



# Bits & Pieces – Issue No. 113

Christopher L. Murphy

Edited by Gene Baade



Richard Greenwell  
(1942–2005)

Perhaps one of the most noted cryptozoologists, Richard Greenwell, was skeptical as to the sasquatch. He was secretary of the International Society of Cryptozoology (ISC) which operated from 1982 to 1998 (16 years). I don't think John Green and René Dahinden were happy with him, and I know Dmitri Bayanov had "hominology problems" with him.

I never met Richard, or even corresponded with him. I do recall Dahinden mentioning him, but I never thought to see what Greenwell was all about. At some point, long after he died, I found a copy of Volume 10 (1991) of *Cryptozoology—Journal of the ISC*. It contained the research results of alleged sasquatch hair provided by Paul Freeman. It was synthetic hair removed from a child's doll, as admitted by Freeman on a television program. He explained that he never got a response from the ISC on samples he had sent in the past, so decided to send them doll's hair to see if they were doing anything. I find all of this a little humorous. However, I am sure Greenwell was not happy. The report on the hair by Edward B. Winn calls the hoax "scientific vandalism." It appears a lot of time and money was spent analyzing the hair.

Dr. Grover Krantz summarized the situation with Greenwell as follows:

J. Richard Greenwell began his cryptozoology work with only a peripheral interest in the sasquatch. He was necessarily spread rather thin, at least initially, by keeping on top of the whole field as secretary of the International Society of Cryptozoology (ISC). This changed somewhat in 1989 when he and Dr. Frank Poirier went to China [yeren research documentary]. In the last few years he has worked with Dr. Meldrum and in August 1998 was again in the field seeking new sasquatch evidence. (Note: *The ISC became defunct in November 1998.*)

I have pointed out in the past that the information and evidence we have of the sasquatch is far greater than any other "cryptid creature." Indeed we have removed homins (sasquatch is one) from the field of "cryptozoology" and have placed them in "hominology."

I recently ran across this statement by Greenwell in Bobbie Short's book, *The de Facto Sasquatch*, recently compiled by Molly Hart Lebherz.

"...evidence of such creatures [sasquatch] remains inconclusive. On Mondays, Wednesdays and Fridays, I absolutely believe in Bigfoot! After I evaluate all the data and read all the information, on Tuesdays, Thursdays and Saturdays, I think it's all nonsense. On Sundays, I rest."

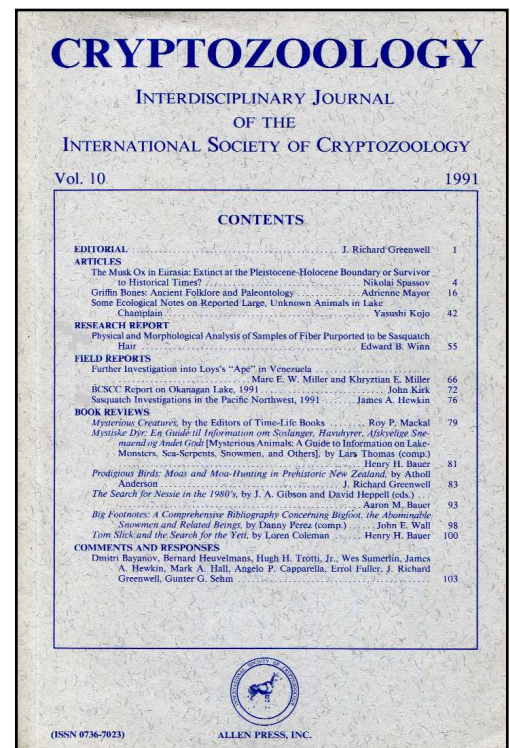
Obviously, Greenwell had to grapple with the problem of "Water, water, everywhere, but not a drop to drink," (edited for clarity). In other words, there is so much information on the sasquatch it is truly frustrating and almost painful that we can't seem to get firm tangible evidence of its existence. I am sure all of us who have been involved in the sasquatch arena for more than 10 years feel the same way as Greenwell.

It is very unfortunate that Richard left us at age 63 (he was a "war baby," like me, but one year younger). Had he

continued on, I think he would have gravitated to hominology and became an important proponent of this "science." I know it's 20/20 hindsight, but had Dmitri Bayanov penned his book, *The Making of Hominology*, back in say 2000, we would have had a wonderful ally in our quest for scientific recognition.

Richard Greenwell's biography is astounding. It can be found on Wikipedia and I urge you to have a look at it. We don't get guys like that very often.

The following is the cover of the 1991 ISC Journal issue I have mentioned. If you look closely, you will see some familiar names.

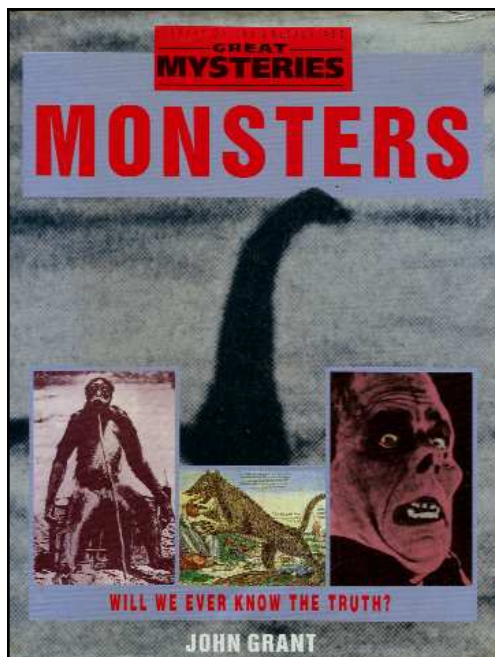


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## SPECIAL NOTICE

Dmitri Bayanov passed away in Moscow, Russia, on June 1, 2020. Please visit the Sasquatch Canada website for a tribute to him.

If you wish to send a card, send to:  
Mrs. Era Bayanov, Novodevichy Proezd 2, Apartment #106, Moscow, Russia, 119435



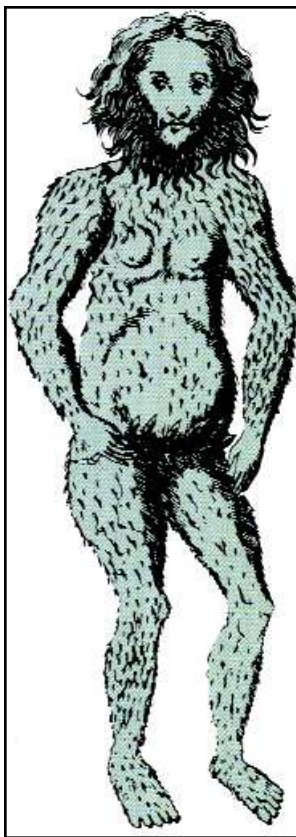
This book by John Grant, who passed away in February 2020, was published a year before I got involved in the sasquatch issue (1993). Grant probably wrote it over about a year, so it's at least 28 years old. In chapter one he provides a summary of the various homins in hominology.

I don't recall René Dahinden mentioning the book to me, and it was probably 10 years before I found it in Value Village (a second-hand store). I browsed it, and that's about all. I recently read Chapter One, Bigfoot, and was impressed with some of the images. Grant was a bit of an author after my own heart. He had this books printed in color on semi-gloss paper, so images are superior. I will present some here.

I am not going to comment on what he wrote because too many years have elapsed. What he states is generally fine, although some things are a bit odd. I see he used some of Dahinden's photographic material, which he obtained from the Fortean Picture Library in England (it handled Dahinden's photos). Other material is fairly extensive, so Grant would have needed to pay quite a bit for copyrights.

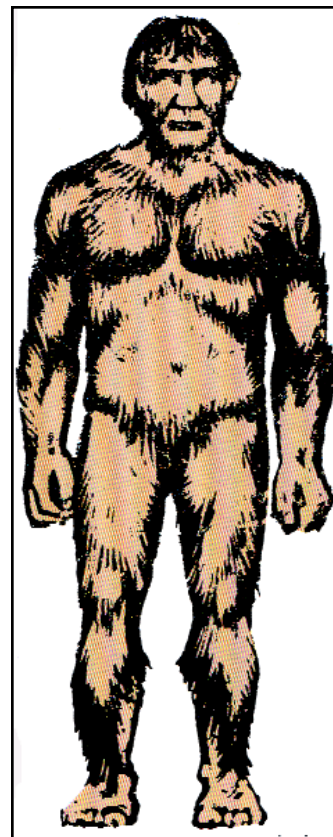
A picture is certainly worth a thousand words and I have discussed this in the past—with scientific subjects photos are actually mandatory. If something is said to exist one is obliged to get some sort of images to support his or her claims, even if they are indirect (locations, artifacts, people involved, and so forth).

**Caption:** A 17th Century engraving of a wild man reported from Java. Reports of wild men are frequent from all over the Orient.



**NOTE:** This image is very similar to one by Jacobus Bontius (1592–1631) showing a female. He did research in Java.

**Caption:** Drawing of a wild man seen by Lt. Col. V.S. Karapetian in 1941 near Buinakask, Dagestan (then part of the Soviet Union).



**NOTE:** This image has often been used in books, but it appears Grant went to the source to get this quality. The town of Buinakask is shown below.



**Caption:** Paul Freeman holding a plaster cast of a footprint of the creature he claims to have seen 10th June 1982 in Umatilla National Forest near Walla Walla, Washington State.

**NOTE:** Paul Freeman died in 2003 at age 60. He provided more sasquatch-related evidence (casts: footprints, hand prints, body print) than any other researcher. I would imagine that he also created the artwork he is seen holding. As mentioned in the previous article, he ruined his credibility as to sasquatch evidence. However, both Dr. Grover Krantz and Dr. Jeff Meldrum believe the casts he provided were genuine.



Buinakask (or Buynaksk) in winter. Note the extensive mountain ranges in the background. The town is located in the foothills of the Greater Caucasus on the Shura-Ozen River. (Photo: By Zastara – Own work, CC BY-SA 4.0).



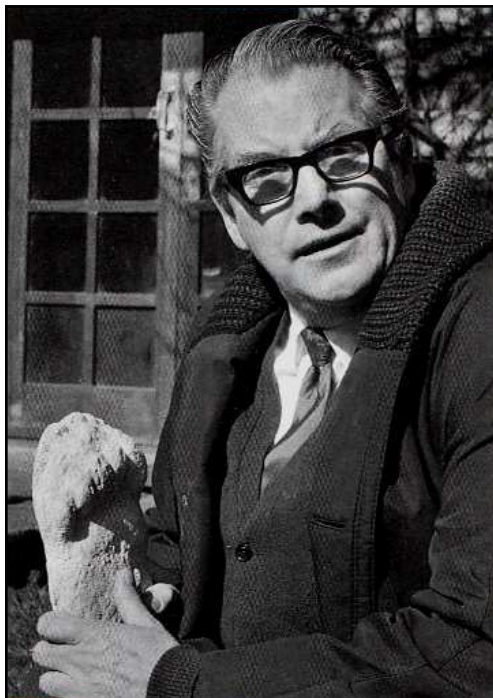
**Caption:** Bigfoot naturalist René Dahinden and Dr. Jeanne Koffmann with their Soviets counterparts, Dmitri Bayanov and Lt. Col. V.S. Karapetian (left) in Russia in 1972.

**NOTE:** I have labeled the individuals. It was Karapetian, an army doctor, who saw and examined the hominoid near Buinakask, Russia, in 1941. His report is highly impressive, but he should have taken photographs.



**Caption:** The science historian, Dr. Boris F. Porshnev, photographed in 1972, when he was head of the Soviet Academy of Science's Commission for Studying the question of the Abominable Snowman. The plaster cast seen is of a wildman footprint.

**NOTE:** The term "abominable snowman" became associated with Russian hominoids, which have many different names. As a result, we ended up with the term "Russian snowman" as a general term for Russian hominoids. They are not the same as the "accepted" sasquatch or the other primary relict hominoids in my opinion. Nevertheless, I believe Russian hominoids are in North America.



**Caption:** Dr. John Napier, the naturalist whose study of the world-wide Bigfoot phenomenon, *Bigfoot: The Yeti and Sasquatch in Myth and Reality* (1972), remains probably the most impressive piece of research on the topic and brought needed respectability to the field.



**Caption:** One of the Chinese scientists who have taken reports of wild men very seriously indeed: Dr. Zhou Guoxing searching for evidence in Shennongjia Forestry Region, Hubei Province, China, in 1977.

**NOTE:** Dr. Guoxing searched for what we call the Chinese yeren for 50 years. In 2012 he declared that: "I've visited every place where the Wild Man was reported in China. I've studied everything related to the Wild Man including hair, skulls and specimens. All of them are dyed human hair or come from monkeys and bears." Obviously Dr. Guoxing has stepped aside from hominology.



**Caption:** A Chinese poster depicts a hairy hominid. Its caption reads in part, "Have You Seen the Wild Man?"

**NOTE:** I believe the word "yeren" was in use at the time the poster was created, but perhaps it was more commonly called a wild man.

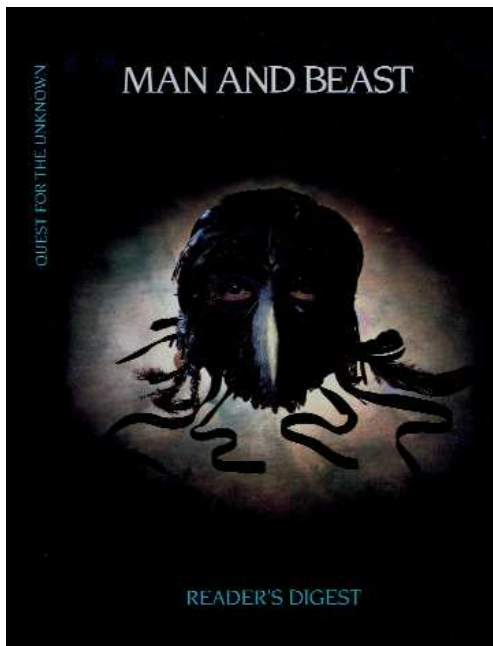


I cropped this image of Dr. Karapetian out of the group photo previously shown. Being a lieutenant colonel and a medical doctor put him fairly high as to rank. He was an important man, and when he said something, people listened. The account he provided of his encounter with the hominoid shown is very well documented and precise. Lydia Bourtsseva, a Russian artist, created this drawing of Karapetian's encounter.



Dr. Karapetian extends his hand to the unusual hairy man.,

Generally speaking, when a doctor (who is a scientist) says something, other scientists pay particular attention, regardless of the country in which they live. Russian scientists, by the way, are held in very high regard. I will let you take it from there.



In 1993, *Reader's Digest* threw its hat into the ring and published articles on what we now call hominology. The cover of the book containing the articles is seen here. As always, *Reader's Digest* puts out high quality material. The company can afford to obtain any copyrighted material it wants and does not need to cut corners in producing beautiful books.

The first article is entitled “The Wildman of China.” It is an astounding article and the sources for the material could not have been more credible. The following is what is shown:

Sources: Articles by Richard Greenwell, Frank E. Poirier, Hu Hongxing, Chung Min Chen and Zou Guoxing, published in *Cryptozoology* magazine. Additional information supplied by Loren Coleman.

Sighting reports in great detail are provided, along with analysis of hair and severed hands said to have come from a wildman, or what we know as the yeren. The hair analysis concluded that there was 50 times more iron and zinc in the hairs than in human hairs, and 7 times more than in primate hairs. The hands might have come from an enormous monkey, perhaps an unrecorded species of macaque.

The history of this particular hominoid goes back more than 2,000 years. It is referenced in Chinese literature and is often depicted in Chinese art, which is usually exceeding well done.

The following is a detail of a carving I found in a shop in Taiwan, back in 1999:

I have presented this image in previous papers, but it needs to be repeated here. It shows, what I believe is a yeren, which has been domesticated or civilized, and obviously used as a soldier. I don't know the age of the carving and don't have any history (I don't speak Chinese).



Nevertheless, the idea that the Chinese used *or imagined use* of hominoids in this or other capacities matches such use by Europeans in early medieval times, as shown in the adjacent image (also previously used and discussed). There are many paintings and sculptures of hominoids discussed by Dmitri Bayanov in his books.



The following is an excerpt from the *Reader's Digest* article, which describes the wildman or yeren:

**Very Powerful:** Local inhabitants told us that two wildmen, probably a mating pair, had appeared in the neighborhood and been there for over a month. They said the wildmen were very powerful, stood upright, and moved swiftly. They climbed mountains without difficulty, and it was impossible to overtake them.”

For certain, these are great qualifications for an early soldier, whether real or imagined.

The significance of the *Reader's Digest* article is the remarkable sighting reports. One report (1940) is provided by a biologist named Wang Zelin. He described a dead yeren (believed to be still warm) killed by a hunter. I will guess he did not have a camera with him, so as usual, all we have is his word. In some ways, I am reminded of John Green and René Dahinden in relation to the Patterson and Gimlin film. They both

thought it would be just a matter of time before the sasquatch would be “brought in” (your call here—dead or alive?) so did not do some things that would have made things much easier for us. Perhaps Mr. Wang Zelin thought, “Well, seen one; for sure someone will look into it.”

What is very hard for me to “digest” in *Reader's Digest* is that all the information provided in the sighting reports is pure fabrication. How can one conclude fake or mistaken identity with that quantity and quality of reporting? In some cases several people are involved.

Dr. Zou Guoxing of the Beijing Museum of Natural History (previously discussed), spent 50 years studying the yeren and all the purported hard evidence. He concluded that absolutely nothing supports yeren existence. The following are his final words.

On the basis of my personal engagement with the instances enumerated above, I must conclude that the existence of the Chinese Wildman, in the sense of a form of relict hominoid, to be improbable. I should give it a 5% chance. The Wildman might have existed in the past, but today it seems only to exist in people's minds—in the folklore and cultural memories of ancient times, and in the imagination, ignorance, misidentifications and occasional deceptions of the present. (See the RHI article: “FIFTY YEARS OF TRACKING THE CHINESE WILDMAN” for Dr. Guoxing's full report.)

With most scientists, “The absence of evidence is evidence of absence.” That's a bit of a mind-twister, but it simply says if you don't have hard evidence, then you don't have a case. This is not the same in law, a person can be hanged on the basis of testimony. Obviously, we have a bit of a double standard. Keep in mind that we have the same situation with all hominoids.

Dmitri Bayanov explains this dilemma in his (with me) book *The Making of Hominology: A Science Whose Time Has Come*. The bottom line is that science has sometimes followed the testimony and the hard evidence has resulted, rather than the other way around.