysis in 1922, these bones while somewhat attenuated in their features in comparison with "classical" neanderthals would



Above: the top of the Podkumok skull, found in a Bronze Age funeral complex. View from above.

Below: Side view. Note the heavy super-orbital bulge creating a prominent ridge, well forward of the brain - containing part of the frontal bone.

undoubtedly classify the Podkumok Man as a neanderthaloid if not even a true Neanderthal. Professor V.P. Rengarten, a geologist, confirmed this diagnostic by assigning the bone-containing stratum to the Würmian glaciation, based on his knowledge of the region, without however having visited the site.

In 1933, another geologist, N.M Egorov, examined the site and found that the layer containing the burial pit, together with the bones, of recent origin, had simply collapsed into the underlying deposits -- the kind of intrusion event well known to archeologists. While later (1937) studying the site, archaeologist V.P. Lunin showed that the bone fragments were inseparable from the other artifacts, all part of a Bronze Age grave site. Other geologists confirmed this interpretation. "One scientist's mistake sometimes deserves a monument," remarked Professor B. Porchnev when reporting on this situation.

That mistake was indeed to provoke among Russian scientists reflection about other, rather frequent cases of absolutely out-of-place neanderthalians. Starting with the complete skull found at Nowosiolka in the Ukraine in 1901 within a Scythian burial tumulus, described in 1908 by Professor K. Stolyhwo, holder of the chair of anthropology at the University of Cracow and later member of the Polish Academy of Science. This author found that of 47 fundamental features "23, including some most important ones, show no difference with *Homo primigenius* (as Neanderthal Man was called at the time -- M.J.K.); 11 are close to *Homo primigenius*, and 13 are different." The title of Kazimierz Stolyhwo memoir announced: "The Nowosiolka skull as proof of the existence in historical times of forms related to *Homo primigenius*."



Above: The Nowosiolka skull found in a Scythian grave in Ukraine. Besides the usual projections, K. Stolyhwo shows the skull from above, highlighting the thickness of the supra-orbital bulges and their uninterrupted continuity. According to Kazimierz Stolyhwo the Nowosiolka skull is seen as a proof of the existence in historical times of forms related to *Homo primigenius*. Bull. Intern. Acad. Sciences, Cracow, div. Math. and Natural Sciences, 1908, n° 2, Feb. pp. 103-126.

Next page: Comparing regions seen by Hanno in the Vth century BCE with the areas where relic hominids have been seen, we note that these areas contain most of the middle Paleolithic Neanderthal sites.

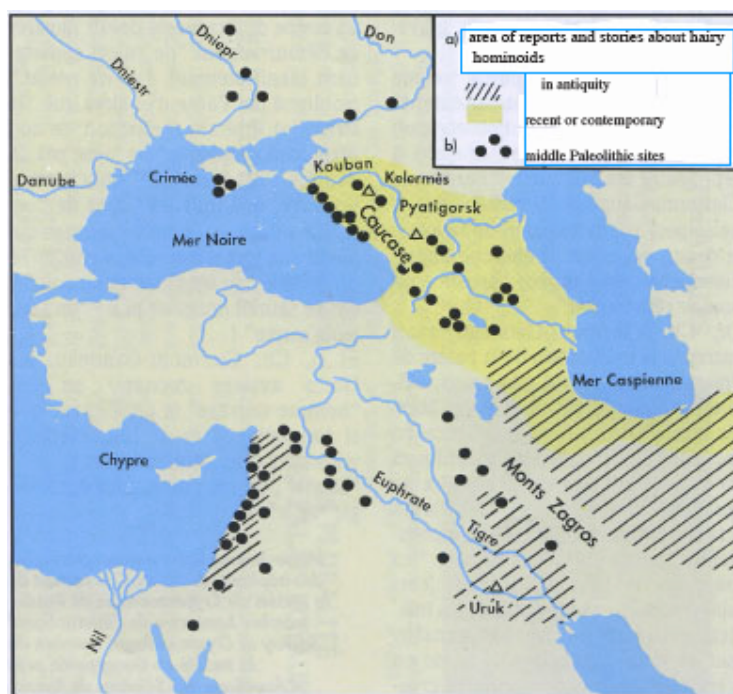
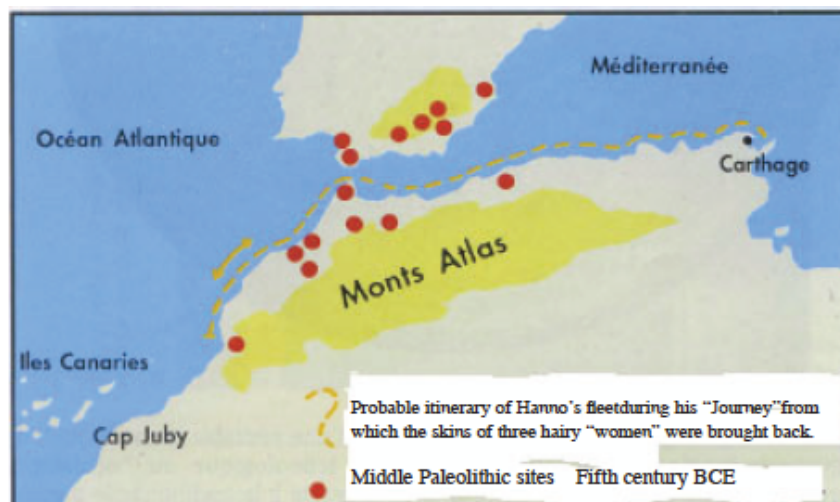
Actually, further discoveries of anachronistic neanderthalians were to come. While finds at Khvalisk and Oundori, on the Volga, go back at most to the end of the upper Paleolithic, the Ingrene (Ukraine) skeleton with its "oblong skull, low and receding forehead, with highly developed browridges and pronounced prognatism" (A.Miller,1935) was found while excavating a Neolithic site (6,000-7,000 BCE), the Kebeliaia (Estonia) skull dates from around 4,500 BCE,

the Romankovo (Ukraine) humerus is about of the same age (4,000 BCE), the neanderthalian remains of Deer Island (Karelia) and Sieverka (Moscow region) lay in recent layers, etc... These "neanderthaloids" are found here and there in Asia, Africa, Europe, even in France, to the puzzlement of their discoverers: the Leverdac frontal bone dates from "Protohistory"; that of Estancarbo was found in a Gallo-Roman site. The list could go on! The essential fact is that these documents harmoniously bring together complementary and consistent features, discarding the hypothesis of individual throwbacks, where only one or a few archaic traits are manifested. (G. Astre, 1956).

Within the Caucasus, Podkumok has been joined by many other paleanthropic skulls found within historical contexts. For example, Mozdok 1 presents “archaic morphological peculiarities which are even clearer and more pronounced than in the Podkumok skull” (Porchnev, 1963).

TOWARDS A THEORY OF “RELIC HUMANIDS”

One can understand why early reports of an unknown biped from the hilly regions of Asia, although ridiculed in the western press, found an attentive welcome among some Russian intellectual circles, receptive to the possibility of a prolonged survival, here and there, of remaining ancestral relatives. The national gift for synthesis quickly brought together these first clues, reports from other parts of Asia, stories from the European past, the conclusions of an amalgam of paleontological, archeological and ethnographic studies to create a theory of “relic humanoids”, put forward as early as 1960 by prof. Boris Porchnev, philosopher, historian and anthropologist. C.Gini, emeritus professor at the university of Rome was the first to connect the biped shown on the Praeneste patera with Porchnev’s recent hypothesis and communicated his comments to him. That plate was the object of a detailed analysis at a session of the Soviet commission dedicated to the issue in January 1963. B.F. Porchnev mentions it in his 1963 book and provides details and pictures in his 1968 overview.



Independently, and apparently unaware of this information, Mrs. D. Capart, historian and archaeologist at the Institut Royal des Sciences, in Belgium discovered on her own in 1969 in that “2000 year old comic strip” an exceptional document “to add to the file of a hot and controversial topic.” She urges archaeologists to take note in the future of any discovery of “a drawing of a wild man, a hairy man or a bipedal beast”. However, as all those who came before –as well as those who will follow –she

reads that story as that of “a Phenician hunter attacked by a wild man”. That is the title of her article.

I would like to express some reservation: I am not sure that this is an attack: the projectile has not been thrown, and the fleeing biped, with its worried look at its pursuers, the fearful tilt of its head and hand towards its tormentor do not fit the image of a determined aggressor, in spite of its brawn. Might it not rather be the wild man of the Epic, sprinting out of



**Plate from the Bernardini tomb
(diam. 19 cm) VII –VI century BCE
Rome, Villa Giulia Museum.**

* One of the names of the creatures in the territories, like the North Caucasus, formerly held by the Mongols, who called them almass.

** No worries, it's because of the high concentration of retinal purple, the night vision pigment.

Marie-Jeanne Koffman is a surgeon in Moscow hospitals, President of the Russian Cryptological Society, a honorary member of the International Society of Cryptozoology, and a member of the Geographical Society affiliated with the Russian Academy of Science.

of the safety of his cave to intervene, to the hunter's displeasure, between him and the defenseless beasts, then flee from the furious hunters ? While remaining critical, I must admit having heard reports of such protective behavior, especially towards wounded humans alone in the mountains.

Mrs Capart also confirms what "every archaeologist knows perfectly well": the extraordinary sense of observation and artistic skill with which the ancients depicted animals. "Since Clermont-Ganneau is an archaeologist, he doesn't ask whether the drawing is precise. He immediately asks which species the artist meant to illustrate. "

Ch. Clermont-Ganneau's avowed aim in publishing about the Praeneste patera, as he wrote in the title of his article, was to document the liberties that the Greeks took in copying the images which the orientals left about their daily life. "As a

result of their mistakes, be they spontaneous and involuntary, or premeditated," and "misinterpretations of various images", Greek copyiers managed to transform simple domestic scenes in fantastic creations of a new mythology based on images, similar to the traditional verbal mythology.

The Praeneste cup was meant to illustrate this reinterpretation of "subjects clearly belonging to real life" (as emphasized by the author). The strict and literal interpretation of the icons leaves no doubt: it is an ape that the artist meant to show. Why did the Greeks invent this wild man taking part in a "clear human episode?" Hard to imagine worse...a real satyr !

So, Mr. Clermont-Ganneau, what if the Greeks had recognized in this "wild man" the creature that you have sought so long and assiduously tried to identify? Might "Satyr" follow etymologically from "se'ir"?

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