



Bits & Pieces – Issue No. 129

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Edited by Gene Baade



Steven Streufert has kindly provided this comprehensive account of the project to find the Patterson and Gimlin film site.

The Bluff Creek Project by Steven Streufert

The Bluff Creek Project started in 2009 after the Yakima Bigfoot Roundup. I met Ian Carton there, and we found that we shared an equal interest in the mystery of the film site location, since it seemed to have been unrecognized in 2003.

We lived in the same area, in Willow Creek and Redding, so we decided to pursue an inquiry into the whole history of Bluff Creek and Bigfoot in the region.

In 2010 we had Robert Leiterman join us as a videographer, and he shortly became an equal partner in the project and exploration. We made a total of over 80 videos on our findings, which have been posted on YouTube under the Bluff Creek Film Site Project. I have blogged about this process continually.

By the end of 2010 we were quite sure where we needed to focus our attention, having ruled out all the other sites as claimed or suggested by MK Davis, Peter Byrne, Al Hodgson, Chris Murphy, Daniel Perez, and others.

In 2011 we went with the area identified by René Dahinden, marked on a map as shown in Daniel Perez's booklet *Bigfoot at Bluff Creek* (although Daniel himself couldn't identify the exact site and any artifacts from the time of the film).

We then added Rowdy Kelley to the team, replacing temporarily Ian Carton, who had left due to a family health situation.

We decided we needed to survey the location to "remove" all of the new growth covering anything left from 1967. We found the big trees in the back of the site

and we uncovered the various landmark stumps and wood piles as seen in the film, still there on the sandbar.

From this point, we laid out a survey grid. Bob Gimlin had come down with *Finding Bigfoot* and went to the film site. He identified the location where the film subject was first sighted, which we found to be totally in agreement with our own estimations. We started our survey grid from this location and ran a line directly back to the big trees due north.

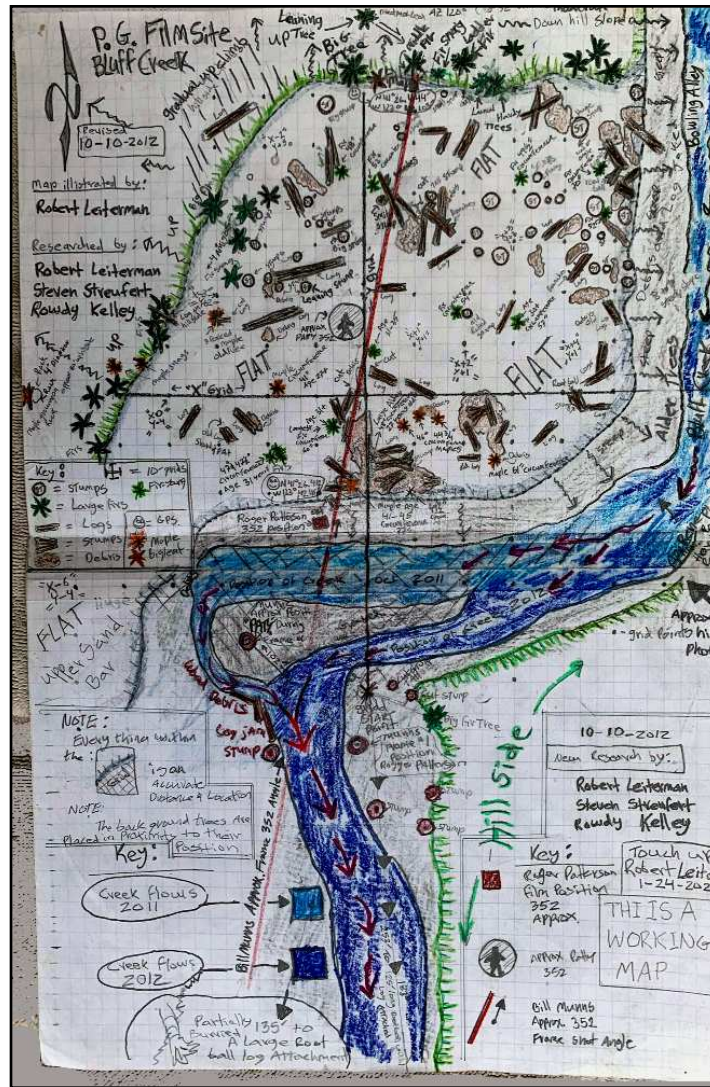
When the survey was completed we showed the data to geologist Jamie Schutmaat, a HSU graduating student. He confirmed our site data mathematically in comparison with the Dahinden "aerial" shot of the site from 1971 (shown under the map on the right). The above data brings you up to 2012.

That summer we had a big group assemble at our hosted Bluff Creek campout. This included many people who had helped us along the way, as well as prominent folks like Bill Munns. We used this opportunity to confirm our work, which had already reached decisive conclusions in the prior year.

It might be noted that in the year 2011, we were awarded the Bigfooter of the Year award by Daniel Perez, I wish to mention that although Perez identified just Robert and me in his writeup, the credit goes to our whole team.

END

Comment: We now know beyond a doubt the exact location of the film site. This is important for historical reasons and confirms that the incident happened at the spot seen in the film taken by Roger Patterson and Bob Gimlin. Although overgrown, the site is still intact and was not washed out as I surmised in the past. CLM



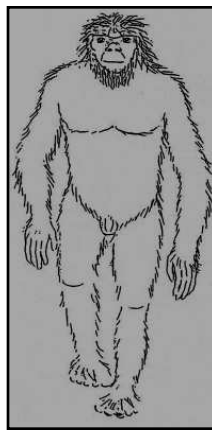
Map of the film site created by the Bluff Creek Project team.



Aerial photo of the film site in 1971. A man (red circle) is seen walking in the path taken by the sasquatch filmed.



Northern Pakistan



Barmanou



Iceman



Whatever your verdict is on the Minnesota Iceman, he has a look-alike in the mountain ranges of Northern Pakistan and Afghanistan. We did not know this until some 20 years after the Iceman was examined in the USA by Bernard Heuvelmans and Ivan Sanderson (1967). The Pakistani version is commonly called a Barmanou. It appears it has been in folklore for many years, but came to light in the annals of hominology in 1987. People who had witnessed the oddity were shown pictures of relict hominoids at that time, and the Iceman was selected as a match. The following is the entry from Wikipedia on this hominoid:

The Barmanou (or Barmanu or Baddmanus, a bipedal humanoid primate cryptid, allegedly inhabits the mountainous region of northern Pakistan and Afghanistan. Shepherds living in the mountains have reported sightings.

The Barmanou is the Pakistani equivalent of the Bigfoot. The term Barmanou originating in Khowar, but now used in several Pakistani languages including Urdu, Shina, Pashto and Kashmiri. In addition to the name Barmanou there are a few local variant names as well.

The proposed range of the Barmanou covers the Chitral and Karakoram Ranges, between the Pamirs and the Himalaya. This places the Barmanou between the ranges of two more famous cryptids, the Almas of Central Asia and the Yeti of the Himalayas.

The Barmanou allegedly possesses both human and apelike characteristics and has a reputation for abducting women and attempting to mate with them. It is also reported to wear animal skins upon its back and head. The Barmanou appears in the folklore of the Northern Regions of Pakistan and

depending on where the stories come from it tends to be either described as an ape or a wild man.

The first search in Pakistan for Bipedal Humanoid man was carried out by a Spanish zoologist living in France, Jordi Magraner, from 1987 to 1990. He wrote a paper, "Les Hominidés reliques d'Asie Centrale," on the Pakistani cryptid—the wild man.

He later researched the Barmanou extensively in the 1990s, but was murdered in Afghanistan in 2002.

Loren Coleman wrote that he [Magraner] "collected more than fifty firsthand sighting accounts, and all eyewitnesses recognized the reconstruction of Heuvelmans' *homo pongoides* ["apelike man"—i.e., a living Neanderthal]. They picked out *homo pongoides* as their match to Barmanu from Magraner's ID kit of drawings of apes, fossil men, aboriginals, monkeys, and the Minnesota Iceman."

In May 1994, during a search in Shishi Kuh valley, Chitral, Dr. Anne Mallasseand reported that once during a late evening she heard unusual guttural sounds, which only a primitive voice-box could have produced. No further progress could be made.

Magraner was murdered by his servant, along with his guide and 12-year-old assistant. According to Dr. Jean-Paul Debenat, Magraner believe that within a few months he would likely be able to capture the wildman on film.



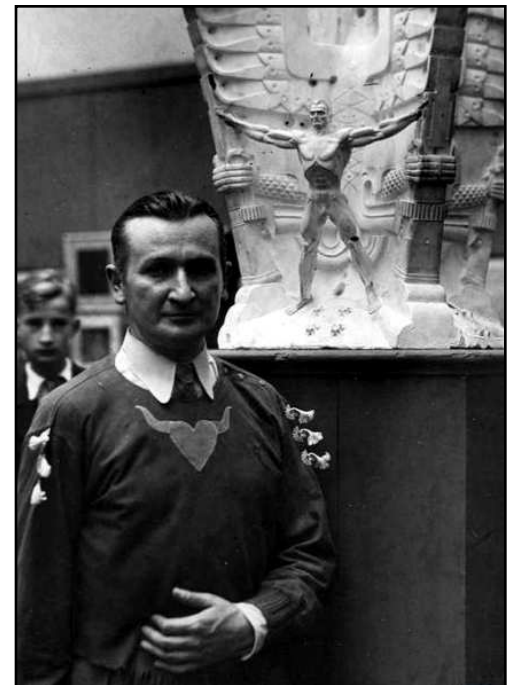
Jordi Magraner (1967–2002)

I doubt much follow-up has been done in that part of the world.

The International Cryptozoology Museum now has T-shirts for the Sasquatch Revealed exhibit. On the back of the shirt, all of the museums that hosted this exhibit since 2004 (in whole or in part) are listed. Please cut and paste the following for further information.

<https://cryptostore-106508.square.site/product/sasquatch-revealed-2020/362>

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Stanislaw Szukalski in Kraków 1936.

Stanislaw Szukalski (1892–1987) was a Polish sculptor. His art is, in a word, unbelievable. I have mentioned in previous papers that noted artists have remarkable insights, but I am not sure just how far that carries in other life disciplines.

When I first read information on Szukalski sent to me by Alex Solunac, I

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was taken aback. In his time, this man was world-famous for his artistic talent. Shown here is one of his pieces.



At this point I am sure you are wondering how a man of this nature would take a giant leap into the world of hominology. He did not have any scientific credentials and does not get a mention by Green, Sanderson, Bayanov, Heuvelmans or Debenat. Naturally, PhD scientists would not normally bother with him. The only marginal “association” I can find is in his theory that the Greek god Pan was an actual hominoid. Dr. Vladimir Markotic poses this question in *The Sasquatch and Other Unknown Hominoids*. You will likely recall that Pan is the god who is half animal (goat, I believe) and half human. The following illustration is from a Greek vase.



I believe the inference here is that there was a hominoid who was part man (human) and part animal (non-human)—

(sort of a missing link). Whatever the case, Szukalski developed an unusual theory on humankind that amassed a considerable following.

Here is the relevant material from Wikipedia:

Stanislaw Szukalski (13 December 1893–19 May 1987) was a Polish sculptor and painter who became a part of the Chicago Renaissance. In 1930s Poland he enjoyed fame as a nationalist sculptor. He also developed the pseudoscientific-historical theory of Zermatism, positing that all human culture was derived from post-deluge Easter Island and that humankind was locked in an eternal struggle with the Sons of Yeti ("Yetinsyny"), the offspring of Yeti and humans.

Zermatism:

Beginning in 1940, Szukalski devoted most of his time examining the mysteries of prehistoric ancient history of mankind, the formation and shaping of languages, faiths, customs, arts, and migration of peoples. He tried to unravel the origin of geographical names, gods, and symbols that have survived in various forms in various cultures. This work, called "Protong" (in Polish, "Macimowa"), continued uninterrupted for over 40 years. He wrote a manuscript of 42 volumes, totaling more than 25,000 pages, and including 14,000 illustrations. The volumes covered a variety of issues; his pen drawings of artifacts, which he considered "witnesses," were done to confirm his theories.

Zermatism, Szukalski's concept of world history, postulated that all human culture derived from post-deluge Easter Island and that in all human languages one can find traces of the original, ancient mother-tongue of mankind. In his view, humanity was locked in an eternal struggle with the Sons of Yeti ("Yetinsyny"), the offspring of Yeti and humans, who had enslaved humanity from time immemorial. He claimed that the figures of the god Pan on Greek vases depict creatures that actually existed, the product of Yeti apes raping human women. Szukalski used his considerable artistic talents to illustrate his theories, which, despite their lack of scientific merit, have gained a cult following largely on their aesthetic value.

Further reference material, as follows, that I found on the website SubGenius Wikia Clench, provides a little more light:

Yeti (*Homo correctus*) are the ancient ancestors of SubGenii. SubGenii (*Homo subgenius*) are actually hybrids of purebred Yeti with humans (*Homo sapiens*), and human-Yeti hybrids are known as Yetinsyny. Almost all SubGenii who exist nowadays are Yetinsyny hybrids. Purebred Yeti can still be found in some remote uninhabited regions of Earth, such as Tibet, the Pacific Northwest, Siberia, Alaska, Canada, and Cleveland Heights, Ohio. They have various other names such as "Bigfoot", "The Abominable Snowman." etc.

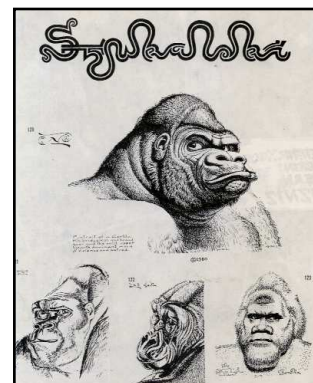
As hominologists, we have concluded that in the 8 million years or so since the earliest ancestors of humans diverged from the apes, at least a dozen humanlike species, called hominids (or hominoids), have lived (past tense) on Earth. Either emerging from these individuals or from some other source, we believe a number of hominoids have carried on to this day (extant relict hominoids). Those who are the most recognized are the sasquatch, Russian snowman, yeti, yowie, and yeren. The sasquatch is the one that is the most studied, simply because it is in North America where more people have the resources, time, and freedom to study it.

The only *previous* relict hominoid that science recognizes is *Homo sapiens* (human beings) who, it is said, likely eliminated all other hominoids.

Why Szukalski decided to choose the yeti as a representative name for all hominoids is a bit odd, because it is the least documented of the main types I have mentioned. I believe much more was known about the sasquatch throughout Szukalski's life. Nevertheless, in 1940 when he commenced his hominology studies, the yeti would have likely been more well-known in Europe.

Images created by Szukalski.

The first is labeled a gorilla. The others appear to be a progression of some sort, with the last being a yetinsyny.



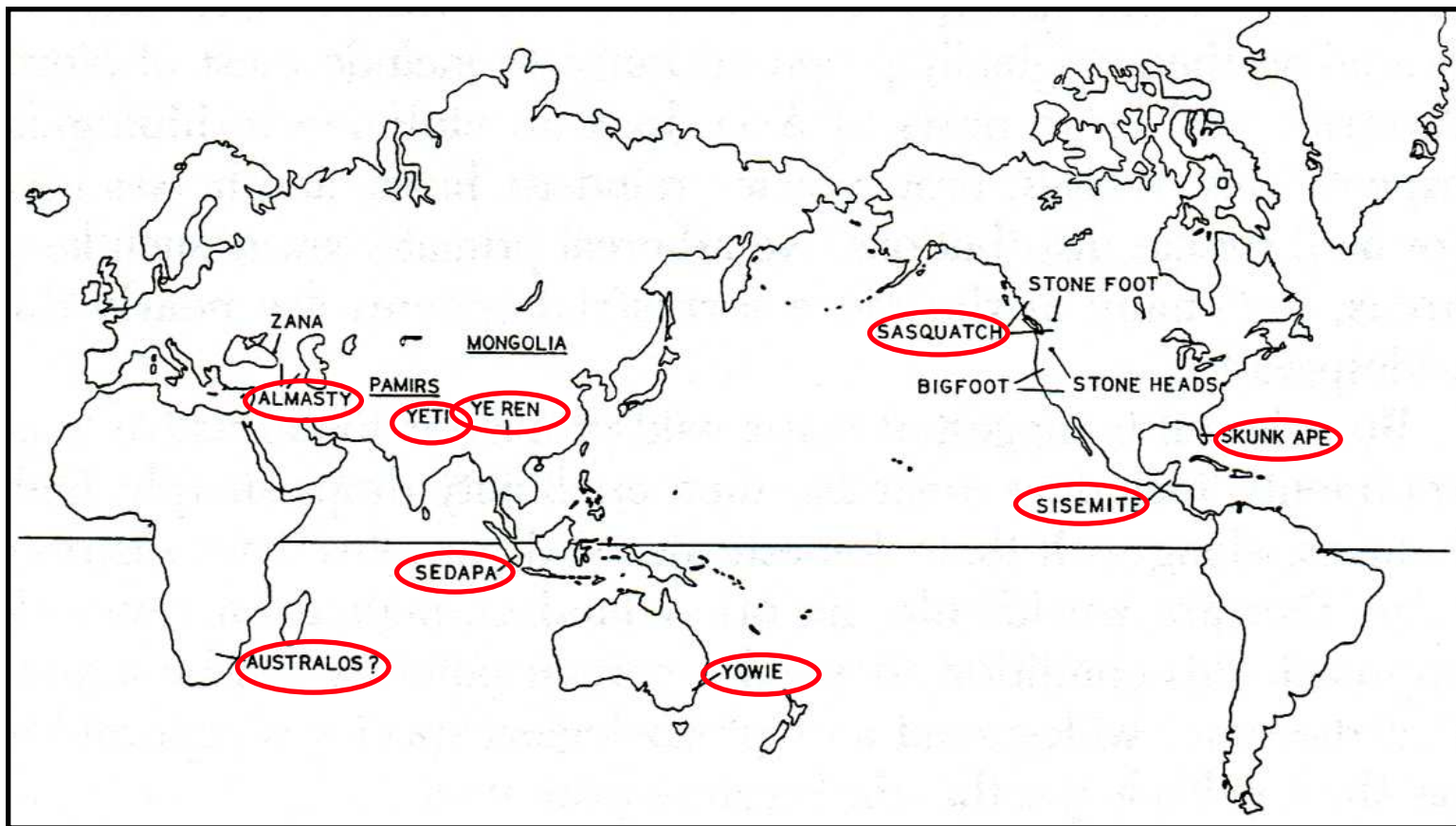
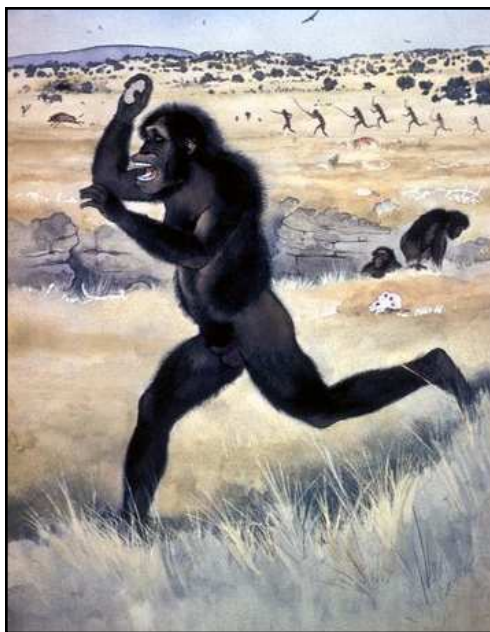


Figure 76. Unknown hominoid reports around the World. These are the locations of the major kinds of unverified bipedal primates that are mentioned in the text, along with some geographical places. The author's area of study is western North America, with its bigfoot or sasquatch. I give much credence to the stone heads and foot, skunk ape, sisemite and footprints from the Pamirs. The other reported creatures are more difficult for me to evaluate.

This image and caption is from Dr. Grover Krantz's book, *Bigfoot /Sasquatch Evidence*, page 198. I have red-circled the hominoids he wishes to highlight (choosing "sasquatch" over "bigfoot.")

Dr. Krantz added the sedapa (more commonly orang pendek), sisemite, and skunk ape to my primary hominoids list (all discussed in previous papers and articles). He also shows the "australos" with a question mark. The reference here is to the *Australopithecus*, which became extinct about 2.5 million years ago. However, despite its name, fossils have never been found outside of Africa. It is referred to as a "super predator," and I was impressed with the artwork seen on the right. Obviously, Dr. Krantz considered that this hominoid may have survived and is now perhaps the otang, which is referenced as existing near Knysna, South Africa. It is the only extant relict hominoid shown for that region, so I can only assume this is to what Dr. Krantz was referring. Why he used the term "australos" is odd. Anyway, of all the hominoids he lists, the *Australo-*



pithecus is the only one recognized and illustrated by the Smithsonian Institution as seen here. I am sure Dr. Krantz would have known this.



Although I have written about the skunk ape, I see that we now have new material for this hominoid shown on Wikipedia. The summary entry follows:

The skunk ape, also known as the swamp cabbage man, swamp ape, stink ape, Florida Bigfoot, Louisiana Bigfoot, myakka ape, swamp-squatch, and myakka skunk ape, is a hominoid creature said to inhabit the U.S. states of Florida, North Carolina, and Arkansas, although reports from Florida are most common. It is named for its appearance and for the unpleasant odor that is said to accompany it. In terms of appearance the skunk ape is reported to resemble the Sasquatch of the Pacific Northwest, but is typically shorter in comparison, has long patches of fur on the shoulders and arms similar to an orangutan, and is often described as a mottled rusty-red color as opposed to the Sasquatch's brown or black coloration.



A description of the Florida Skunk Ape based on a 2009 sighting.

Strange sightings in woods of N.B.

Moncton Times, Monday, February 16th, 1998

Answer Man MR. KNOW-IT-ALL

Dear Answer Man:

During last deer-hunting season, near Petitcodiac, I thought I saw a large dark animal walking upright, fleeing into the woods. I have no idea what I saw, or even if it was anything more than my imagination. But it made me wonder, have there ever been sightings of Bigfoot in New Brunswick?

— Shaky in Salisbury

The Answer Man relied on eastern North America's pre-eminent Sasquatch authority, the Maine-based International Bigfoot Field Researchers' Organization, for an answer. Here is what their files reveal.

Dear Shaky:

An anonymous witness reported this sighting from August (date unknown) of 1990, between 1 a.m. and 2 a.m.

"This occurred at CFB Gagetown, New Brunswick, on the out-

skirts of Laverne Wood. As far as I know, this is a deserted village, now used by the Canadian Armed Forces.

"We heard extremely strange noises coming from the woods. We could hear and feel the impact of the creature as it ran through the brush. It was moving at an incredible speed. The sounds were similar to the cry of a baby, but distorted and 500 times louder."

"Nothing like a bear or a dog. This was very disturbing. There was a total of 20-plus witnesses. Observers were U.S. and Canadian soldiers.

"I don't believe in Bigfoot because I didn't see it, but the noises

in the woods that night definitely sparked my interest in the subject."

Then there is this report from R. Turner, address withheld by the IBFRO.

"We were camping in the late spring 1983 near Mills Creek (off the Trites Road extension in Riverview). At approximately 7 a.m. we were awakened by our two dogs running into our lean-to. We had to force the dogs outside, only to see them cower under our legs and stare at a large grove of spruce trees.

"Our group became quite nervous so we lit a fire and kept a close watch at the mentioned area. After approximately 15 minutes, we heard a rustling sound and we observed a dark, upright figure through the bushes for a brief second moving away."

"The whole time the dogs' back

hair was raised and they would not leave our sides. About 30 minutes later we heard a repetitive grunting sound some distance away for about five seconds. Needless to say, we did not investigate the area as most of our group was quite terrified and we cautiously left several minutes later."

This next brief report was submitted by a group who was walking their dog on April 25, 1997, near Lower Coverdale. Again, their names are withheld.

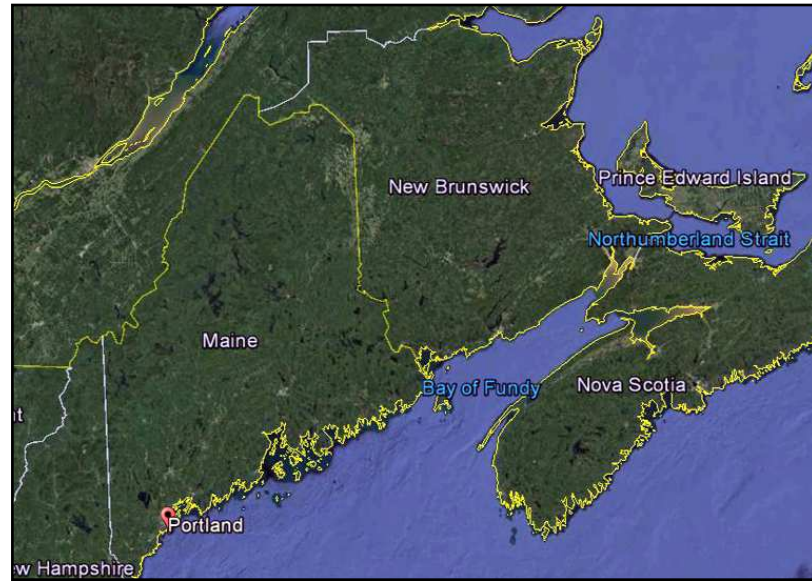
"Observed a large ape-like figure running through the woods. Seemed very scared. I, nor did other witnesses, ever see anything like it (sic). When we checked for footprints, nothing was found. There was a landfall nearby."

Finally, two bowhunters were about 20 miles from Moncton on the Forks Stream Road when they experienced the following in October, 1994.

"We noticed a set of footprints that seemed to belong to a child or small-footed adult, approximately Size 5. We both stopped to look and wondered why a child would be walking in mud, barefoot, way out here, or maybe that someone was in a vehicle and needed to get out for a nature call and didn't want to dirty their new shoes.

"But the footprints seemed to have gone clear across the road and not from the centre of the road — that kind of threw our logic right out the door."

• **The Answer Man appears Mondays. Got a good question? Mail it to The Answer Man, 939 Main St., Moncton, N.B., E1C 8P3. You can also fax it to 859-4904, or e-mail it to life@ti-mestranscript.com**



Danny Boudreau in New Brunswick, Canada, sent me the adjacent article from 1998, plus the reports he has documented.

New Brunswick's USA neighbor is Maine, where my sasquatch exhibit is being hosted by the International Cryptozoology Museum in Portland. Hopefully, the border will re-open soon so researchers in New Brunswick can get to the museum.

The first report I have for New Brunswick is as follows; it is quite a classic.

A Singular Animal

Redbank, New Brunswick, June 28, 1881

Quite a sensation was caused last week in the vicinity of Redbank, Northesk Parish, by the appearance of a strange and terrifying animal, which those who have seen it describe as a gorilla. It was first seen on Tuesday 14th instant, about three miles from Redbank, on the South side of the Little Southwest River, by Messrs. Benj. Hubbard of Redbank, Thomas Mews, of Nelson, and another man whose name we have not learned. It was seen again on last Thursday near the same place by Mr. James Powers, Blacksmith of Redbank, whose horse took fright of it. Mr. Hubbard was quite near to the

creature and shouted at it, whereupon it turned about in an ungainly kind of way and ran off on all fours. It is described as being about seven feet long with arms and legs, but running on all fours. The head is a dark color and the face has features resembling those of a human being. The body is of lighter color and covered with hair. When Mr. Hubbard shouted at the animal it threw one of its hind feet forward with kind of a latter motion, over lapping the foreleg or arm, and then twisted the body after it and went off in a slouching manner. It was observed that the creature had no tail, a fact which gives color to the supposition that it is animal of the gorilla family. Prof. Grote, describing the gorilla, says it has no more tail than a professor, while the knowledge that monkeys have tails, and the idea that these external appendages are a badge of general monkeyhood are deeply rooted in the popular mind. But the apes are as tailless as man and no more so.

Source: Robert Colombo, 2004. *Canadian Monsters*. George A Vanderburgh, Publisher, Shelburne, Ontario, Canada, p.32, from (same heading) *The Daily Patriot*, Charlottetown, Prince Edward Island, Canada, June 28, 1881, reprinted from *The Advance*, Chatham, New Brunswick, Canada, date not known.