



# Bits & Pieces – Issue No. 128

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Edited by Gene Baade

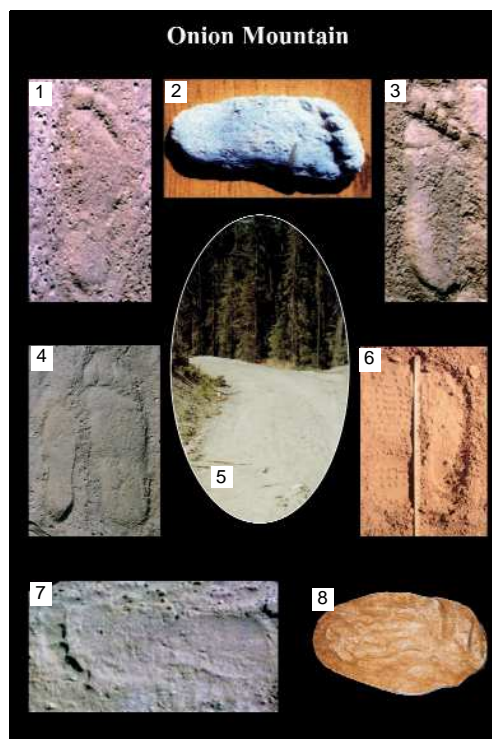


Onion Mountain, California, is shown above. On the right a trackway of 15-inch prints found by Peter Byrne on the mountain road that was under construction in 1961. The tracks were coming down the mountain. Both the tracks on this mountain and on Blue Creek mountain did not show any tracks going up the road. It appears the track-makers originally went up the mountains through the forest (not on the roads).

Onion Mountain gets its name from wild onions that are plentiful in certain areas. It is possible that sasquatch visit this mountain to gather these onions. There have been sightings of sasquatch gathering what appear to be wild onions in other regions.

Some years ago I created a poster (seen here) showing the footprints and casts that have been found on this mountain.

We did not have a lot of information on Onion Mountain until 2005. We know that in 1967 a man and his wife, working on the Onion Mountain road, saw Roger Patterson and Bob Gimlin in the area. I have included the film site location on the above image. In 2005, a woman believed



to be the daughter of this couple (same last name) provided photos (just found) to Rick Noll of footprints on Onion Mountain. The photos were taken by her parents. Rick provided the photos to me and I worked with Dr. Jeff Meldrum as to their likely authenticity. The identity of all images shown above follows:

1. A 15-inch print (1967) from a photo found in 2005.
2. Cast Green made in 1967, about a 9-inch print.
3. A 13-inch print (1967) from a photo found in 2005.
4. A 15-inch print (1967) with a shoe print from a photo found in 2005.
5. The Onion Mountain Road looking down (1967).
6. An 11-inch to 12-inch print found by Green and Dahinden in 1967.
7. A 15-inch print (1967) from a photo found in 2005; it matches the P/G film sasquatch foot.
8. A hand cast made by Bob Titmus in 1982.

It is reasonable to conclude that Patty was on Onion Mountain before or after she was at the Bluff Creek site.

I have reasoned that the lady who provided the Onion Mountain photos likely uncovered them in her parent's belongs when cleaning things out. The photos were 38 years old, so a couple working on the road in 1967 would have likely been elderly in 2000 or so.





**D**r. Curtis Roman (seen here) has investigated what are called the “little people” of Australia. Described as “small, hairy, ugly, strong and having a distinct odour,” these mysterious hominoids have been a part of Aboriginal folklore since time immemorial. Dr. Roman has written a book on the subject, *Indigenous Beliefs about Little People* (2019), Penn State



University Press. Dr. Roman is Larrakia (aboriginal), so perhaps has additional insights into this subject. Below I have provided the abstract in Dr. Roman’s book, and an excerpt that describes the Australian little people. There is a reference here to Native American “little people,” which are also a part of North American culture. I have provided the Wikipedia entry on this subject. Certainly all is myth and folklore, but details sometimes make us think.

**ABSTRACT** | Indigenous people throughout Australia share stories about what they commonly refer to in Aboriginal English as “Little People.” They believe Little People are small people that can at times be seen by Indigenous people. This article shows that regardless of where Indigenous people are from in Australia, there are strong similarities in their stories and experiences of Little People and in their descriptions of Little People. The article shows that Indigenous people believe in the existence of Little People as contemporaneous beings and shows that they continue to have encounters with Little People today. If Indigenous people see them on their own traditional land, they see them as guardians of the land; if they are not on their traditional land, they see the presence of Little People as potentially frightening and hostile.

### **EXCERPT:**

One of the clear themes is the consistency in the descriptions of Little People despite study participants coming from parts of Australia that are geographically distant from each other. Varner (2007, 14) also notes this among Native American stories about Little People. The descriptions put forward by study participants are consistent with literature in Australia, which describe them as knee-high to humans, hairy, and muscular with a distinct body odour (Gilroy and Gilroy 2013, 44) (Nickel 2016, 16) (Opit 2017, 448).

One study participant explained, “They are small—like little apes—but they are people. They have hair all over them and have a really bad smell.”

Another common description is that Little People are much stronger than normal-sized people. Study participants often referred to stories about Little People tearing thick branches of healthy big trees. One participant explained, “They are so strong—much stronger than humans. That’s why people are scared of them.”

Here is the Wikipedia information. In truth, it surprised me a little. Few of us have given thought to the “little people.”

The Native peoples of North America told legends of a race of “little people” who lived in the woods near sandy hills and sometimes near rocks located along large bodies of water, such as the Great Lakes. Often described as “hairy-faced dwarfs” in stories, petroglyph illustrations show them with horns on their head and traveling in a group of 5 to 7 per canoe.

Native legends often talk of the little people playing pranks on people, such as singing and then hiding when an inquisitive person searches for the music. It is often said that the little people love children and would take them away from bad or abusive parents or if the child was without parents and left in the woods to fend for themselves. Other legends say the little people if seen by an adult human would beg them not to say anything of their existence and would reward those who kept their word by helping them and their family out in times of need. From tribe to tribe there are variations of what the little people’s mannerisms were like, and whether they were good or evil may be different.

One of the common beliefs is that the little people create distractions to cause mischief. They were believed to be gods by some. One North American Native tribe believed that they lived in nearby caves. The caves were never entered for fear of disturbing the little people.

Legends of physical remains of tiny people being found in various locations in the western United States, particularly Montana and Wyoming, typically describe the remains as being found in caves with various details such as descriptions that they were “perfectly formed”, dwarf-size, etc. Archeologist Lawrence L. Loendorf notes that “The burials, of course, are always sent to a local university or to the Smithsonian for analysis, only to have both the specimens and research results disappear.” Loendorf also suggests that the discovery of two mummies of anencephalic infants in the first half of the twentieth century with deformities that caused some people to believe they were adults has “contributed to public belief in the existence of a group of tiny prehistoric people.”

A graveyard unearthed in the 1830s in Coshocton County, Ohio, was believed to contain skeletons belonging to a pygmy race. In fact, the graves (which were roughly 3 feet (0.91 m) long) were



"bone burials" containing disarticulated or bent bones packed together.

The information provided by Lawrence Loendorf as to relics that disappear when provided to professionals echoes the same situation with sasquatch-related material. I have mentioned a few times that one should never give anything to a university or research institution. What you do is find a professional who you trust and get advice from that person as to what you should do. (Thanks to Paul Cropper the article.) —00—



Over the years, the actual location of the 1967 P/G film site slipped into history. Nature took its course and it soon became unrecognizable. It would not be until 2009 that a group of researchers became interested enough to physically search for the film site under what they called the Bluff Creek Project.

These Researchers were: Ian Carton Robert Leiterman, and Steven Streufert, with Rowdy Kelley coming on board at the end of the study for the survey. They established the probable general location of the site in 2010 and took the advance producer team of *Finding Bigfoot* to the probable film site in 2011. Some of these people helped in the process of finding the actual site. They included Bobo Fay and Cliff Barackman. That same year, the *Finding Bigfoot* film crew went to the site with Bob Gimlin, who was certain he recalled that location. The crew filmed an episode for its television series.

We congratulate the four researchers who located the film site on their great work, We also thank Daniel Perez whose booklet *Bigfoot at Bluff Creek* got the researchers into the film site "neighborhood," and for his follow-up work on the site.

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MISSING LINKS

THIS ARTICLE IS FROM AUGUST 1979

## RETURN OF MR. X

A French scientist working in Kenya, Africa believes prehistoric hominids somewhere between man and ape are roaming the jungle there.



Man or ape? Only Kenyans and movie makeup men know for sure.

Jacqueline Roumequere, a sociologist with the French National Center for Scientific Research, told the Agence France-Presse she has found convincing evidence the hominids exist in the tropical forests of Kenya. She suspects the creatures are similar to hominids who were living in the same area 500,000 to three million years ago.

Many Kenyans have reported encounters with the bigfoot-like creatures, and Roumequere has collected numerous reports of these sightings. She said evidence suggests there are four different types of the creatures she calls "X." Three are tall and well muscled, the fourth is short and stocky. All, she said, are covered with gray hair.

One Kenyan said an "X" captured him in the forest and kept him prisoner for an hour. He described the creature as having the "eyes, nose, and mouth of a man. His face was not covered with hair, but his forehead was very low, rather like that of a baboon."

Roumequere was reluctant to give specific information on the exact locations of the sightings, saying she feared the "Xs" might be frightened away by expeditions organized to search them out. —Allan Maurer

FUTURE LIFE #12, AUGUST 1979

When we see articles of this nature featuring the work of a scientist we might wonder what is going on in the scientific world. Below is the Wikipedia entry for Jacqueline Roumequère-Eberhardt (second last name added). Please note the one thing that is missing—she did not have a PhD (doctorate) and none of her books were published by a university press.

Jacqueline Roumequère-Eberhardt (27 November 1927 – 29 March 2006) was a French anthropologist (born South African), research director at the French National Centre for Scientific Research (CNRS) and Africa specialist. She conducted pioneering research in Southern Africa (among the Venda, Tsonga, Shona, Lozi, Bushmen), Central (among the Gbaya) and Kenya (among the Maasai, Samburu, El Molo, Rendille and unidentified hominids), which led her to

develop the project "Totemic Geography of Africa" (TGA). During her career, she has collected valuable fieldwork material (interviews, notes, audio and audiovisual recordings, photographs, objects) which now constitute a substantial archive. She is the author of numerous scientific publications (articles, books and movies) in French and English.

### Scientific Aspects

BA Social Studies (Rand), Max Pollack Prize. December 1949: M.A With Distinction (Rand).1950/1954: Post Graduate Studies at La Sorbonne and EPHE (Paris) in Social Anthropology and Philosophy with professors: Georges Guivitch, Gaston Bachelard, Maurice Leenhardt, Marcel Griaule, Claude Lévi-Strauss, who published her first book in his Collection. December 1954–2002: Researcher at the CNRS (French National Centre for Scientific Research).

END



*The New York Times* carried her obituary, which was as follows.

## Jacqueline Roumequere, 78, a Maasai in Heart and Mind, Dies

By Agence France-Presse  
May 10, 2006

NAIROBI, Kenya, May 6 (Agence France-Presse)—Jacqueline Roumequère-Eberhardt, a French anthropologist perhaps best known for her marriage to an illiterate Maasai warrior and for a controversial theory that prehistoric beings still live in Africa, died on March 29 in Nairobi. She was 78. The cause was congestive heart failure, her daughter Isabelle said last week.

Ms. Roumequère-Eberhardt was born in South Africa in 1927, was initiated into several African tribes in her youth and then moved to Paris. She became a French citizen in 1957 with her marriage to Pierre Roumequère, an associate of Dalí.

The couple moved to Kenya in 1966 but later split up. She then married Metamei Ole Kapusia, a longtime research assistant, who is a Maasai.

Fluent in the Maasai language, Ms. Roumequère-Eberhardt became an expert on the tribe and in the field of cultural relativism, publishing several books on the subject as she lived in the bush.

The author of numerous anthropological treatises, she won notoriety in 1978 when she said that a group of creatures—"X's," which appear similar to prehistoric humans—were living in the Kenyan bush.

The claim became a cause célèbre among zoologists and the basis of her 1984 book, *"The Unidentified Hominids of the African Forest,"* but was greeted with skepticism by many researchers, including the paleontologist Richard Leakey.

Her other books included the 1988 autobiography *When the Python Uncoils;* *"The Maasai,"* written with Yann Arthus-Bertrand in 1984; and *African Thought and Society*, published in 1963.

In an interview with *The New York Times* last year, Ms. Roumequère-



Jacqueline Roumequère-Eberhardt, in her home last year.

Eberhardt said that despite their cultural differences, she and her Maasai husband, as well as his other wives, got along famously.

"Every day that I'm with him I learn something new about human nature and problem solving," she told *The Times*. "When I'm in France, the same is not true."

She is survived by her husband and three children from her first marriage.

At the time of her death, Ms. Roumequère-Eberhardt had just finished translating another memoir into English. Originally titled *The Six Wives of My Husband*, it was amended to *The Nine Wives of My Husband* when he married three more women.

END

For certain, this account is a bit revealing; note the mention of Salvador Dalí (a very strange man). We then have Jacqueline's very strange personal life, and claims, which are really quite amusing. She is seen in the following image with Metamei Ole Kapusia, her second husband.



Anyway, despite all the journalist fun stuff, what we really want to know is, did what she say have any credibility? Did any of the skeptics have a look at her claims? As it has now been 41 years since the first article I feature appeared, then we can only conclude that either Jacqueline was likely "strange" or nobody bothered to check out what she claimed.

What bothers me the most is that this lady is not mentioned by Green, Sander-

son, or Bayanov. They were all essentially in her generation, so how did they miss her? Doing some further research, Bernard Heuvelmans definitely knew her and wrote the preface to one of her books and (I believed) foreword to another. He does not mention her or her work in the highly noted book he wrote with Boris Porshnev, *L'Homme de Neanderthal est Toujours Vivant* (1974); this I find a little odd.

I finally found what I believe is the answer in Dr. Jean-Paul Debenat's book, *Sasquatch/Bigfoot and the Mystery of the Wild Man*. In referring to a book by Jacqueline (JRE)," he states: "BH [Bernard Heuvelmans] in spite of the affection he bears for the author remains critical towards JRE's text. ...this book raises many questions concerning the real existence of Africa's hominids..."

Debenat then states the following:

In my own view, three tightly knit domains ought to be considered: the African background (which JRE described in her earlier works), the hominids (both under their "scientific" and archetypal aspects), and JRE with her particular approach. They should not be separated from one another. While observing how they influence each other, we might in the long run, misunderstand, and at least learn something.

Of course, this is all a nice way of saying that "JRE" was a little odd and confused the world of her own fantasies with the real world.

I can't find any references to another scientist physically going on location and having a look at the evidence, although we are told that there were 190 observers of the hominoids Jacqueline discovered. She would not reveal the location of her research to "avoid the invasion of Kenya by journalists and tourists."

I personally don't think many PhD scientist took her seriously as to the hominoids she claimed existed. Nevertheless, her work on the cultural aspects of the Maasai people was evidently quite outstanding.

(NOTE: Many thanks to Loren Coleman for sending me the original article featured.) —00—