

Bits & Pieces – Issue No. 18

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This wonderful drawing of kids playing marbles dates back to the 1860s. The game was still popular when I was a kid in the late 1940s and early 1950s. Marbles were your “wealth” and you carried them around in a string-bag (often used for whisky bottles). Let’s see, there were marbles called cobbs, steelies, dakes, crystals, and cat’s eyes; the last being the most coveted.



I thought that I could break open cat’s eyes and get those little colored things out and make some kind of a display with them; but to destroy marbles was unthinkable.

Nevertheless, one day I decided to move forward with my idea. I took my father’s hammer, placed a cat’s eye on a rock and smashed it. To my surprise the colored thing could not be seen; just little pieces of glass. I inspected a chunk and saw that what I thought was something inside the marble was just paint. It looked like something real but it was an illusion; the glass magnified the paint and gave it “substance.” This experience was my first in realizing that what one sees or reads may simply not have the substance envisioned.

It is now some 70 years later, of which 25 has been spent studying the

sasquatch issue. Unfortunately, it is difficult to “break open” a sasquatch-related incident like a marble to see if there is any “substance.” Generally speaking, other than footprints, there has been nothing tangible provided to prove sasquatch existence (photos, videos, films are not tangible evidence).

We have tons of testimony; far too much to be honest. Just how much would pass the “marble test” I don’t know, but I think it would be a very small percentage.

John Green addressed this issue by saying in effect, “If just one case can be proven beyond doubt, then the sasquatch exists.” I agree, but we have yet to find that case.

The moral of my marble story is, don’t just believe there is substance in things. The best way is to prove something is to “break it open” and have a look. This is not always possible in the sasquatch arena, but if some sort of tangible evidence is claimed (hair, bones, whatever) then insist that it be provided for analysis. If this request is denied, then all you have is a “cat’s eye” and a hope that there’s something inside.

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This great illustration by Brenden Bannon was created for an article I wrote entitled, “Orthopedic Surgeon Says Giant Foot Prints are From Real Foot.”

The incident happened in the Six Rivers National Forest, Northern California, June 23, 1960. Here is the story:

Orthopedic Surgeon Dr. Charles Johnson, with family and friend George Amann, found huge footprints while on a camping trip in the Bluff Creek area. The prints went right through their campsite, about half a mile from the Bluff Creek entry into the Klamath River, near the main road. Amann was awakened one night by what he stated was the sound of moving stones. The sound stopped and he went back to sleep. In the morning the prints were found within 70 feet of the camper’s tents. Amann, an expert woodsman and trapper, followed the prints to a deep and wide part of the creek. It ran too swift for Amann to cross without ropes, yet the prints could be seen on the other side. “The tracks weren’t there the day before,” he said. “I talked to a government engineer up there and he also saw the prints. He was as impressed as we were.”

Dr. Johnson added that the prints stepped out about three and a half feet. They were from 16 to 18 inches in length. “I am a bone and orthopedic surgeon,” he stated, “I’d say definitely these were the prints of human feet with huge toes. The feet were narrow in proportion to the length and whatever it was walked flat-footed.” He took photographs of the prints.

Dr. Johnson hesitantly offered an explanation that he said was “almost impossible.” The evening before the prints were found, a large man in a car approached the group. He said he wanted to take a nap as he had been driving right through the previous night. The man drove ahead, parked and apparently went to sleep. The man was gone the next morning. Johnson commented, “I scarcely believe anyone would have gone into the stream that night and I can’t believe he had feet to match the tracks we found.”

(End)

This kind of testimony is certainly a bit different and one would think anthropology professionals would want

to take a look. The information was widely published in a newspaper at the time, so must have been seen by some curious anthropologist. Keep in mind that the incident happened in 1960, long before the P/G film and the onset of the Internet and its insanity.

To my knowledge nothing happened. If it did, then everything was kept confidential.

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This image was an attempt to recreate a most astounding sighting incident. I borrowed the sasquatch figure from Pete Travers, and Tom Yamarone assisted me with the story. The artwork was never really finished, and I did not publish anything due to a change in direction.

Whatever the case, here we have a situation in which there was absolutely nowhere to run. Also, because of the proximity of the sasquatch, I doubt the young girl who confronted it would mistake it for a known animal. Here's the story:

Brenda Ann Adkins took a drive one beautiful 1968 spring morning into the mountains north of Chattanooga, Tennessee. She was looking for scenic vistas to photograph, but the image she returned with was not on film—it was seared into her memory. She had a face-to-face encounter with a bigfoot. "I drove up to Monteagle Mountain and stopped to take some color pictures of the scenery," she said. She found a location high up on

the mountain at the edge of a cliff and got out of her car to size up the photo; however, she left her camera in the car. She was gazing over the Tennessee countryside when suddenly there was a noise in the woods behind her. She was also overcome at that moment by a nauseating odor, "as if something had died."

Turning around, she saw that a large creature had emerged from the woods and was walking towards her. Frozen with fear, she stared at an animal that she estimated to be at least 7 feet tall, weighing over 300 pounds. "It had an enormous chest and huge arms and legs," she said, "and its body was covered in blackish-red hair." She described the face as a mixture of "an ape and a man." As it approached her, it growled and seemed to be angry.

She had no route of escape, as she was at the edge of a cliff and the creature had come between her and her car. "He stopped about six feet from where I stood, cocked his head in a quizzical way, and just stared at me," she recalled. After a few moments—moments that seemed like an eternity to Brenda Ann—the bigfoot seemed to smile as it made a low, gurgling noise. It then turned and walked back into the brush at the edge of the forest.

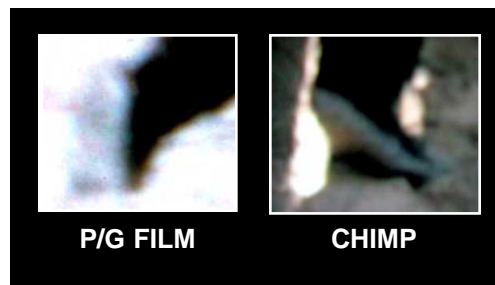
Shaken by her face-to-face encounter, she ran to her car and sped to the nearest town. She went to a local restaurant, but was unable to calm down. "A man asked if I needed help. I told him my story, and he said it was probably a bear." Still in shock, but convinced it was not a bear she'd seen, she thanked the man and left.

Brenda Ann Adkins had had a frightening experience that morning—one she would always remember. There is no doubt in her mind that bigfoot haunts the hills of Tennessee. In the years to follow she returned to that spot with her father, hoping for another sighting. She brought her camera along; he brought a hunting rifle for protection. She was comforted, but in the back of her mind she knew the rifle was no match for this animal.

(End)

Brenda would be close to my age by now and I do wonder if she had any more experiences in those mountains.

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In 2004, when all clear images from the P/G film were finally published in my book *Meet the Sasquatch*, there was controversy over the sole of the sasquatch foot as seen in the left image above. Some people claimed that the sole looked like some kind of footwear; and I have to admit that it did. Even the color was challenged, and it was reasoned that the foot probably took on the light colored soil on the Bluff Creed sandbar.

A few years later, I attended a presentation by Dr. Jeff Meldrum and he showed images of chimpanzees. I immediately noticed that the chimp's foot in one photo was almost the same as what we see in the P/G film. I got hold of the image and enlarged the foot as seen here on the right.

Of course, the toes on the chimp's foot would be totally different, as illustrated in BP#14P4. The rest of the foot, however, would be quite similar, except for size. Chimps would need a substantial foot sole because like the sasquatch, their feet are always bare. That the chimp's foot sole appeared off-white appears to be a matter of light and shading. Whatever happened to the chimp's foot also seems to have happened with the sasquatch foot.

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This image was created by Gary Krejci to illustrate an article about "Gorillas in California." A newspaper featured the article in September 1870, which invol-

ved “gorillas” seen “up a creek,” identified as Orias Timbers Creek in Stanislaus County, Central Valley, California. Although there was no direct reference to the “gorillas” actually bathing in the creek, this was likely a logical conclusion. Two witnesses, Mr. Hildreth and Mr. De Groot, saw the creatures. The newspaper article concluded, “If the description Mr. Hildreth has given us of these animals is true, he is certainly warranted in believing them to be of that species of animal.”

This region virtually jumped into the sasquatch/bigfoot arena in 2003 with a report by Kathy Moskowitz (US Forest Service, Stanislaus National Forest) of “hairy man” pictographs found in a cave (man, woman, and child) at a place called Painted Rock (Tulare County). Kathy thoroughly researched the pictographs and presented Native stories about them at a conference in Texas. There can be no doubt that local Natives believe in what they called the “hairy man.”

I was beside myself with Kathy’s presentation and later presented her material in my book *Meet the Sasquatch*. I went on to work with Kathy (now Kathy Moskowitz Strain) on her remarkable book *Giants, Cannibals, and Monsters: Bigfoot in Native Culture* (2008).

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The following photo taken at Alert Bay, BC, in 1926 shows Kwakiutl First Nations people with exceedingly large D’sonoqua (Wild Woman of the Woods) masks, which are used as feast dish covers. Certainly, any sasquatch that had a head the size of those masks would be in the 30 feet range, standing height. However, the idea is to simply imply something very large—a giant. It might be noted that the central mask is actually on a carved body that has a hollowed-out stomach; a Native is seen sitting in the hollow. I believe this implies cannibalism. In other words, the sasquatch eats people; Native lore is full of this connection, and here we might reason that if the sasquatch is a cannibal then it has to be thought of as human in nature. Only people who eat people are cannibals; other animals that eat people are simply carnivores.

That Native people believe the sasquatch is a true giant is also reflected



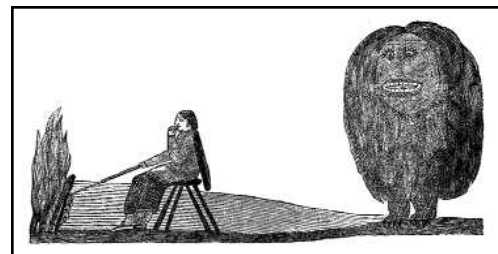
in other Native art, such as the adjacent artwork created by David Cusick in the 1820s.

Our statistics on sasquatch sightings indicates the average sasquatch walking height is 8 feet. There would definitely be greater heights to average out at this number. Average foot length comes out at 15.6 inches, and again there would be greater lengths in the mix.

When Smithsonian photographer Russ Kinne flew over Northern California he thought to himself, “You could hide a herd of elephants in any square mile of that country.”

I have flown from Richmond to Prince George in a small company plane many times. When not over the mountains, you hardly see the ground; just miles of very tall trees.

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Hardly a month goes by that I don’t think of this fellow (the man, not the tiger). He is obviously having a little snooze, and likely never even saw the photo.

He was Russian zoologist Nikolai Baikov (1872–1958). While in Manchuria about 1914, he reported that he met a Manchurian hunter who had with him as a helper; a “half man,” who was hairy, stooped and unable to talk. Baikov expressed his amazement at seeing such a creature, but did not study it in any depth.

Baikov was studying tigers, so evidently had no time to look at anything else in detail. He wrote three books, and I believe this information is in one of them.

Unfortunately, the entire story of hominology in non-Native culture is full of incidents of this nature—cameras don’t



work, bones are lost, artifacts/relics are stolen, fire destroys everything, boats sink and so forth. Nevertheless, I still believe tangible evidence has “survived” and has simply been put away and forgotten.

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This First Nations Haida mask created in 1894 surprised me a little because it’s too real. The features don’t reflect mythology and the skin has been stained down far beyond what we see with North American Natives. The teeth are definitely human-like, and the fact that the front teeth are missing might imply old age. We don’t really get the impression that the mask is sasquatch-related, but it definitely shows a “wild woman of the woods.”

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Scientists don’t appear to agree as to the primary human races. The five illustrations shown here are sort of “offered” as a starting point. It is implied that from these “types” all other variations were derived. I really don’t want involvement in that fight, and it does not significantly alter the point I wish to make.

All humans have the same basic DNA and all are compatible as to procreation. Nevertheless, the inaccessible “blue-prints” within DNA have variables as to the adult height of individuals (plus other factors). Height (very important in our studies) can range from about 4 feet tall to over 7 feet tall. The only consistent physically seen human feature is that individuals are not totally hair-covered.

With sasquatch we have the reverse; they are consistently hair covered. As they don’t have clothing, the feature is



very obvious and always the most striking. We don’t call their hair “fur” because it does not look like fur, such as we see with bears. I have not seen a single report that said the oddity was covered in fur.

The DNA inaccessible “blueprints” for humans also dictates head shapes and facial features; right down to eye color. Race comes into play here, so we see broad-brush physical differences and then individual differences. These are the factors that give a person what we call a “look,” such as referred to in the words “good looking.”

Although few sightings are close enough to a sasquatch to provide many details of facial features, I believe all have different features the same as with humans. In other words, the position and shape of the face itself and relative distances of the eyes, nose, mouth and so forth differ. Non-human animals have very little differences in this regard, that is why individuals in all specific species and breeds look the same.

Artist Penny Birnam recognized this and made the four clay sasquatch masks she created with different facial shapes and features as seen in the above photo. Indeed, one has only to look at the great variety of what I call non-mythological Native sasquatch masks to see that they are all different. Were the sasquatch a non-human animal, their depictions would be all relatively the same.

Given the sasquatch is human-related, can it be assigned to any particular human race? Given what we have gathered, the short answer here

appears to be “No,” but we will not know for sure until sasquatch DNA is obtained and DNA “blueprints” become available (accessible). At this point we don’t even have sasquatch DNA because we have not provided a tissue or a hair sample that did not prove to be from a known animal (includes humans); but please read on.

There was one hair sample I arranged that came out as “human,” which floored Dr. Fahrenbach and me. We were expecting a result like, “unrecognized primate.” Nevertheless the sample could still be from a sasquatch, but we can’t tell because we can’t access its “blueprint.” The sample could be from any one of the human races shown, including the sasquatch. Current technology does not allow anything but a broad comparison; just like the five races shown would all simply come out as “human,” yet we can see that there are distinct differences. We have to wait until science “catches up.”

It is believed that all information needed is contained in DNA; just like you would have a blueprint of say a car in which you could ascertain the exact specifications of the smallest part (even a tiny bolt).

When kids ask their parents a lot of “if” questions (as they usually do) an old-fashioned reply would be, “If ‘ifs’ and ‘ands’ were pots and pans, there’d be no need for tinkers.”

Trying to get into “if” questions on this subject such as, “What if the sasquatch does not match anything known on earth, where does it come from?” I don’t want to speculate.

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