

Bits & Pieces – Issue No. 15

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Shown here is my Sasquatch TimeLine. I have revised it to include the new century (2000 – TO DATE). Keep in mind, however, that we are only 18 years into this time frame.

I recall once sitting on the beach as the tide was going out. I threw a large chunk of bark into the water and watched it retreat farther and farther until it was hardly a black speck way off in the distance. That is essentially what is happening with the sasquatch issue at this juncture as to scientific involvement.

For certain, what has been done to promote sasquatch research in the last 18 years overshadows the previous two centuries, with the exception of the NASI report (1998). Nevertheless, so has the work done by professionals to promote that the sasquatch is simply imagination or a hoax. I need to mention here that unfortunately two universities condoned material in this category.

One aspect that greatly serves to distance mainstream science is any mention of the paranormal. At this time, such material cannot be “put on the table” and analyzed. What might be termed “normal science” deals only with things that are physical. Throwing the paranormal into the mix results in scientists simply picking up their marbles and going home. If there is substance to paranormal aspects, then this needs to be discovered by professionals themselves.

During the 1950 to 1999 time frame, we had two (2) major backers for our research. The first died in 1962, which ceased his involvement. The second abandoned his participation in 1999 due to “political” differences in our own ranks. This resulted in absolutely no financial resources for the current time frame. In short, we don’t have any money to do analysis of possible sasquatch physical evidence. All we can do is appeal for work to be done without charge.

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French explorer Samuel de Champlain reported that on his voyage along the St. Lawrence River in 1604 he found that Natives throughout the region feared the



BC – 1799: Strange footprints locked in time and aboriginal art provide possible testimony for the existence of sasquatch, or sasquatch-like creatures, going back far beyond recorded history. When Europeans first came to North America, they wrote of strange occurrences involving a, “beast of unknown species.”



1800 – 1849: With increased settlement along the East coast of North America, reports of a strange man-like creature were detailed in early newspapers. The only explanation settlers could provide was that the creature was a man who had gone wild, and had grown a complete covering of hair.



1850 – 1899: With cities, towns and small settlements now in place right across the continent, “wild man” sightings and other related incidents increased. Movement west had indeed started to penetrate into the main domain of the creature. Prospectors, hunters, farmers, and even “townsfolk” reported encounters.



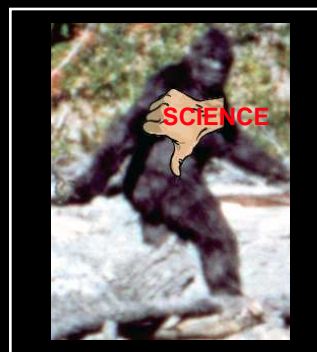
1900 – 1949: With continued sightings and other incidents, the notion that the creature might indeed be real and not myth or hallucination, started to take hold. With greatly improved communications, newspaper reports are now current and first hand. Moreover, with the automobile generally available, sightings start to occur to people when they are driving.



1950 – 1999: The sasquatch moves from myth to the fringes of science. Greater and faster encroachment into wilderness areas reveals numerous footprints which are photographed, cast in plaster, and provided to scientists. The first motion picture of a sasquatch was taken in 1967. With the advent of the internet, the true extent of the phenomenon is finally revealed. A forensic analysis of the 1967 motion picture does not uncover any hoax indicators; much evidence of the subject being a natural species is brought to light.



2000 – TO DATE: Attempts are made to fully bring the sasquatch issue into the realm of the general scientific establishment. Unfortunately, its appeal to imaginative individuals (who now have the Internet for an audience), journalists, and television producers, result in the subject becoming embroiled in misinformation, hoaxes, jokes, ridicule and the paranormal. Professionals distant themselves even farther from any involvement. Firm tangible evidence other than footprints continues to evade serious researchers.



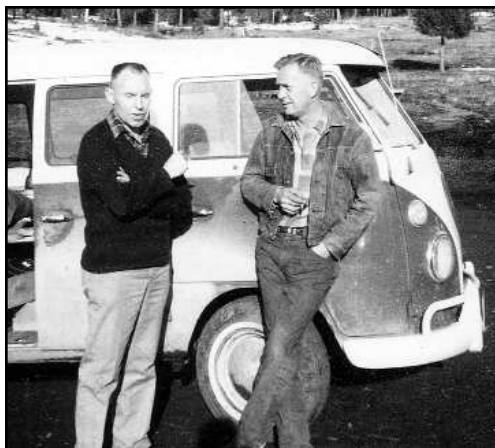
Gougou, a large human-like beast said to inhabit the wilderness.

It appears the word “Gougou” is a Native word that obviously means a monster of some sort. There are many other translations.

Interestingly, the image shown here of Champlain is a self-portrait and it’s the

only image known of the explorer. The common portrait we see in history books is not of Champlain. This person has been identified as Michel Particelli, controller of finance in France under King Louis XIV.

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Ivan Marx is seen on the right in this photo with René Dahinden. Ivan was a notorious practical joker, just like his namesakes, the Marx Brothers of early Hollywood fame. Ivan was a person few took seriously; however, he obviously saw that the sasquatch/bigfoot issue was a way to get the spotlight.

At the time of the Pacific Northwest Expedition (1959-1962) he was a professional hound hunter and was employed (1959) by the expedition leader, Bob Titmus, to assist with the search for bigfoot. Tom Slick, the Texas oil millionaire who funded the expedition, thought that dogs might be able to help hunt down the creature.

After the expedition, Marx went on to provide film and photographic evidence of what he said was a bigfoot. However, research by Peter Byrne and Norm Davis concluded that Marx had fabricated the first film he took in 1968. All of his other films and photographs are also deemed fabrications by the main bigfoot researchers.

Nevertheless, footprint and hand print casts he provided to scientists proved difficult to identify as being hoaxed; scientific analysis indicated they were authentic. As I have explained in other papers, science looks only at the evidence; very little consideration is given to people and personalities.

As I was schooled by John Green, who considered Marx an absolute fool, I went head-to-head on this issue with Dr. Jeff Meldrum. I stated that he must consider the circumstances and was quickly corrected. To me it makes sense, but neither John Green nor Thomas Steenburg would hear of it. Green had spent some time with Marx so had a lot of first-hand experience.

I had the same situation with Paul Freeman. In this case Green and Steenburg were joined by René Dahinden.

Naturally, I had to give the scientists the benefit of the doubt in both cases. The rule is, if you consider something a hoax, then you must prove it without testimony, hearsay, and opinions. Scientists themselves, however, have a double standard. They can call something a hoax because of their credentials, and it's up to you to prove it's real.

The single biggest issue regarding Ivan Marx was his involvement in finding the famous "cripplefoot" tracks. To make a long story short, such was highly coincidental.

Nevertheless, Dr. Grover Krantz firmly believed in the authenticity of these tracks. The casts Dahinden made of them have become icons. He is seen in the following photo holding the casts right after they were made (December 1969).



When René first showed me photos of these casts in about 1993, I was amazed and thought that they were very strong evidence. I think in about 1997 I asked him to show me the actual casts. He brought out a large suitcase and put the tracks on the lawn. I was quite impressed, but René was rather "silent." I said something like, "Well it's been a very long time [almost 30 years], what do you now think of these casts?" He simply looked at me and said, "50/50." As far as I can recall, we never discussed the casts again. All he lamented was not getting a sample of what appeared to be urine in the trackway. I now know that this would probably not have been any good anyway (analysis of urine is difficult).



Native depictions of sasquatch with what we call "whistling lips" are very common (masks and totem poles). I am sure the reason for this "feature" goes back perhaps thousands of years, but the earliest reference I found is about c.1670.

Furthermore, that sasquatch might have some "special abilities" appears to go back to at least that time.

Here is an account that I have put together from various sources:

A Nespelem, Washington, Native who disappeared while hunting with a group in about c.1669 was found the following year close to the same spot he had been last seen. When approached, he was simply standing with his arms folded and his eyes staring straight ahead as if in a trance. By his side was a dog that had been trained to bark once in warning and then to remain silent.

Upon regaining his senses, the native told of being captured and held prisoner by a group of hairy giants. He stated that he was not physically harmed by the creatures, and shared their food and cedar bark shelters almost as an equal. He described his captors as hunters of great physical prowess, able to scamper up steep slopes or to shoulder heavy loads of game. Although not allowed to go hunting with them, he was allowed to travel around the mountains at night. He said they used whistling noises to communicate while hunting or on the move. Apparently, the creatures also

possessed some sort of hypnotic powers as he stated they put him into a trance before taking him to the spot where he was found. The dog by his side was a gift.

(End)

Of course, Native lore is full of all sorts of spiritual and paranormal material. This account, however, does not appear to be in those categories. Believing that sasquatch might have hypnotic powers is pushing the envelope, but hypnosis is a fact.

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It appears a Jesuit priest in New France was one of the first Europeans to report a possible sasquatch incident. Seen here is Father Pierre François Xavier de Charlevoix, (1682–1761), often considered the first historian of New France.

In his journal for December 25, 1721 he reported a great alarm in the settlement the previous evening. He was told that there was in the neighborhood a beast of an unknown species, of extraordinary bulk, and whose cry did not in the least resemble that of any known animal. However, when he questioned the natives, none had actually seen the creature. They had estimated its size and strength from the fact that it had carried off some sheep and calves. Father Pierre suggested that the creature was probably a large wolf, but the Natives could not be persuaded in this regard. The creature was heard again, and the natives ran out armed with whatever weapons they could find, but it was to no purpose.

There is, of course, nothing we can do with material of this nature except put it in the file with many similar incidents.

Nevertheless, this incident happened 296 years ago, and I am sure Father Pierre was very truthful in anything he said. The fact that the creature was not seen in this incident and many others is always troubling, as are failures to capture or kill the creature when it is seen.

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This image was sent to me in 2000. It shows “Old Yellow Top,” a sasquatch with blond head hair; first sighted in Cobalt, Ontario, in 1906.

From what I can determine, the first newspaper article about the oddity appeared in 1923. We are told that a group of men building the head frame at the Violet Mine east of Cobalt reporter seeing an ape-like creature with a light-colored mane. They referred to it as “Yellow Top.” Wikipedia states the following:

Old Yellow Top was reported to be a 7 feet Sasquatch-like creature that was sighted several times around the town of Cobalt, Ontario, Canada. Canadian locals gave the beast its name “Old Yellow Top” after the blond patch of hair on its head. Descriptions of the creature by eyewitnesses closely resemble that of a Sasquatch; however, it has a blonde patch of hair on its head and a light-coloured mane.

Alleged sightings have taken place over a 64-year period, with the first reported sighting in September

1906, occurring again in July 1923 and once more in April 1947. The last time it was reported to have been seen was on August 4, 1970 by Amos Latrielle, Larry Cormack, and others. They claimed that their group of 27 miners from Cobalt Lode Mine was driving down a road when the creature walked across the road in front of them, causing the driver (Latrielle) to lose control and nearly plunge down a rock cut.

I don’t know when the image shown was taken, but it’s in color so likely much later than 1923. Given it is the same sasquatch as seen in 1906 then at the last sighting (1970) it would have been 64 years old plus its age in 1906 (certainly at least 20 years).

This information might lead us to believe that sasquatch have at least the same life span as humans.

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This photograph shows what could definitely be a sasquatch. If the original and other associated prints could be found and examined, they might reveal something of great interest. Here is the story:

In the late 1950s, Zack Hamilton, a woodsman in the Three Sisters region, Oregon, told a camera shop employee that he had been stalked by some sort of hairy monster while in these woods. He ordered developing of a roll of film that apparently showed shots of the creature, but never picked up his photos.

In 1965, *The San Francisco Chronicle* carried an article about the search for the sasquatch. As a result, the camera

shop assistant manager, Dick Russell, recalled Zack Hamilton and his photographs that had never been claimed. Russell had looked at the photos about three years prior, and saw that they showed something very odd. He called *The San Francisco Chronicle* and they featured an article about the Zack Hamilton event on December 7, 1965. Russell is quoted in this article as saying the following when he first examined the photos:

I got prickly all over when I realized they were the pictures the old timer said he had taken in the brush. I never saw anything like them.

The *Chronicle* article showed one of the photos which is seen here. The rest of the photos were never published and have not come to light.

It's the action of the subject in the photo that makes it intriguing. If we had the original photo, then the height of the subject could be reasonably determined mathematically, although we would need to estimate the camera distance.

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If ever there were a hard-nosed radio journalist, it was this man, John Edgar (Jack) Webster. Wikipedia provides the following:

John Edgar "Jack" Webster, CM (April 15, 1918 – March 2, 1999) was a Scottish-born Canadian journalist, radio and television personality regarded as "king of the Vancouver airwaves" from the 1950s until his retirement in 1988.

When Roger Patterson and Bob Gimlin came to Vancouver, BC on

October 26, 1967 to show their film, for sure Webster would not have missed an interview with them on his radio program.

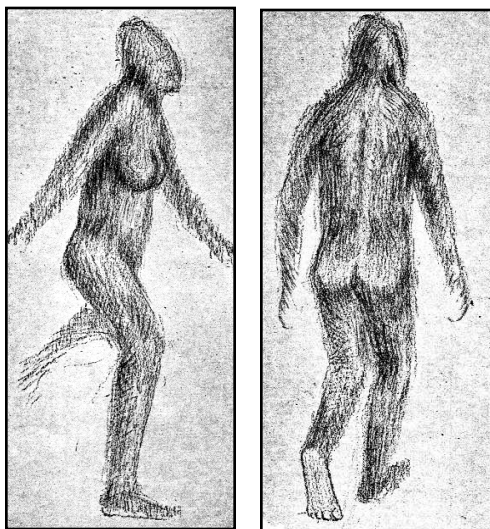
The interview went well, both Patterson and Gimlin answered questions clearly and distinctly. They did not contradict each other or give any indication that they were not telling the truth.

During the in-depth interview, Webster questioned Gimlin on why he had not shot the creature, given *Life* magazine has a standing \$100,000 reward for a bigfoot, dead or alive. Webster stated that, in the same situation, he thinks he would have shot it. Patterson calmly took the question and replied:

I don't think you would have if you had seen the humanness of it. I think it would take a person with a little bit of murder in his heart to shoot something like this.

This was a perfect reply.

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These images were used to illustrate an article entitled "The Sasquatch Returns" in the *Weekend* magazine, the *Sun*, Vancouver, BC, June 25, 1968. The article was superior. It was by David Hancock (biologist, naturalist, conservationist, writer, publisher, and lecturer) who was no stranger to the sasquatch/bigfoot issue. He was at the general screening of the P/G film.

His words, as follow, were highly applicable then, just as they are today:

It's not fair to shrug off the old Sasquatch. It's much better to look for scientific possibilities of his

existence. After all, it's only since the turn of the century we have discovered such species as the Mountain Gorilla of Africa. Known for centuries through legend, it was not established as a real creature to science until 1901. The Congo Okapi, short-necked relative of the giraffe, was identified in 1900, the Pygmy Hippo in 1913. The world's largest reptile, the Komodo Dragon, was not discovered until 1912. The loveable giant Panda was unknown to science and the children of the world until 1936 when the first one was captured. And, in our own time in Canada, we have re-established the range of the Wood Buffalo and Wood Grizzly, when both animals were thought to be extinct.

In summary Hancock stated:

I want to make it abundantly clear that I am not saying sasquatches do exist. I think I can say the environment does exist which would make it possible for them to exist.

I have known David as my publisher for about 20 years and have met with him numerous times. Hardly a month goes by without correspondence or discussion on some subject; he is very knowledgeable.

Sasquatch witnesses and some researchers will categorically state that sasquatch exist. Although others like David and me are more cautious. Certainly anyone who has studied the issue would agree it deserves significant scientific attention.

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JUST FOR THE RECORD

I have source references for all material I present in *Bits & Pieces*. If anyone wishes this information, I will provide it. I don't see the sense in showing such for informal articles.

Keep in mind that much material has been provided in my books or other books. I am both updating the subjects and commenting on them.