

# Bits & Pieces – Issue No. 17

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Shown here is the alleged yeti skeletal hand as it was when originally found by westerners in the 1950s. Two of the bones were sent to England for analysis in 1958. The general scientific consensus was the bones were human, but DNA analysis was not available at that time.

The bones were stored away and forgotten until about five years ago. They inadvertently turned up and DNA analysis was performed; the results were “human.”

The yeti footprint (as we believe) appears quite different to a human print, so I doubt the entity would have the same DNA as human. Whatever the case, the hand was stolen in the 1980s.



Peter Byrne took the following photo when he first saw the hand in 1958.



It appears we can add rose hips to the Bigfoot menu of wild vegetation. Here is the story.

A woman and her son were driving to their cabin in the upper reaches of Blacksnake Ridge, Washington State, around 6:00 p.m. on October 1, 2001. The woman's son was driving the car. She spotted what she first thought was a reddish-colored cow. It was sitting on the road embankment eating something. They passed within 10 to 15 feet of the creature, and the woman looked it right in the eye. Now revealed as a bigfoot, it just ignored her and continued eating. The woman described it as being “very broad, with a head shaped like that of a baboon’s.”

Bigfoot researcher Brian Smith interviewed the woman and stated that when he checked out the site, he found a big pile of rose hip discards.

(End)

Rose hips are definitely edible; here is what Wikipedia says:

Rose hips are used for herbal teas, jam, jelly, syrup, rose hip soup, beverages, pies, bread, wine, and marmalade. They can also be eaten raw, like a berry, if care is used to avoid the hairs inside the fruit.

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Ancient people in the Far East were exceedingly intelligent. Much of what we know and have today originated with these people. One area in which they excelled was medicine, and they documented their findings in ancient books. I think they would have been able

to tell the difference between an ordinary primate (ape) and a human primate—please read on.

An ancient medical book, originally written and produced in Tibet hundreds of years ago using primitive methods, came to light in China in the 1700s. The book is entitled *Anatomical Dictionary for Recognizing Various Diseases*. It contains drawings of beasts, birds, reptiles, insects, other animals and plants, with an account of their medicinal value to man. There is also a drawing of a “man-animal” (as follows) just as the creature is believed to appear.



The information for the drawing (shown in Tibetan on the drawing, I believe) is as follows:

The man-animal lives in the mountains, his origins are close to that of the bear, his body resembles that of man and he has enormous strength. His meat may be eaten to treat mental diseases and his gall cures jaundice.

There is no mention in the book of any mythological creatures, all other creatures shown are recognized real creatures; the inference here is that the “man-animal” was also real.

Whatever the “man-animal” is or was had different names in the countries where it was found. In Tibet it was called “osodrashin,” in China “peeyi,” in Mongolia “zerleg khoon” (which literally translates to “wild man”).

My source for this information was a

1964 magazine article, which obviously used material from another source. The article sums up with:

On Mongolian territory, the question of this occurrence of wild man, called here “almas” or “alboosty,” is being studied by the Mongolian scientists, Dr. B. Rinchen.

This contradicts what was previously said as to the name of the creature in Mongolia. I am not sure, but I think the Russian snowman, or almas has been confused here. It could be that this name has sort of “spilt over” from Russia. Nevertheless, there are likely almas in Mongolia, and in this case the two entities are being considered the same.

Personally, I don’t think the creature shown in the image provided is an almas. It is likely more along the lines of the yeti; in other words, only about as “human-like” as a gorilla or chimpanzee. This would explain use of the creature for medicinal purposes. I really don’t think the almas would have been used in this way.

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The following is a classic old engraving of a bear throwing rocks at townspeople. It does not show the artist’s name as far as I know.

In the late 1700s settlers in the Vermont region (Morgan, Maidstone, Lemington and Victory) are said to have had great trouble with a cunning super bear nicknamed by the natives “Wejuk,” and by settlers “Old Slipperyskin” I believe this is a literal translation.

The creature walked on two legs and outwitted farmers and others who pursued him. Shown here is material from Vermont’s *Northland Journal* (edited, no date provided).

The animal seemed to derive satisfaction from terrorizing cows and sheep, pushing over newly stacked woodpiles, throwing rocks in hay fields, and poking logs into bear traps; he was a wily one. There is a doubt as to the age of “Wejuk” or Slipperyskin; an animal that evidently had a grudge against humans. The earliest written report about him came from a man named Duluth, a scout with Roger’s Rangers, who passed through the



then unsettled country in 1759, returning from the raid on Odanak.

There are quite a few stories of this notorious bear on the Internet (netsearch “Slipperyskin”). We learn that in one case the “bear” had cleverly back-tracked its footprints. It is even stated that Vermont Governor Jonas Galusha led a hunting party in hopes of shooting Slipperyskin, but the hunt was unsuccessful.

There seems to be a rather lot of detailed information over a wide area to dismiss that some animal was causing the problems. If the animal was described as “man-like” then we could conclude that it was a sasquatch. However, for certain, I think those who saw the creature would have noticed that it was not a bear; and I would assume the engraver worked from a witness description. Bears can, and do, throw large rock with both paws, but I don’t think they could use just one paw.

There are a fair number of sasquatch-related reports that state rocks or stones were thrown; generally toward, not at the witness. All I can conclude is that Slipperskin was never seen clearly (bushes and so forth) and was automatically thought to be a bear.

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Further to what was presented in BP#7P1 as to Dr. Grover Krantz (i.e., remains), his skeleton and that of his dog were assembled and displayed in an exhibit at the Smithsonian Institution in 2009. The Institution provided an article on Grover which started with:

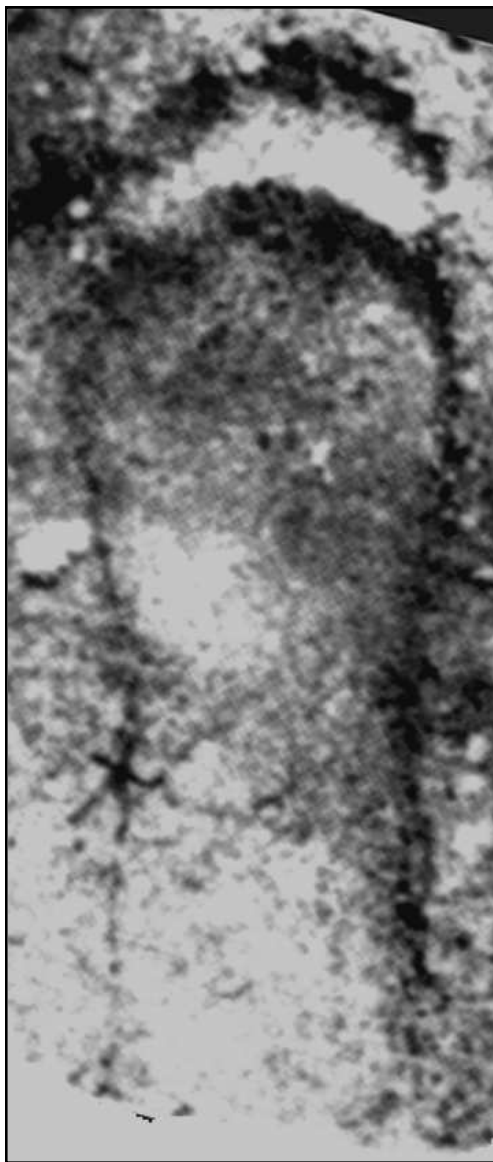
Grover Krantz (1931-2002) was known as a teacher, a loving pet owner, an eccentric anthropologist, and the first serious Bigfoot academic.

It then ended with the following:

Krantz’s presence at the exhibit is one of the more personal touches to the “Written in Bone” exhibit. Co-curators Douglas Owsley and Kari Bruwelheide, two of the nation’s top forensic anthropologists, were colleagues of Krantz, a Washington State University professor. He played a role in the famous Kennewick Man case, one of the biggest of Owsley’s career, as one of the anthropologists arguing for the study of an 84,000-year-old skeleton uncovered in a Washington State park area (which, after much controversy was finally allowed).

It would be interesting to know what the two top forensic anthropologists had to say about Grover’s bigfoot work; neither appears in the indices of his two books. I would think they would have been the first Grover consulted on his “dermal ridges” findings and so forth. If their opinions were totally negative, would Grover have carried on as he did?

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As far as I have been able to determine this photo is the oldest we have of a possible sasquatch footprint. The 16-inch print was found in a dry gulch two miles below Spirit Lake, Washington (which is north of Mount St. Helens). It was photographed on October 30, 1930. The photo was uncovered by a newspaper reporter doing sasquatch research at the Spirit Lake Ranger Station in August 1963.

John Green had this to say about the photo:

It is not altogether typical. It does have the "hourglass" outline of some sasquatch prints and the ridge of dirt behind the toes, but it is unusually narrow, and the middle toe, not the inside one, is the longest and largest. I would rate it doubtful.

I recently compared toes seen in casts to sort of classify them. The following photo shows some cast comparisons.



I think judgment on the toes in the 1930 photo is a bit of a tough call. Nevertheless, if the print were fabricated, somebody obviously went to a lot of trouble.

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Seen here is Dr. R. Maurice Tripp, a geologist and geophysicist who lived in California. In about 1958, he did something no other professionals had done to my knowledge, even to the current time.

Upon learning of a sasquatch sighting in the Bluff Creek area, Dr. Tripp went to the location and took plaster casts of 17-inch footprints believed to be that of the sasquatch. While there he made an engineering study of the soil that had the print—soil properties and depth of the print.

He then went back home and calculated the weight necessary for someone or something to make the prints. His conclusion: the footprints were those of man who weighed more than 800 pounds.

The photo seen here and the information was published in the *San Jose News*. John Green gave me a photostat of the article, but the actual date was not shown or noted.

From what I can see of the cast Dr. Tripp is measuring in the photo, it appears to be along the same lines as the 16-inch prints Bob Titmus found at Bluff Creek in that year.

I am sure the newspaper article was seen and read by many professionals. I am equally sure that they said to themselves, "The prints were just a hoax, somehow." The problem here is that we never get an explanation of the "somehow."

It has now been about 60 years since Dr. Tripp got out his slide-rule and provided us his conclusion on the footprints. Since then so many footprints of the same nature have been found we have lost count.

Dr. Jeff Meldrum did clear the air somewhat by getting scientific concurrence that "something" other than a hoaxer was making the many prints that have been found. Nevertheless, most professionals still think the prints are hoaxed.

Certainly a man can weigh as much as 800 pounds, but he would not be able to walk and would not have a 17-inch foot.

Back in 1958 (I was 17) everything was "bright and shiny." The "crazies" had not gotten into the bigfoot issue yet with all their insane ideas. As a result, Dr. Tripp did not have a problem with having a first-hand look at the prints and doing something. Do I think other present-day professionals may have done the same type of research as Dr. Tripp? I will guess "probably," but they would never publicly admit doing this, nor would they discuss anything with their peers, other than very close friends.

It might be noted that another source states that none of the casts Dr. Tripp made showed impact ridges, which excluded a mechanical foot of some sort.

From what I can gather, Dr. Tripp was born in 1916 and died in 1999 at age 83. It would be wonderful to get his papers; professionals of this nature are few and far between.

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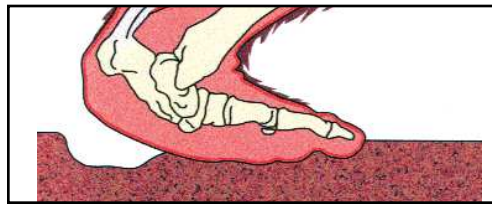
A footprint found on Onion Mountain, California in 1967 (left) and a photo of the sasquatch foot in the P/G film are deemed to be so close in appearance that they were made by the same sasquatch. The Onion Mountain print photos (several) did not surface until 2005. They were taken by road-crew workers (married couple) and were simply put aside for 38 years. The daughter of the workers found the images and sent them to a sasquatch researcher. I saw the similarity and showed a footnote in some material I was working on. Dr. Meldrum noticed it and we commenced discussion with the conclusion mentioned.

Onion Mountain is in the same area as the Bluff Creek film site, so the same sasquatch could definitely have been at both locations.

If one believes that the P/G film site subject is a man in a costume, then it appears the same man also paraded around on Onion Mountain. Of course, this is not impossible, it's just improbable. The same thing can be said if one believes the film site footprints were hoaxed with an artificial foot (i.e., not the "creature" filmed).

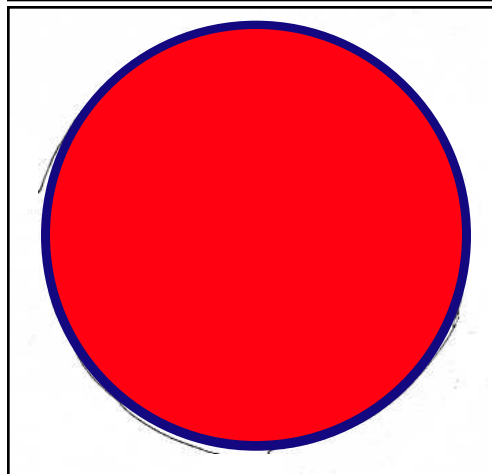
We will never be able to prove the connection beyond doubt because one can't get DNA from movie film and photographs.

In the general world of science, a decision has been made that the sasquatch does not exist. Providing evidence of this nature is to no avail because if something does not exist than any evidence supporting its existence is immaterial. It is like trying to make nothing equal something.



This illustration of a sasquatch foot (Meldrum) shows a very thick foot sole. It would have to be thick and flexible to take all sorts of terrain. When the foot hits the ground and some 500 to 800 pounds or more is applied, the sole would expand, or spread. Footprints would register the expanded sole. As a result, casts are wider than the actual foot; length would not be significantly affected.

The following illustrations show an experiment with a 2.75 inch diameter thick rubber disc (you squeeze it to relieve stress). The first image is just the actual disc (reduced); the second shows the diameter of the reduced disc "as is" (red) and how much it increased when I stepped on it (blue).



Blue: 2.240"; Red: 2.146"; Difference: .094"; Percent Red is larger: 4.38%: (2.146\*1.0438 = 2.24")

We have no idea of how flexible the sole of a sasquatch foot would be; but it would definitely be "something," and the softer, the greater the spread.

The newspaper article on the next page about Roger Patterson was published by the now-defunct *Oregon Journal* on March 11, 1969. This was about 17 months after the filming at Bluff Creek.

The reference to the sighting at Estacada, Oregon, involved logger Glenn Thomas who saw three sasquatch (believed to be a father, mother and child) rooting around in a natural bolder formation seeking rodents (1967). The father would remove boulders, sniff them and then stack them as seen here.



He eventually created a deep hole. Dr. John Bindernagel is seen in the following photo inspecting the hole.



I don't have any documentation on Patterson trip to Estacada. I am sure if he found something significant we would have heard about it.

If anything, this article confirms Patterson's intent to again find a sasquatch. He definitely went on more expeditions; back to the film site and other regions. Unfortunately he died in 1972.

# Evidence Mounting That 'Bigfoot' Inhabits Wilderness In Northwest

By MARGE DAVENPORT  
Journal Staff Writer

When and if Roger Patterson encounters another "Bigfoot," he intends to shoot it with a tranquilizing gun and capture it.

Patterson, an ex-cowboy from Yakima, Wash., is the man who made the movie film of a strange hair-covered female giant in the Mt. Shasta area of California last fall.

His film has become the basis for a documentary made by the British Broadcasting Co. and subsequent articles in Life, the Reader's Digest, Argosy and National Wilderness magazines. The BBC film and additional footage of expeditions into Western wilderness will be shown at Portland's Memorial Coliseum March 13 and 14.

**EARLY NEXT** week Patterson and three companions intend to go into the Cascades east of Portland on the first of a series of three "ape-hunting trips" he is planning this year.

Reports of sightings and footprints in this area from an Estacada logger, who claims to have seen the giant creatures on three different occasions, prompted the Oregon expedition. Both Patterson and Rene Dahinden of British Columbia, who has spent the last 10 years hunting the sasquatch (Canadian name for the creatures), are convinced the logger is telling the truth. Dahinden visited the area a week ago and inspected piles of rocks supposedly piled up by the mystery creatures as they looked for hibernating rodents.

**AFTER** the Oregon expeditions Patterson and the Northwest Research Association, which he heads, plan trips to the Mt. St. Helens area in Washington and the Mt. Shasta country in California.

In Portland this week, Patterson said he felt the search for "Bigfoot" is drawing to a close.

"We know enough about Bigfoot's habits and habitats



**PLASTER CASTS** of giant footprints found in Northwest and Canadian wilderness are shown by Roger Patterson who is out to capture one of legendary giants. His movie film of "Mrs. Bigfoot," taken last year\* in California, and British Broadcasting Co. documentary on creatures filmed in Northwest will be shown at Coliseum Thursday and Friday.

\*The movie was taken in 1967, not 1968. CLM

that we should be able soon to lure one into a position where we can capture it," Patterson declared.

**HE SAID** footprints and sightings indicate the creatures frequent certain areas, or pass through areas at specific times of the year. The expedition intends to use "animal distress calls" and scents to try to arouse "Bigfoot's cu-

riosity." Patterson believes that most animals in the forest respond to a distress call, even though it is from an entirely different species.

Although the question of whether "Bigfoot" really exists remains unsettled in the minds of most persons, Patterson says more and more scientists are impressed with the growing amount of evidence about the creature.