



Bits & Pieces – Issue No. 167

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Edited by Gene Baade



Paul Smith
(1953–2021)

I was greatly saddened to hear of the passing on June 27, 2021, of artist Paul Smith (age 67).

Paul was a very kind and generous person. His Bigfoot/Sasquatch artwork was astounding and he allowed it to be used in many books.

I met Paul in 2003 at the Willow Creek Bigfoot Symposium, California. His artwork centered on the normal life activities of sasquatch. I wrote concerning his work, “Artists of Paul’s caliber have remarkable insights, which very often only need to be confirmed by a camera.”

Loren Coleman has provided a great memorial at the following link.

<http://www.cryptozoonews.com/smith-obit-2/>
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I recall as a young boy seeing a building being taken down with what was called

a “wrecking ball,” a heavy iron or steel ball swung or dropped by a derrick. The ball would weigh from 1,000 to 12,000 pounds, so the impact was significant; stone, brick or cement were no match. However, it was not just the weight of the ball that provided its power. The distance of the ball’s swing and its speed in this process were just as vital as its weight. Essentially, nature provided the power.

In time, it became unsafe to use wrecking balls because of asbestos used in building construction. Today, excavators and other heavy machines are used in place of wrecking balls. This symbol of days gone by, due to its weight, might be seen in junk yards and empty lots, slowly rusting away to the place from whence it came.

Every motor vehicle, including your car and my car, is a wrecking ball. If something is hit, even a low speed, the weight of the vehicle makes it lethal. I just read an account in which a motorist stated he hit a sasquatch and it ended up in the road-side ditch, apparently dead or incapacitated. The motorist called the police and when they arrived nothing was found in the ditch. We naturally have lots of questions, but there are many accounts of sasquatch being hit by vehicles and the hominoid manages to get away, or “disappear.”

In talking with John Green, he felt strongly that we did not really need to search for the hominoid because somebody would kill one with a motor vehicle. To our knowledge this has not happened, and motor vehicles have been around for a very long time. About 6,700 pedestrians are killed by motor vehicles annually in the USA, so people certainly don’t fare as well as sasquatch.

To my mind, the big question is, how long can we continue to rationalize this situation by saying that the sasquatch simply walks away after being hit by my proverbial “wrecking ball?” There has to be something else going on here.

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Dr. Marie-Jeanne Koffmann, one of the founders of hominology, passed away on July 11, 2021. She was just 11 days shy of her 102nd birthday.

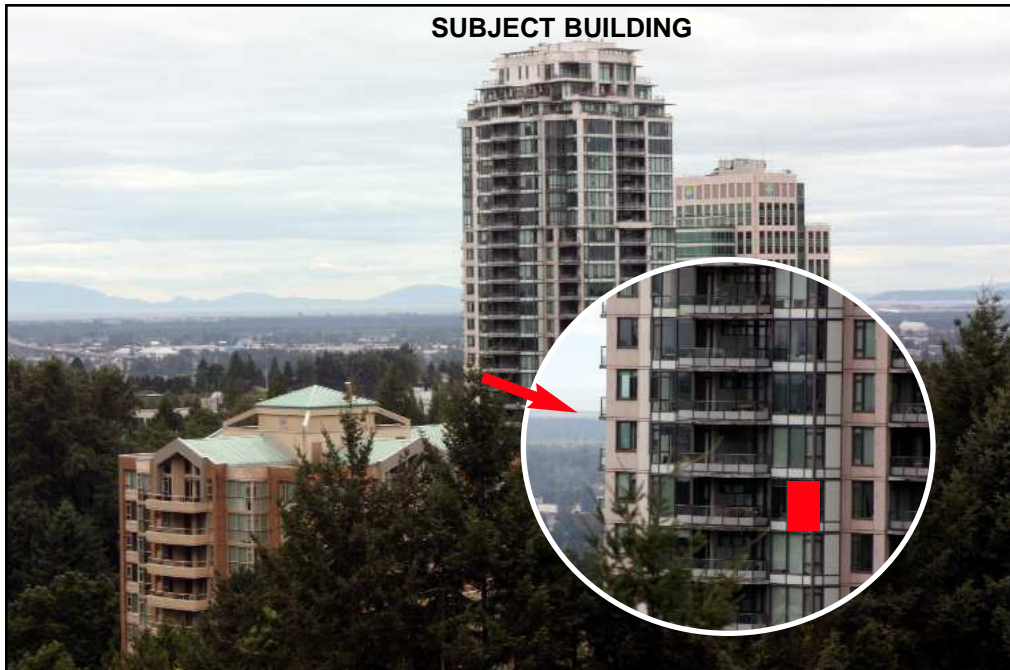
Dr. Koffmann did a tremendous amount of research and writing on the “almasty,” a type of Russian snowman. Although there is no record, to my knowledge, of her seeing an almasty, we have the unfortunate circumstances of her experiencing a kaptar sighting (another type of Russian snowman). She was with a group that was given information of a place where a kaptar frequented. The hominoid showed up as expected, but the group leader decided to use a pistol rather than a camera. He missed his target and the hominoid disappeared. The account was fully detailed by Dr. Boris Porshnev.

Whatever the case, Dr. Koffmann gathered and published astounding details on all aspects of the almasty from people in highly remote areas of Russia. All of her material is very convincing and much can be found on this website.

All we have as to tangible evidence of the Russian snowman is footprints. It is actually quite remarkable that not one photograph of the hominoid emerged from all of Dr Koffmann’s extensive travels. One might reason that there is more to the “absence of evidence” than meets the eye.

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SUBJECT BUILDING



The subject building seen here is 1,463 feet from my camera. The inset shows a telescopic lens photo with a power of 5.6x. This means that one's eye is now at (1463/5.6) 261.25 feet. The red block indicates the height of a building story or floor. It is about 8 feet high.

A distance of 1,463 feet is about 28% of a mile (i.e., 1463/5280). This is very close to what we call a quarter or a mile (25%). Assume a sasquatch 7–8 feet tall is standing on a balcony in the original image. It would not be discernable. Now assume you use a telescopic lens and get the inset image. You would certainly be able to see a very tall and big "something," but the details available would be poor.

In the following image I have

increased the height of a unit three times (3x), which would be about the maximum allowable for any credible detail:

I think you would be able to "make a case," and aside from the P/G film, this would be one of the best images we have.



As to the question of using a digital camera zoom facility as opposed to a telescopic lens, the latter is better for long distances. Nevertheless, there are volumes written and debated on this subject. The bottom line is, use the highest power you have.

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This footprint, one of several, was found in Coombs, near Parksville, BC, in December 2019, on private property. A 6-inch pocket knife was used for size comparison, and this calculates to a print size of between 12 and 13 inches. In this case, the actual foot that made the print was about 14 inches long. We don't see the little toe, but this is not unusual. Sometimes that toe probably arches up and does not leave an impression.

The strangest thing about this incident is that the prints stopped abruptly when they should have carried on. This sort of thing has happened before and we are left to wonder how it could be. Doubled-tracked bear prints were speculated, but even bear prints would carry on. —00—



For the past few years, Oregon has used bigfoot-like images on posters to bring attention to fire safety in forests. There are a few dozen different posters, and they have apparently been well-received by the public.

With the significant and ongoing number of forest fires in the Pacific Northwest, sasquatch welfare has been considered and there are some unsubstantiated reports of dead sasquatch being found. Government authorities are said to have arrived on the scene and taken the bodies. To my knowledge all we have are words—no photos of any sort. I am not going to say that such events did not happen, only that words alone are generally quite useless when it comes to science.

Nevertheless, forest fires beg the question of how sasquatch fare in such cases given the extent and speed of fires. By far, most animals sense on-coming fires and escape long before the fire arrives. Given sasquatch need to escape, they would be in this group.

Remarkably, wildlife suffers mostly after the fire is out due to loss of habitat and food sources.

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There is a logical natural explanation for at least some of the “upside-down” trees found in wilderness areas. Alex Solunac sent me an email (edited) as follows with the adjacent images:

I was out in the field last Thursday just south of Bamfield here on the Island. While out placing some cameras, we,



(Dave Hill, Steve Gray and I), came up on one of the “up-turned trees,” sometimes reported (see first photo, right). It was in an old growth stand near the Kalanawa River. Next to this tree were trees infected with dwarf mistletoe, (see above inset and other photos). When the dwarf mistletoe infects a tree it causes the tree to change shape resulting in deformities. It will eventually kill the tree—as what happened with the tree (first photo) that looks like it has been turned upside down.

I discussed the subject of up-side-down trees in BP Issue 30, page 3. For certain, many of them have been turned up-side-down with machinery for environmental or decorative purposes.



I believe the last two images show the mistletoe infesting and killing a tree, which then takes on lichen. In time both the mistletoe and lichen die leaving bare stunted branches that appears like a tree root system.

We can now add a purely natural reason for the anomaly. I really don't think it has anything to do with sasquatch. Perhaps what we have here is a very logical explanation for a condition that has become a mystery, which has attached itself to

another mystery. The sasquatch mystery itself might someday be explained in the same sort of way.

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Unusual sounds in the wilderness are sometimes attributed to sasquatch. Although some sounds are difficult to assign to a known animal, it is remarkable the different types of sounds such animals can make. Alex Solunac brought my attention to the following material on the Victoria Buzz website.

Of the estimated 4,000 cougars in Canada, 3,500 live in British Columbia.

Of this, nearly a quarter reside on Vancouver Island.

Living mainly in the forested mountain habitats of the Island, the continual expansion of humans into their territory forces these shy creatures to interact with humans.

Many times, residents have mentioned they've heard the cougar make what they described as “screaming woman” sounds, which of course sparked questions and curiosity.

Although fellow cats such as lions frequently are associated with loud roaring, cougars, on the other hand, often make piercing and shrill screaming vocalizations.

Cougars do not roar.

The screeching sound is similar to that of a human female screaming, and male and female cougars alike are capable of it. It also is sometimes described as the noise of a wailing child or a pain-induced, suffering and miserable shriek.

Why do cougars scream?

The cougar scream is linked to mating activities. In female cougars, it often is believed to be an indication of the heat cycle.

Heat in cougars takes place at many points during the span of a year.

When a male cougar screams, it often is due to the rivalry for the attention of females. The spooky vocalization is prevalent when two—or more—male cougars have their sights set on the same female.

Cougars also scream during mating.

We have compiled a couple of Youtube videos, but you might want to lower your volume before hitting play below.

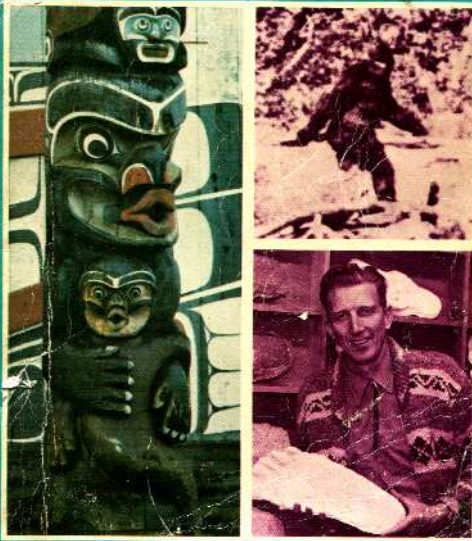
<https://www.victoriabuzz.com/2021/07/cougar-scream-sounds-like/?fbclid=IwAR1uyRxexH9U49p9v63b9Eqg8tqui3Zw2xz5Telmn6BHOJ9uWx-CJ5pEV5Q>

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Sasquatch

THE APES AMONG US

by John Green



Shown here is the cover of John Green's epic 1978 book. Below is the author's preface to this book, written at least 43 years ago. To put things in perspective, here are a few facts. John was born in 1927, so he was 51 years old when he finished his book. He went on for another 38 years and died in 2016 at the age of 89. I met him in 1993 at which time he was 66 years old. He was 15 years my senior, so a little shy of being my last generation.

For about 20 years, I personally visited John quite frequently, and had significant email correspondence with him. His home was about 75 miles from my place, so visits were a day-long event.

Generally, I had something specific to show him or discuss with him. We would sit in his living room and eventually branch off into numerous subjects. Often he would get artifacts and documentation he had collected.

John's opening statement in his preface makes it clear that his intention with the book was not to prove or disprove sasquatch existence. Obviously, he wanted to avoid being known as a lunatic sasquatch hunter. I tried to do much the same thing by stating that my museum exhibits traced the cultural aspects of sasquatch and other hominoids.

John's alternatives as to the sasquatch were exactly the same at his death, The same applies to scientific involvement—highly lacking both then and even now.

His use of Dr. John Napier as a dubious referenced was a bad choice as I have explained in previous papers.

In my long talks and correspondence with John Green (and also René Dahinden) we were unable to resolve anything, and I think that in itself might say something—your call.

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Author's Preface

I do not "believe in" sasquatches. Consequently, this is not a book for "believers." Nor is it a thriller about monsters. It is the story of an investigation, and one not yet successfully concluded.

The first 30 years of my life progressed quite satisfactorily without any need for monsters, weird animals or mysteries of any sort. My profession was newspaper work, my other interests were my family, politics and sailboats. I was not then, and am not now, attracted by fantasy or science fiction; and if I do have some curiosity about reports of such things as marine monsters, flying saucers, extra-sensory perception and telepathy, I am quite content to await possible further developments with no thought of personal involvement. My exposure to the sasquatch problem came about by accident and developed into serious interest through coincidence as much as anything else. If there had not been good tracks to see very shortly after I first became involved, and following that financial support for further investigation, I probably would have let the matter drop. Subsequent experience has shown that neither footprints nor finances are usually so readily come by.

Once well into it, I have found the whole matter far too interesting to get away from, but it has nothing to do with monsters. Although sasquatches are described as being very big, there is nothing monstrous about their behavior. A few incidents have undoubtedly been spine-chilling for the people involved, but I have found no one who tells of a sasquatch actually doing anything to hurt them. In most cases it was just there, not engaged in any activity more exciting than standing still or walking along.

The fascination of the subject, for me, involves the very thing that I am most inclined to complain about—that the scientific world ignores it. The material available should be of great interest to more than one branch of science. Footprints, film, and eye-witness accounts all have to have something behind them, either an animal or a hoax. If an animal, then it is one of the most interesting animals imaginable, both because of its physical resemblance to man and because it has remained unknown for so long. If the whole thing results from a hoax it is a gigantic one, operating all over the world,

century after century, and sorting it all out should be of great value to those who study the ways of human beings.

There are only the two alternatives that could provide an explanation for everything, since the footprints are real and must be either made by real animals or manufactured by men, but there is a third possibility with regard to the sighting reports. If there is really nothing to see, then they must involve some form of self-delusion or hallucination, often affecting more than one person at a time, or some human compulsion to tell wild stories in spite of unpleasant consequences. Such phenomena should be of interest also.

Instead, the amount of participation in the investigation by scientists or academics of any variety is very small, and the participation of scientific institutions non-existent. The field is left open to laymen, and a fertile field it has proved to be. There are people to be found in virtually every state and province in North America who describe encounters with upright, hair-covered animals unknown to science. There are written records, from a wide variety of sources, of similar reports far into the past. There are massive, mysterious footprints being found all over the continent. Laymen have all this to themselves because science has its eyes and ears tight shut, refusing to be disturbed by what it knows should not be. And laymen have built up a body of evidence for the existence of something unknown, be it a creature or a conspiracy, that cannot be ignored much longer.

One of the few scientists who has paid attention to the subject is Dr. John Napier, a British physical anthropologist of world-wide reputation who formerly headed the primate program at the Smithsonian Institute in Washington. In the preface to the 1976 edition of his book *Bigfoot, the Yeti and Sasquatch in Myth and Reality*, he had this to say:

One is forced to conclude that a man-like life-form of gigantic proportions is living at the present time in the wild areas of the north-western United States and British Columbia. If I have given the impression that this conclusion is—to me—profoundly disturbing, then I have made my point. That such a creature should be alive and kicking in our midst, unrecognized and unclassifiable, is a profound blow to the credibility of modern anthropology.

My conclusion is the same as Dr. Napier's, that there is indeed such a creature in North America. The subject has long since grown beyond what can be written in a single volume, but in this book I am attempting to give some impression of the scope of the available information, and to present some of the best of the evidence and some of the more interesting stories of the investigation.

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