



Bits & Pieces – Issue No. 155

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Edited by Gene Baade



Originally, Brenden Bannon's remarkable drawing of Zana had her baby wrapped in a blanket, as seen in the adjacent image. Dmitri Bayanov, however, disagreed with this, so the blanket was removed.

I had asked Brenden to create the drawing in 2005, based on the description of Zana shown in the following entry in my *Sasquatch Chronicles* book (articles written in the present tense). This book was not published.

Russian Ape Woman, Zana, Dies

Tkhina, Ochamchiri District of Abkhazia, Russia, c. 1890

Russia's domesticated ape woman, Zana, was laid to rest today near this village. The life story of this amazing hominid is truly remarkable. It is believed hunters captured her in the wild, whereupon she was sold, changed hands several times and eventually became the property of a nobleman. She is described as follows: "Her skin was black, or dark grey, and her whole body covered with reddish-black hair. The hair on her head was tousled and thick, hanging mane-like down her back. Her face was terrifying; broad, with high cheekbones, flat nose, turned-out nostrils, muzzle-like jaws, wide mouth with large teeth, low forehead, and eyes of a reddish tinge. But the most frightening feature was her expression, which was purely animal, not human. Sometimes, she would give a spontaneous laugh, baring those big white teeth of hers. The latter were so strong that she easily cracked the hardest walnuts."

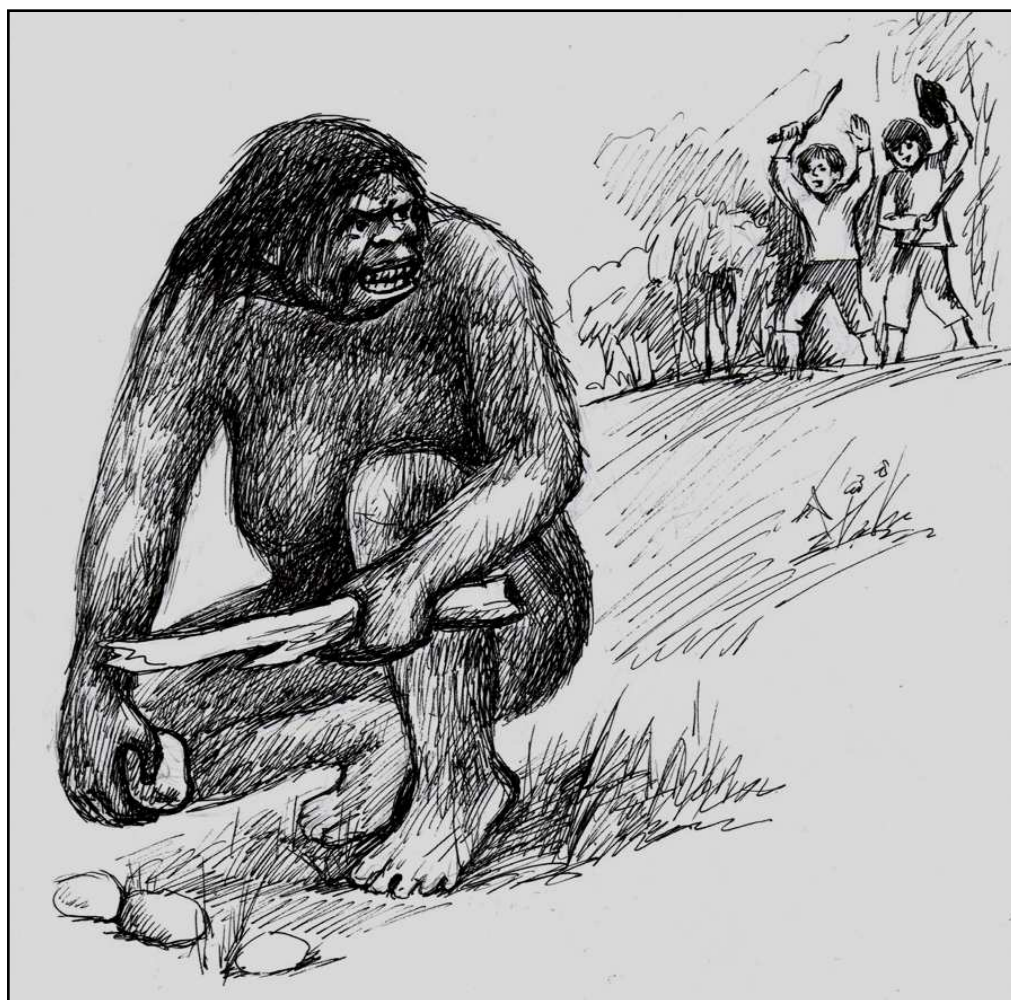
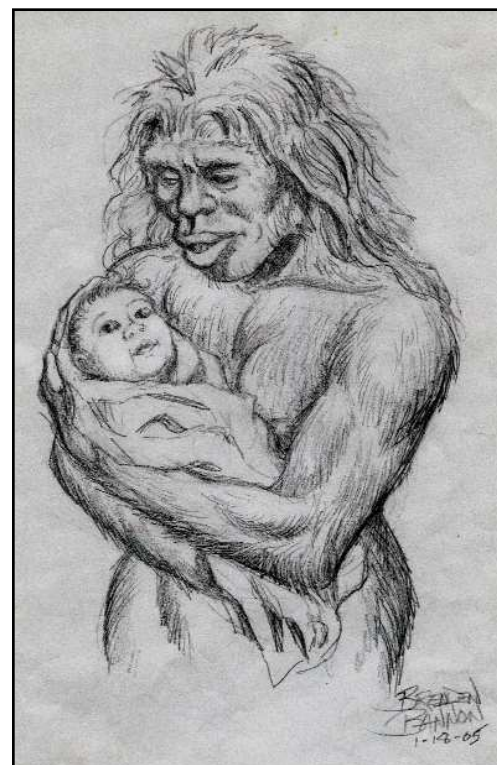
Zana was trained to perform simple domestic chores and became pregnant several times by various men. Remarkably, she gave birth to normal human babies, four of whom survived to adulthood (two males and two females).

Source: Dmitri Bayanov, 1996. *In the Footsteps of the Russian Snowman*. Crypto-Logos Publisher, Moscow, Russia, p. 46-52.

In thinking about things now, having the blanket was likely correct. Women in the village would have probably assisted Zana with her deliveries—and they would have provided a baby blanket. We know that Zana inadvertently killed one of her babies by bathing it in a cold stream. Thereafter, her babies were taken away directly after birth—probably given back later.

DNA recovered by the late Dr. Bryan Sykes from the skull (tooth) of Zana's youngest son, Khwit, (died in 1954), indicated that Zana was African (i.e., came from Africa). That does not appear to support that Zana was an almasty or any type of Russian hominoid. Nevertheless, there are other factors involved and further research needs serious funding.

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Zana being taunted by children in the village, by Lydia Bourtseva.

	Tracks			Sightings			Combined			Total ^{6 YRS}		
	1968	1970	1973	1968	1970	1973	1968	1970	1973	1968	1970	1973
B.C.	27	38	53	72	89	105	6	11	17	105	138	175
Wash.	7	32	56	13	51	106	6	12	18	26	95	180
Ore.	9	15	26	14	25	53	3	6	12	26	46	91
Cal.	57	82	108	23	59	93	9	10	13	89	151	214
Other	1	7	13	14	42	102	12	18	25	27	67	140
Total	101	174	256	136	266	459	36	57	85	273	497	800

CLM - 2003
TOTAL FOR
100 YEARS

362
286
176
343
1,390
2,557

John Green published the above statistics in 1973 in his book, *The Sasquatch File*. It shows the accumulated totals of sasquatch-related incidents over a period of 6 years. If we take the final figure (800) and divide it by 6 we get the average incidents per year, which equates to about 133.

Thirty years later, in 2004, I published the same type of statistics up to the year 2003, but over about 100 years, in my book, *Meet the Sasquatch*. My statistics are shown in red on the right.

All things equal, my average per year comes out as 25.6.

John Green did not have the Internet in the 1970s and obviously very little feedback from anywhere except the Pacific Coast. (BC, Washington, Oregon, and California). Interest in bigfoot or sasquatch in the West was quite high, but the rest of Canada and the USA was obviously lacking, so not much information got to Green.

Whatever the case, my latest theory on sasquatch incidents is that we get only

20% of the actual number. In other words, only 20% of reports end up with researchers like John Green and others (Pareto's principle).

In this case, Green's total was 4,000 with a yearly average of 667 and my total was 12,785, with a yearly average of 128. Early years would be much less than later year because of people population increases.

What is interesting in all of this is that Green's total (800) over 6 years is 31.3% of my total over 100 years. I think the Patterson and Gimlin film (late 1967) greatly increased reported sasquatch sightings over the next 6 years and certainly after that, but not as significant.

Indeed, in 2009, I looked at British Columbia, only, in great detail and came up with a total of 379 incidents, so just 17 incidents greater than 2003 in 6 years.

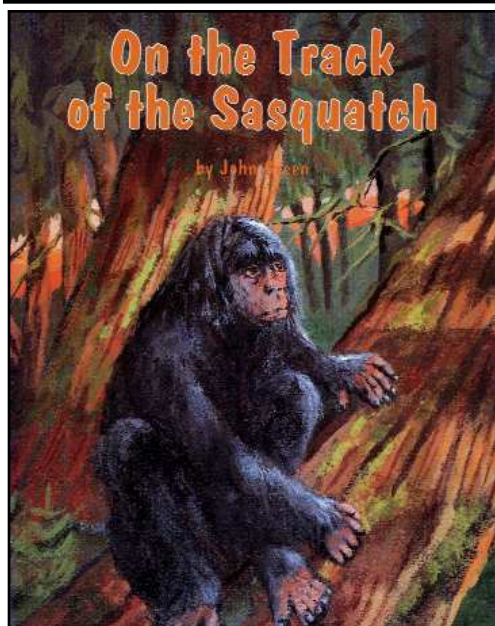
Numbers are interesting to some people, but what now must be considered is how many of these incidents had absolutely nothing to do with a bigfoot or sasquatch. The general scientific world

says 100%. Nevertheless, few scientists want involvement with this issue, so not many professionals talk to witnesses or see actual footprints.

There must be an "incorrect incident" percentage, however, and it would again go back to Pareto—i.e., about 20% of incidents are not sasquatch related. Ironically, that just takes us back to our original numbers: Green 800 and Murphy 2,557—that's the way numbers go. However you can now state that these numbers take into account non-reported incidents, and also have included a 20% deduction for mistaken identity or hallucinations and so forth.

I believe our current total of incidents is now about 6,000, and I will guess that this is over about 118 years. The average then is about 51 incidents a year. But again, most incidents are within the last 53 years, so we will end up with much larger numbers in these later years.

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The cover of this book by John Green is from the third printing of that title (1994). I thought it was quite good,

although the subject appears to be too small; more like a juvenile or a child than an adult sasquatch.

When I got into writing about hominology, I considered using this image for something, thinking that if Green selected it then it must have some sort of credibility.

The next time I went to see him and we discussed what we were doing and all that, I mentioned the book cover. John was quite emphatic that the cover image was not his idea of what a sasquatch looks like. The image was the publisher's choice.

I was taken aback a little, but just let the matter rest. I did not use the image for anything. Much later I learned that in publishing the front and back covers of a book are the "property" of the publisher. In other words, the author may not have a choice here, which evidently happened with John Green's book.

This reason for this rule or decision is that the covers of a book are its main selling factor and the publisher has to consider his investment. As a result, someone on staff selected this artwork and that was it.

For most of my books, or those in which I was involved, I worked with the publisher on the covers. Graphic art was my specialty, so I enjoyed researching and suggesting material for covers. In one case, I was overruled on a back cover (but not told anything) and I am still upset about it. I mentioned this in a previous *B&P* issue.

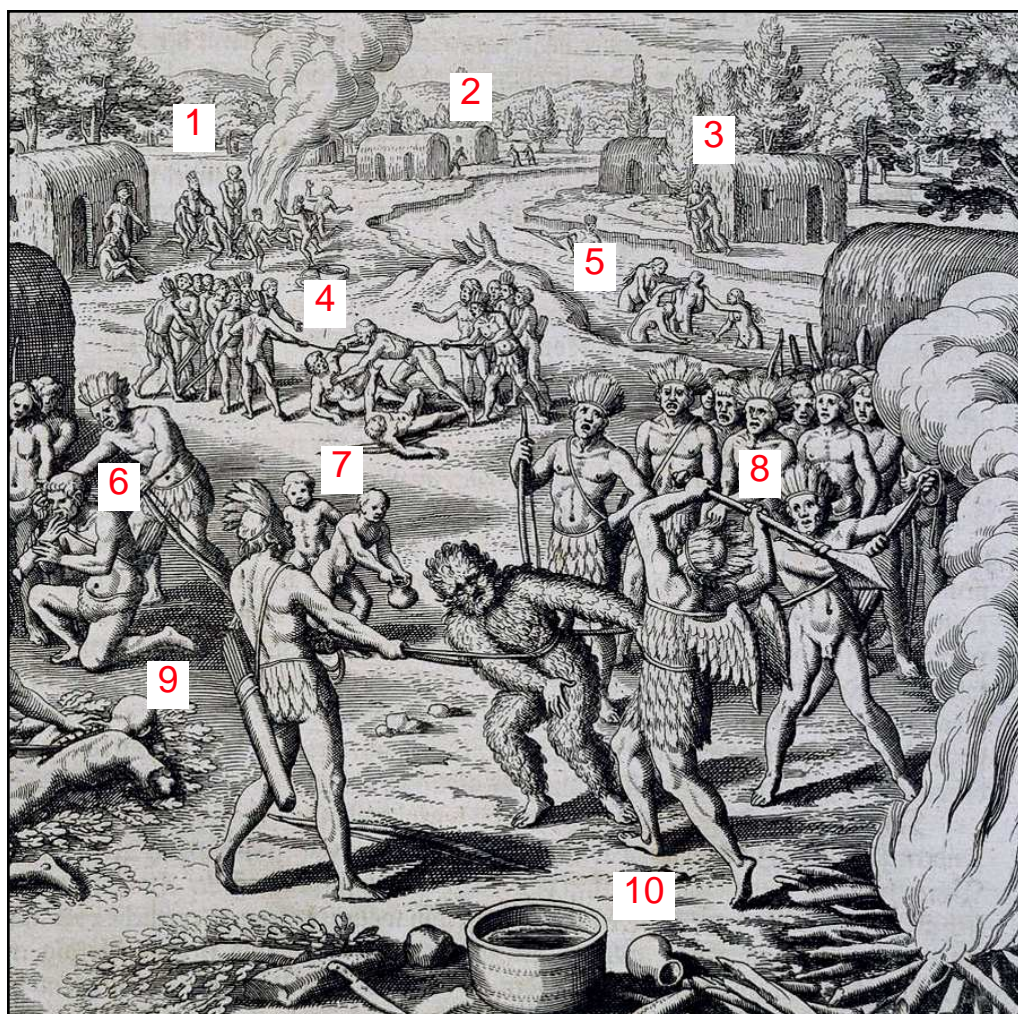
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Loren Coleman mentioned to me that this image by Theodore de Bry, presented in my last *B&P*, has been used for what I will call “decoration.” I have to smile here a little because that is hardly what anyone would use it for up to about the 1960’s. At about this time it was somehow decided by many people that anything goes. But I need to wonder if much research was done.

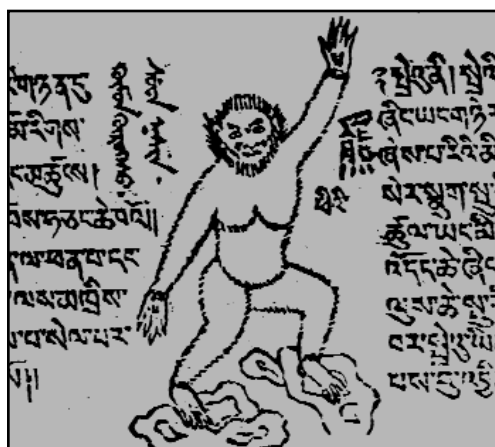
In my opinion, the following is what is going on in this engraving. First off, it is not a battle scene. It is what we would now call a collage—many different actions and scenes going on at various times, but all provided in the same “space and time.” The Native people seen were cannibals. They fought with other tribes and took prisoners to eat them. I have numbered the various scenes and explain them as follows:

1. A prisoner is about to be roasted alive on a fire. The Natives are dancing around him in anticipation of a feast.
2. Simple village scene showing huts and Natives going about every day life.
3. A man advancing upon a woman.
4. A game of tug-of-war. It appears the team on the left has won.
5. Woman bathing a man in a river.
6. A Native eating the fingers of a man, still on his hand and arm.
7. Children rushing to get fed by the meat of the latest catch (a hominoid).
8. A team of hunters who have returned with game (a hominoid) A Native with possibly some kind of authority (note his wings) is in the process of killing the hominoid. The Native has a special mace-like weapon with a broad spear-head. The weapon is likely ceremonial—used for all such kills.
9. A corpse in the process of being butchered. Note that the chest has been split.
10. A knife, pots, and a raging fire, which will be used to butcher and cook the hominoid.

Normally the “game” captured by hunters would just be an ordinary human, or perhaps several. In this case, however, the hunting part has returned with a hominoid. It is important to note that hominoids in Asia, which looked very much the same as that seen here, were definitely hunted and eaten in very early times. I provided a full account in Issue No. 17, page 1, of *Bits & Pieces*. Here is



the image I used, which is certainly quite similar to the hominoid in de Bry’s engraving.



Although Theodore de Bry might have got all the information for this engraving from one person (explorer), it could have been obtained from several.

The engraving was definitely done in the 1500s because de Bry died in 1598. The engraved metal plate was on file with the printer and retrieved in 1631 for a book. As de Bry was born in about 1528, we might speculate that he did the engraving in 1560 or there about (when he was in his 40s or so). This is just a guess because work of this nature gets

very difficult as one ages (mainly eye sight problems).

I mentioned in *BP* No. 153 that de Bry likely used a hairy man from his memory in depicting the hominoid in his engraving. Images of European wildmen were quite common in artwork during his time. The following image shows a knight fighting with a group of hairy men. I am sure de Bry had images like that in his mind.



The most important point as to the engraving is that a hairy hominoid of some sort was depicted as being in Brazil in the 1500s. There are stories of various hominoids in South America, so this is not ground-breaking. However, to have the hominoid included in an engraving by one of the world’s very famous artists is new, intriguing and may provide a little credibility for extant hominoids. —00—



These drawings of what appear to be a sasquatch mother carrying her baby were created in about October 1973. The witness said the mother was six or seven feet tall and appeared to be covered in reddish-brown fur. She was observed at twilight from a distance of about 250 feet for about four minutes. The distance is stretching things a bit for details, but not impossible with good vision.

We don't have a lot of sightings involving female sasquatch, babies, and children, but there are some, and if what is seen here is authentic, then it is important to show that sasquatch have family units and procreate. Both Thomas Steenburg and John Green featured this material in books.

The sighting took place in Alberta along what is called Seven Persons Creek, as seen below. There were other sightings in the region in 1972 and 1973. Footprints measuring 15 inches long were found.



I was amused with the name of the creek, so did some research. It got its name from a First Nations' legend, which has nothing to do with sasquatch, but I found it very amusing, so have presented it as follows:

How Seven Persons Creek was Named

by James F. Sanderson (1894)

Long, long ago—it would be useless to attempt to find out how many years ago—a party of Blackfoot when out on the war

path, had occasion to cross a creek a little way above its junction with the South Saskatchewan. On the banks they found the dead bodies of seven men lying just as if they had been suddenly struck down when following each other in Indian file. Although it was evident that they had been dead for some time, there was not a single indication of decay about them, unless the absence of any vestige of hair upon their heads might be regarded as such. They were not scalped; the hair had simply been removed without any indication being left of the manner of its removal. There was no wound visible on the bodies, nor could the Blackfoot tell whence they had come, or to what tribe they belonged. Being unable to explain this most mysterious find, the braves made up their minds to watch the bodies, to see whether anyone would come to claim them or give them burial. They waited patiently for five days in the neighborhood and watched the corpses closely, but there was no sign of any such party appearing and the bodies continued in the same condition of non-decay.

As they discussed various theories to account for the death of the men, someone suggested that they had died of starvation, but a close examination of their equipment proved that they had not been short of provisions. The final conclusion of the Blackfoot was that the seven persons had, in some way, offended the Great Spirit who breathed through the unfreezing opening in the South Saskatchewan, and that he had punished them by striking them dead.

Finally the leader, who was a great medicine man named Yellow Calf Shirt, advised them to build a high pile of stones around the bodies, and leave them as they lay. This was done, and the party went on to fight with their inveterate enemies, the Crees.

It was in the fall of the year that they found those seven mysterious bodies. In the following spring, when the Blackfoot, having occasion to pass near the same point, visited the spot where the seven persons had lain, not a trace of them was to be seen. There was not so much a shred of their clothing nor a fragment of their bones, as would undoubtedly have been the case had they been eaten by the wolves or had they merely decayed.

The stones that had been piled up around them were still there, exactly as they had been left the previous fall, but there was no sign by which they could tell what had carried away the bodies of the seven persons. Ever since then, in Indian tradition, the creek has been known by

the name it still bears – Seven Persons Creek.

<https://mysteriesofcanada.com/alberta/how-seven-persons-creek-was-named/>



"A mural by Medicine Hat-based artist James Marshall depicting Sanderson's story. The piece graces the hallways of Seven Persons School in the hamlet of Seven Persons, Alberta."

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PACE = 53.86 INCHES

This researcher is matching the pace of the Bossburg cripplefoot prints. Given the footprints (if both normal) were about 17.25 inches long, then the walking pace is 53.86 inches. (The prints don't indicate running.) My walking pace at near 6 feet tall, is about 22.5 inches. This indicates that the Bossburg hominoid's pace is about 2.39 times my pace.

Using Dr. John Napier's formula for human standing height, based on about 6.6 times longest foot length, then the hominoid was about 9.49 feet tall (or 9 feet, 6 inches). The walking height is considerably less. It equates to 8.79 feet (8 feet, 9.5 inches)

The PG film hominoid indicates a ratio of about 6.3 times using a 15-inch foot (longest foot). This implies a Bossburg hominoid standing height of 9.06 feet (or 9 feet). The walking height is 8.39 feet or 8 feet, 4.7 inches.

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