



This material is more amusing than it is important. Dr. John Napier decided (see aside) for convenience to call the Russian hominoid (for which there are many names) by the term used in Mongolia. Unfortunately, this term, “almas” was a bad choice. Firstly because it can be confused with “almasty,” which is a Russian term. Secondly because it was taken as the plural form of “alma,” a word that does not exist, but was used by Western journalists and reporters—e.g., He saw one alma, or two almas.

Igor Burtsev explained this whole dilemma in B&P #57, which is repeated here.

For about the last 70 years the term “Russian snowman” has been” generally used for hominoids (human-like beings) living in our country. It originated from “abominable snowman” (ABSM), offered by English speaking members of the first Himalayan expeditions of the 1950s–60s, or even earlier. In those times the term “yeti” was also used; but only for Himalayan hominoids.

During the North Caucasus expeditions of Marie-Jeanne Koffmann (1970s) the teams gathered a lot of eyewitness reports about what was called the “almasty” or “almasti”; so local people in that region called the Russian snowman by that name (“almastys,” or “almastis” in plural form). Furthermore, there were a lot of other Russian names in local languages all over our country—perhaps some 100–200 names in all. When translated they mostly mean “forest people” or “wild people.”

Some American authors and media people use the term “alma.” I would like to caution everyone not to use this term. In Russian there is no such name! The term was coined by American media people who mistakenly mixed the North-Caucasian name of “almasty” (or “almasti”) with the Mongolian term “almas” and decided that “almas” is the plural of “alma.”

Remarkably, the most common name

**Odette Tchernine, an English writer and journalist and an authority on the Russian side of the problem, uses the common Mongolian name Almas to describe all the strange human and near-human-like creatures reported from almost every remote region of mountain or cold desert between the Caucasus and the Urals in the west, and the coastal ranges of Siberia, bordering the Sea of Okhotsk, in the east. Tchernine’s restrained attitude towards the nomenclature of Russian monsters is wholly admirable, and I intend to follow her lead by referring to the wild men of Central Asia as Almas irrespective of the many regional synonyms.**

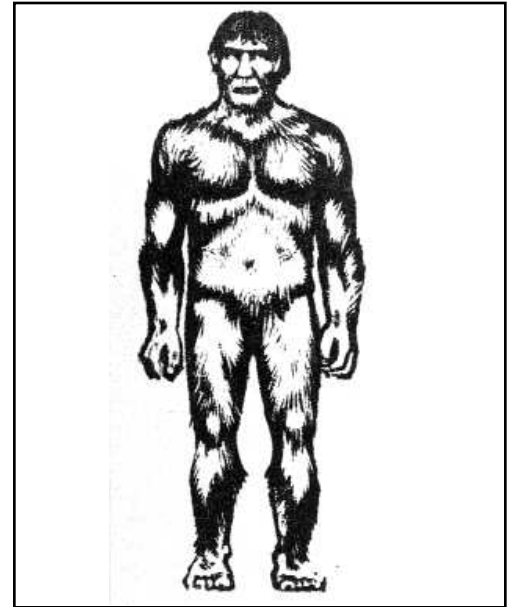
**Strictly speaking, Almas are outside the category of Bigfoot; they have few ape-like characteristics, and come into the class of ‘wild men’ rather than ‘Monsters’. The tales of Almas lack most of the mythological overtones of the Yeti and the Sasquatch and thus have a ring of reasonableness about them.**

for the Russian hominoid in RUSSIA is “Ieshy.” In my writings, I elected to use the term almasty, like Marie-Jeanne Koffmann, but was told by Dmitri Bayanov that this was not correct, and to use the term Russian snowman.

With regard to Napier’s last statement, I would tend to agree, but it appears that there are at least two types of Russian hominoid. One like a wild man and the other similar to the yeti or sasquatch.

We do not have a decent photograph of either of these hominoids. The best I can do for the wild man is a drawing shown on the right made under the guidance of a medical doctor who examined a man (large, but normal) of this nature in December 1941.

As to the one similar to a yeti or sasquatch, we have large footprints as the best evidence. Igor Burtsev is seen here with a cast made from one such print. Obviously the print-maker was very large and it is believed yeti-like, thus the name “Russian snowman.”





<https://www.fisheries.noaa.gov/feature-story/noaa-scientists-virtually-discover-new-species-comb-jelly-near-puerto-rico>

Most definitely, times change. Alex Solunac sent me the following message:

Steve Gray sent me this information that might be a good topic for *Bits & Pieces*—first case of a species being scientifically recognized entirely from digital imagery. This is of interest, (as we know), a very good film of a Sasquatch was shot 53 years ago and is still not considered enough proof.

The story of a little jellyfish of which a specimen could not be obtained, but got scientific recognition is provided in the link under the above photo.

For certain, Dmitri Bayanov would have been elated with this news. I worked with him on his book *The Making of Hominology: A Science Whose Time Has*

*Come*, which is all about getting the “scientific world” to do something as to hominology on the basis of testimony, photographs, and footprints. In other words, don’t keep demanding a type specimen. Just so everyone is clear, all we are asking for is that scientists thoroughly look into the sasquatch issue—have a major research initiative.

I realize that Oxford University genetics professor Bryan Sykes had a program from 2012–2014 whereby DNA analysis was performed on hair or tissue samples said to be from hominoids. All DNA was recognized as being from various known animals, as well as humans. Is it possible the sasquatch has human DNA?

Whatever the case, it is possible that a tiny jellyfish might come to our rescue.



The caption for this photo reads: “...He [Dr. Bryan Sykes, right] is pictured here examining a scalp with the Director of a museum in Lausanne, Switzerland.” What we are not told is that the obvious yeti scalp is one that Bernard Heuvelmans and Edmund Hillary had fabricated in 1960. It resides in Heuvelmans’ collection in Switzerland.

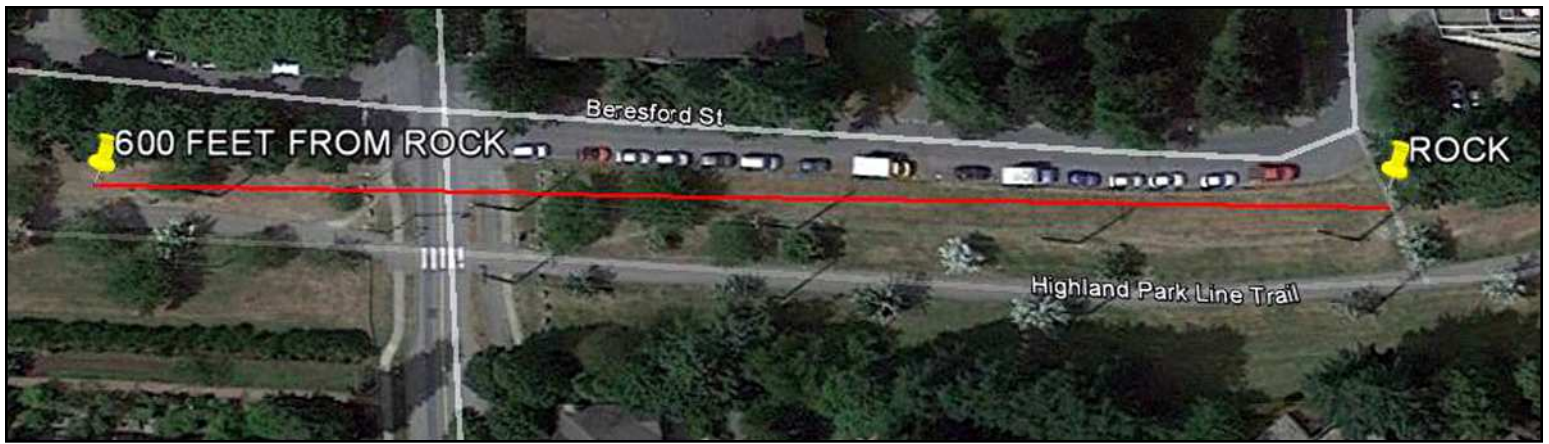
Of course, the uninformed reader would think “Do hominologists really think that’s a genuine yeti scalp?” I could see it was odd, so I asked Loren Coleman what it was. I will guess that the journalist who wrote the caption did not even check to see what the scalp was, other than from an alleged yeti. If he did know, and purposely left out the information, that’s dishonest, but by the same token, that’s journalism to many journalists.

Anyway, let’s salvage what we can from the photo. Here is an enlargement of the “scalp.”



It would have been made from serow hide. The hair appears longer and thicker than what is seen in the monastery scalp. I suppose it lays flat and falls out over time. They obviously shaved one-half of the scalp for illustrative purposes. Over time the skin would likely turn very dark. I think the photo was strictly for publicity purposes—just something to crow about.





The first image shown here illustrates 600 feet (200 yards) looking down. The measurement is taken from Google Earth and goes from a large rock on the right to a point 600 feet to the left. There is nothing to distort your view and space concept. As a result, you can fully appreciate the distance, which is reinforced in your mind by the size of the vehicles and width of the roads and trail.

The next image on the left was taken on the ground in the direction of the large rock. An SLR camera was used and the photo reasonably shows what I saw with my unaided eyes. It shows a lady in a red coat (white circle) walking in front of the large rock on a concrete path. This is about the best you would see with your naked eyes at 600 feet, with this page at 11 inches x 8.5 inches on your monitor (no enlargement). Your concept of space is totally distorted. The next image is the lady greatly enlarged, just to prove that she is there. You would need an eagle's eyes to see that.

At 600 feet you can see movement, but that's about it. If you have binoculars

or a telephoto camera lens, you will be able to see much more. I watched many people go down the concrete path, and they were only just visible, but I knew that is where people crossed to get onto the Highland Park Line Trail. I need to mention that the conditions for this photo were perfect—cool, clear day with the sun over my right shoulder (note the tree shadows). Also, I managed to get a subject in a bright red coat.

I doubt that one would be able to distinguish a sasquatch with unaided eyes at 600 feet, as referenced in Napier's book. First off, it would be a brown or dark color and would fade into the background. If it were a bear walking on its hind legs it would be just as invisible. I don't even think the size of either would make much difference.

Keep in mind that your eyes can't zoom-in like binoculars or a camera. Even if you had either, you would likely have very little time, so would end up with nothing. Very often people see something unusual in a photograph that they did not see when they took the



A close-up of the rock and the concrete path.

picture. Most of the time it's just shadows and so forth, but there are exceptions.

On the bright side, if the lady seen in my photo were a sasquatch and was about 8 feet tall, we would definitely be able to mathematically determine that height if the distance to the subject was measured. That's something to keep in mind. It is not firm proof, but a person of that height would be very rare; even seven feet would be unusual.





The description of an almas man and woman from Dr. John Napier's book (pages 67, 68) is provided on the right. We are told that V. H. Khaklov, a Russian zoologist and explorer, got the information on the male hominoid directly from a Kazakh herdsman. He and a companion captured the male in the Iren'-Kabyrga mountains. This range is not listed, but from what I can gather it is in or near the Altai Mountains in East-Central Asia, where Russia, China, Mongolia and Kazakhstan come together. The mountains shown above are in that region.

We assume the female described was captured in the same region. She sounds similar to Zana, the Russian ape-woman captured in the late 1800s, but I don't think she was thought to be an almas.

In this case, Napier was likely right in calling the hominoids described by their Mongolian name—almas, as opposed to the Russian almasty.

As to the last paragraph, which references the Minnesota Iceman, that's a little surprising. The assumption here is that Frank Hansen and his collaborators managed to get the description of the male hominoid back in the 1960s. Of course, that's entirely possible. There were many men's magazines back then and they carried stories of this nature. Remarkably, this information has not surfaced in an early magazine to my knowledge.

Anyway, one would have to provide the description information to an artist/model maker to produce a model, and that would be expensive. The next model would be much less expensive because all of the design work had been done. This kind of thing was usually done by Hollywood film producers who didn't have major budget problems. I believe digital technology has now replaced physical models.

Although, the hominoid (almas) descriptions are at least 48 years old, they are still the best we have to my knowledge. Nevertheless, there appears to be much better information in Russia. I

A male of less than average human height covered with brown to reddish hair, long arms reaching below his knees. Shoulders which are stooped with a narrow, hollow chest. His brow sloped backwards from the bony crest projecting over his eyes. His lower jaw was massive, and he was chinless. The nose was small and the nostrils wide and flared. The skin on his forehead, forearms and knees was horny and calloused. His legs bent and bowed at the knees. His feet resembled human feet and were one and a half to twice as broad. The toes were widely splayed and the big toe was shorter than in man and set apart from the others. The hands had long fingers and were similar to a man's hand. At the back of his neck was a protuberance, 'a hairy rise', similar to that seen in some hound dogs.(38)

A female specimen was described by another witness. Physically the description matches that of the male. Presumably, because this Almas was observed while in captivity, some aspects of her behaviour were recounted to Khaklov:

The creature was usually quite silent and bared her teeth on being approached. She had a peculiar way of lying down; she squatted on her knees and elbows resting her forehead on the ground and her hands were folded over the back of her head. She would eat only raw meat, some vegetables and gravy and sometimes insects which she caught. When drinking water she would lap or sometimes dip her arm into the water and lick her fur.

The description of the male specimen is of rather special interest for a peculiar reason which will become apparent in chapter 4 when the case of the Minnesota Iceman is considered. Could this description be in fact the 'model' (or one of the models) from which the Iceman might have been fabricated?

was quite surprised at the number of Russian language videos available on hominology and also, the number of hits these videos get in that country.

This is the resting position described for the female almas. It is also said to apply to the yeti. We are told a monk saw a yeti sleeping in a cave.

