

Bits & Pieces – Issue No. 26

Christopher L. Murphy

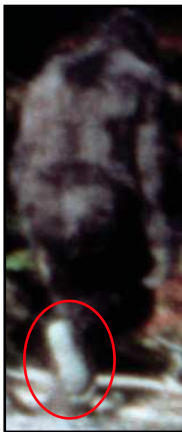


In some P/G film frames the subject appears to have a very prominent pointed head. The occurrence led to the Nelchina Native people giving sasquatch the name “Gilyuk,” which means “big man with little hat.”

John Green discovered this very early in his research and it makes sense. Native people would have simply interpreted what they saw. They certainly did not think the being wore a hat—just that the pointed head reminded them of a hat.

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The only marginal “scientific” observation in Greg Long’s docu-fiction (2005) is the fact that the P/G film subject’s right foot (seen here) has the curve on the outside rather than the inside. I brought this to the attention of 9 major researchers in September 1998, but nothing was thought about it. Then photos taken in 1967 of footprints on Onion Mountain (which is in the same region as Bluff Creek) surfaced (BP#17, P1) and one print showed the same thing (outside curve). This has us thinking that the same sasquatch as seen in the P/G film at Bluff Creek may also have been on Onion Mountain.



I have to admit that it was Long’s book image that reminded me of this oddity.

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Here is a different photo to that normally seen of the Russian “Fathers of Hominology.” It would have been taken at the same time, 1968; from left to right, Pyotr Smolin, Boris Porshnev, Alexander Mashkovtsev, Dmitri Bayanov, and Marie-Jeanne Koffmann.

I recently asked Dmitri why we hear so little about Russian research as it pertains to the Russian Snowman (almasty). He told me that the scientific “climate” as to homins is worse in Russia than in North America.

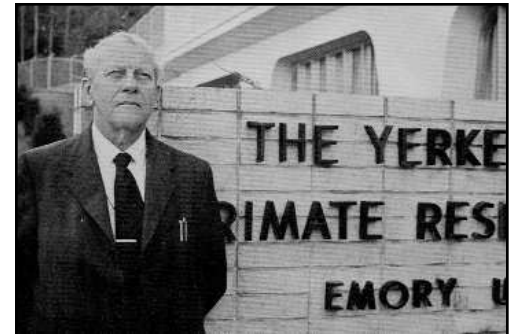
Nevertheless, I have wondered why more ordinary Russian people don’t do more research. I think the answer is that the average person in Russia makes (financially) only about 10% of the average person in North America. It appears they don’t have the resources (either the money or the time).

For certain, the prospects of finding homins in Russia are as good as in North America. Also, Russia is close to the land of the yeti and the yeren. Nevertheless, people in North America have both the resources and the time so the sasquatch goes to the forefront.

The main Russian research in hominology sort of transferred to North America when Dmitri Bayanov and Igor Burtsev were given the P/G film in 1971. They concluded that the film showed a natural being (homin) so decided it was best to move towards concentrating on the sasquatch to prove homin existence.

Russia is a vast country with astounding potential (people and natural resources). Its current “state of affairs” does not make sense to me, but I am not Russian nor am I a politician. I can only wonder about the progress that could be made if Russians had the same benefits and advantages as we have in North America.

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This is Dr. Osman Hill (William Charles Osman Hill, 1901–1975) of the Yerkes Primate Research Center, Emory University, Atlanta, Georgia. Patterson and Gimlin took their film to him in 1967. He and his people did an analysis and here is Dr. Hill’s official statement:

The creature portrayed is a primate and clearly hominid rather than pongid. Its erect attitude in locomotion, the gait, stride and manner of that locomotion, as well as the relative proportions of pelvic to pectoral limb, are all manifestly human, together with the great development of the mammary glands. This does not, of course, preclude the possibility that it is indeed a *homo sapiens* masquerading as a hairy “giant.”

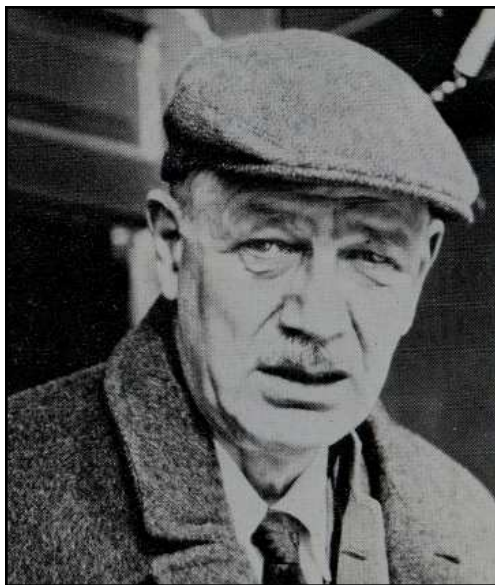
All I can say, at this stage, is that if this was a masquerade, it was extremely well done and effective.

Without tangible evidence in the form of skeletal parts, a cast of the dentition or similar physical material, I cannot pronounce beyond this group. However, the most interesting evidence they have so painstakingly produced should serve to stimulate the formation of a truly scientific expedition to the area, with the object of obtaining the required physical data.

I don’t know if a frame-by-frame analysis was performed with a microscope, but doubt that it was. Nevertheless, I am confident that a stop-frame screening was done (i.e., study the film frame-by-frame on a movie screen).

Whatever the case, Dr. Hill’s final words are highly important and it is very odd that nothing further was done given his very high scientific profile.

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This is Dr. Carlton S. Coon, a firm advocate for the existence of sasquatch. Here are his credentials from Wikipedia:

Carleton Stevens Coon (June 23, 1904 – June 3, 1981) was an American physical anthropologist, Professor of Anthropology at the University of Pennsylvania, lecturer and professor at Harvard University, and president of the American Association of Physical Anthropologists.

Dr. Coon wrote an extensive paper on sasquatch entitled, “Why There Has to Be a Sasquatch.” It is provided on the Bigfoot Encounters website. Quoted here is the information he provided on physical evidence.

Unfaked footprints are reported every year. (One can usually tell the difference because a man's weight is not enough to press the phony template down enough, among other things). Sightings verified by investigators are also in the hundreds, and come from almost every state and province of the United States and Canada. At least an equal number are hushed up.

More plausible evidence, which some of the professional disbelievers may believe (in my sense of the word) comes from some hair and blood left behind by a Sasquatch seen bothering cattle on an Indian reservation in Washington. It had torn down fences and even built what seemed to be a sleeping nest out of branches, but had not escaped unscratched.

Professor Stephen I. Rosen of the University of Maryland has identified its hair as that of a previously unknown primate—and he has hair on file for most of the living primates of the world. He has given me permission to state that its scale pattern is primate, its pigment dense and black like that of a lowland gorilla, and its internal structure “unusual.” This last refers to the medulla of the hair strand, which is quite variable among the living races of man.

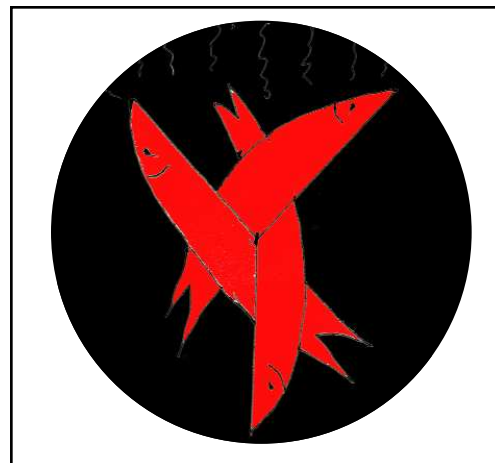
On this substantially impeccable evidence we may be justified to state that a primate other than man, which is either a pongid (ape), or hominid (kind of man) is alive in Washington, even if the hairs did not come off the animal identified as the creator of the local disturbance.

The blood that came with the hair has been examined by a professional in another institution. A newspaper report quotes him as saying that his sample is primate, possible human, but too degraded for further speculation.

Now, if I were a physical anthropologist, I would say to myself. “Wow, if one of our leaders said this, there must be something to the sasquatch issue.” That would prompt me to have a look. The only thing that would stop me would be my “boss” saying “Stay away from that subject or your job will be in jeopardy.” I have stated before that “jobs” in anthropology are a bit scarce, so one would not take his boss’ words lightly.

Do I think this is the reason we get such a marginal response and involvement from scientists? In a word, ABSOLUTELY.

Things were not always this way. In Dr. Coon’s early years the subject was “respectable,” thus he told us exactly what he thought. In my opinion, the major downturn came in the late 1970s when the University of British Columbia decided to squash the issue with it ridiculous conference (1978) and subsequent book (1980) *Manlike Monsters on Trial*. The “Trial,” as it were, resulted in the verdict that sasquatch are only in the minds of people; figments of the imagination.



The use of the “DNA” process is another “red herring” as it applies to sasquatch research. All DNA at the current time in this connection tells us is:

1. The species
2. A unique identifier (like a finger print).
3. An indicator of the part of the planet from which the individual originated (ancestors).

In some ways the term DNA is like the word “car”—it does not really say much. If cars had DNA the analysis would indicate anything from a Rolls Royce to a Model T Ford. If somehow the car serial number (identification) was in the “DNA” that would narrow things down even better than a species identifier because you could access the car’s specifications. What we get in species DNA is simply a number so to speak that is unique to that individual (thus its use in law enforcement).

Purported sasquatch DNA so far has come out as “human.” Although that’s not saying much as I have indicated, it immediately alienates the scientific world, which will not be convinced of sasquatch existence until the DNA comes out as another species. This is a perfect Catch 22 scenario.

Our only hope is that DNA processes improve so that other things about an individual can be positively identified (height in particular).

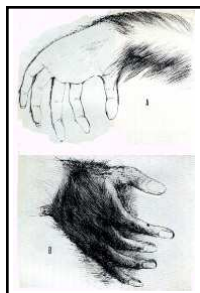
For certain this is a gross simplification of what DNA is, but if what I have said is wrong, then please let me know so that I can correct my ways.

The bottom line on all this is that unless the sasquatch has DNA different from human DNA, the only way it can be proven to exist is by a type specimen (body on the table sort of thing).

The exquisite drawings of the Minnesota Iceman by Alika Lindbergh (Bernard Heuvelman's artist lady) are likely beyond reproach as to accuracy. For certain, Bernard nor Alika would have "messed-up."



That being the case, in my opinion the drawings indicate that the Iceman had opposable thumbs (can touch all other fingers with a thumb on the same hand). We do not think a sasquatch has opposable thumbs.



Now, you might say this is only a small detail, but in the world of science you might as well say that the Iceman had horns.

Aside from the fact that the Iceman does not really look like a sasquatch and was not as large as a sasquatch for its obvious age, this is one other indicator that it was not such. In this case, given it was real, what could it have been?

It could have been an almasty, or what is known as a "woodsman," although I don't know the situation as to thumbs with these beings.

The most perplexing question as to the Iceman is what happened to its body, again given it was real. In my opinion, considering that Hansen's son was a lawyer, I say it was buried on Hansen's farm. If the body had been confiscated by police officials, and indications were that Hanson shot it, then the legalities would have been horrific. There were no DNA processes in the 1960s, so the corpse would have been considered "human."

Burying dead homins is the easiest way out in these situations, and the probability that it has happened when a sasquatch has been killed by a hunter is likely quite high. Saying that you thought it was a bear and all that would not be enough for many people, especially Native people. Even if it were proven that the corpse was not human, you would still have problems.



This great Haida mask was loaned to me by Rob Alley for my Museum of Vancouver Sasquatch Exhibit in 2004/5. It depicts what the Haida Native people call a "gagiit." This word literally means "wild man who lives in the woods."

The curious spikes in the mouth area are said to be "representations of sea urchins and fish dorsal spines, which the gagiit endured in eating such food." Other Haida masks with this same curious feature are shown here:



Obviously at some point a Haida Native (or many) may have seen something that brought about this particular detail in their artwork. Nevertheless, it may have simply been fabricated as a result of the Native people themselves eating the foods mentioned.

When Rob Alley acquired the mask, he was told that it was a "land otter man." This entity, however, is of Tlingit and Tsimshian Native origination and is known as a "Koosh-dakhaa" (shown here), which translates to "land otter man." Like the sasquatch it was said to be a "shape-shifter," turning itself into an otter.

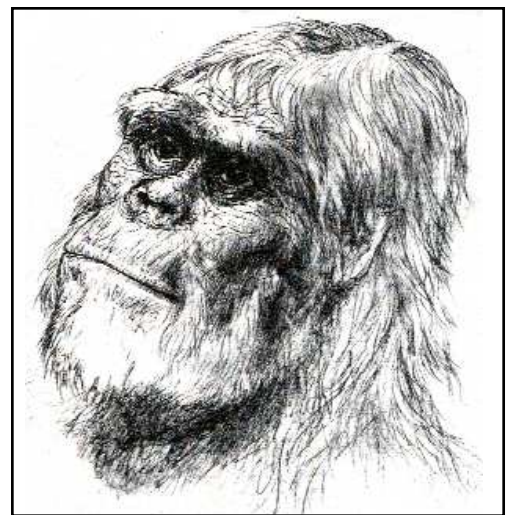


We are told that the "Dan'aina tribe of South Central Alaska and the Inupict tribe of Northern Alaska have their own names for these creatures: Nat'ina and Urayuli respectively." In this case the different Native people have either borrowed from one another or independently came up with the same sort of being.

Oddly, the sasquatch is said by witnesses to be an exceptional swimmer, both above and below water. We might wonder if this accounts for its name, "land otter man."

Of course this is all Native American folklore and I will likely be dragged over the coals by skeptics for implying that it might be a clue to sasquatch reality. Nevertheless, it's part of sasquatch *cultural* reality, which cannot be denied—probably goes back far beyond any Europeans (even Vikings) setting foot in North America.

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This is a depiction of a sasquatch or bigfoot by the professional animal illustrator Stefano Meugeri (1999). Obviously, we can see a level of human *personality* in the image; you think about a person more than a non-human primate. The closer artwork is aligned to "humanism" then the more personality is sensed.

Oddly, it is said that all artists who depict people inadvertently provide something of themselves in their artwork. This I equate to seeing a slight resemblance of a parent in his/her children.

Whatever the case, I will say that this depiction is far beyond what our scientists think is a sasquatch; but it's exceedingly good.

P/G FILM FRAMES FOR ANALYSIS



61



65



69



62



66



70



63



67



71



64



68



72



OBSERVATION NOTATIONS: #61 and #65 (Cibachrome images)—note what might be an ear in #61. #66—note that the sasquatch starts to turn its head towards the camera. #67 and #68—note the right arm and hand as the arm comes down; the hand becomes confused with an object in the background (appears to be open, but is not). #72 (Cibachrome image)—the triangular black spot on the upper right is a defect in the film frame; note that the left hand appears to be open with extended fingers; the right hand is a fist; there are no extended fingers shown.

P/G FILM FRAMES FOR ANALYSIS

73



77



81



74



78



82



75



79



83



76



80



84



OBSERVATION NOTATIONS: #73—note that there appears to be a lump on the right upper leg; it is evident in other images and is thought to be a hernia (same as athletic people get in this body area). #74 (Cibachrome image)—note that the right hand is a fist—what appears to be extended fingers is a background artifact; note that we now see both breasts quite clearly. #81, #82 and #83—as the right arm comes up it becomes difficult to differentiate; although in #82 the hand appears to be a fist. #84 (Cibachrome image)—note that the bulge under the chin is flexed upper chest muscles.