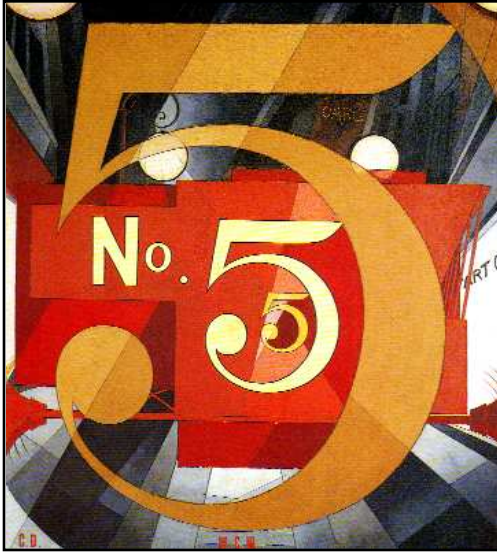


Bits & Pieces – Issue No. 42

Christopher L. Murphy



It is important to keep in mind that there are FIVE (5) primary homins in the world as follows”

SASQUATCH – Canada and USA

YOWIE – Australia

RUSSIAN SNOWMAN – Russia

YETI – Nepal (Primarily)

YEREN – China

The first two (sasquatch and yowie) are so close in all aspects that I believe they are the same.

The Russian snowman (almasty) is also very similar, but some of the species may not be as large as the sasquatch. There may indeed be two types—a Russian sasquatch and an almasty (one of many names).

The yeti is very different. Although a large “giant” primate of some sort, its feet in some cases (according to footprints) are totally different to the sasquatch. If related, then it is a distant branch.

The yeren is also very different, both in general appearance and size. It is definitely a homin, but I don’t see a close relationship with the others shown.

It needs to be mentioned that within the “sasquatch” classification there appears to be different types, which may even include the almasty. Generally speaking, any hair-covered North American homin is thought to be a sasquatch, so this complicates matters. The so-called “skunk-ape” of Florida, Alaska’s “woodsman” and some other

lesser types are in this group.

Whatever the case, the sasquatch is the most recognized and most researched homin. It is also the one for which we have the most evidence of its possible existence (images, footprints etc.).

The sasquatch, yowie and yeti have spiritual significance with aboriginals or original people in the countries shown.

The sasquatch, yowie and Russian snowman have paranormal associations. I don’t know of any spiritual or paranormal associations with the yeren.

We have reasonable photographs of the sasquatch; but none of the other homins. Nevertheless, even the sasquatch photos we have are over 50 years old (P/G film).

We have footprint photos and plaster casts of such for all of these homins, which is the main hard evidence of their possible existence.

Just when each of these homins originated in, or arrived in, the countries shown is not known; however it appears many thousands of years ago according to cultural or historical records.

None of them wear coverings (clothing) of any sort, and this has prompted me to comment on the sasquatch relative to the amount of hair it has and climate conditions.

I ran across the following in Wikipedia which may provide an answer:

The Australian Aborigines are genetically evolved to stand a wide range of environmental temperatures. They were observed to have been able to sleep naked on the ground at night in below freezing conditions in desert conditions where the temperatures easily rose to above 40 degrees Celsius during the day. By the same token, Tasmanian Aborigines would sleep in snow drifts with nothing on apart from an animal skin. According to the April 2017 edition of the *National Geographic* magazine, it is believed that this ability of Australian Aborigines is due to a beneficial mutation in the genes which

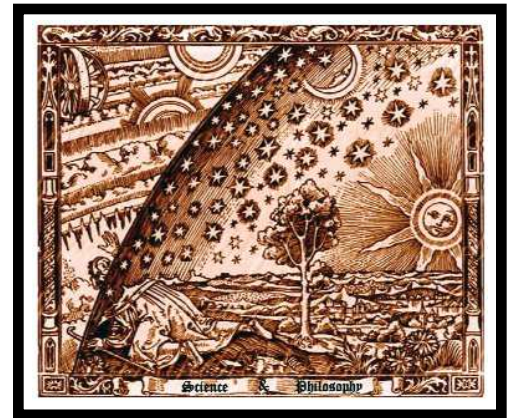
regulate hormones that control body temperature.

For certain, all of the countries shown have extreme temperatures. Early aboriginals in all cases had to contend with this. Remarkably, generally speaking pure Native American aboriginal males don’t have facial or body hair. Those that do probably resulted from interbreeding with races that have such hair, but this may not be 100% correct. It appears Australian aboriginal males have facial and body hair, but there does not appear to be a definitive answer here.

Whatever the case, if *National Geographic* is correct, hair density may not be a major factor with homins.

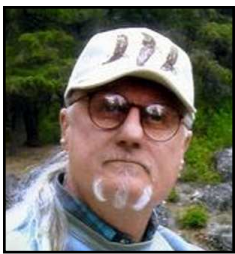
The degree of research carried out on each of the five homins varies greatly. Mainstream science does not recognize any of them so there are few professionals involved in looking for them. Because the sasquatch is in North America where people have more resources, it gets the most investigating and “press.” In other words, North Americans have the time and money to “get involved.” Australia is somewhat the same, but I don’t think it has the same level of interest.

—00—



This fascinating woodcut symbolizes the struggle between science and philosophy. Dmitri Bayanov has created a paper on this issue in general, and then the sasquatch in particular. The paper is posted on our website as the first presentation. Dmitri is, to my knowledge, the first to fully address this issue “head-on.”

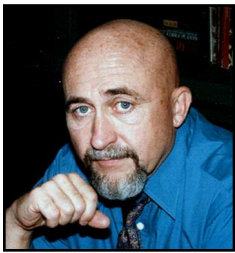
—00—



Kewunee Lapersitis



Henry Franzoni



Robert Morgan



Thom Powell

The four individuals seen here were at one time totally conventional sasquatch researchers; making great contributions to the field. At a point, they had experiences and/or learned things that convinced them something was not quite right; the sasquatch was not playing by the rules of science as we know it. As a result, they “crossed the aisle,” leaving science unto itself. They all wrote books explaining their position.

Kewunee Lapersitis was the first to leave; long before my time doing sasquatch research (starting in 1993). None of the four main researchers (Green, Krantz, Byrne, and Dahinden) wanted anything to do with “non-conventional science,” but Kewunee (originally known as Jack) persisted in his theory. For about 20 years he corresponded with me.

Henry Franzoni was on The Bigfoot Research Project team, which later became NASI. I worked with him for a considerable time. One day, he sent an email to a massive list stating that he could not carry on as a conventional researcher. He had an experience that proved to him the sasquatch situation was totally different to what we believed. With that, he simply left the field.

Robert Morgan was an astounding researcher. He went on expeditions with a team and produced remarkable TV documentaries. His ideas and methodology for research have had no equal. He had seen a sasquatch in about 1957, as I recall, and made seeking the being a life ambition. He too had an experience (like a re-awakening) that changed his belief system. I corresponded with Robert for years and have great respect for him.

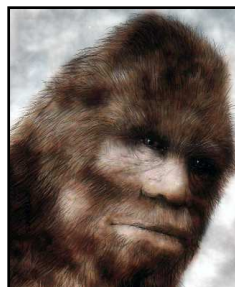
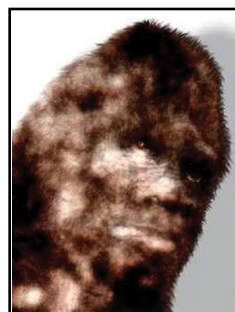
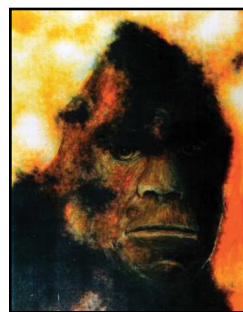
Thom Powell was a high-profile BFRO researcher. It was he who suggested the process by which the Skookum Cast was obtained (patch of soft earth and fruit as bait). Thom went on to change his mind on sasquatch nature and now promotes possible paranormal association.

Although not commonly known, the first “paranormalist” was likely Fred Beck, who became well-known as a result of his experience with others near the Lewis River, Mount St Helens area (1924). His account of an alleged sasquatch attack on the group’s cabin has become a classic in sasquatch-related stories. Fred’s paranormal thoughts were not known until his son, Ronald, published a booklet in 1967 on his father’s experience. Fred goes to great lengths explaining that sasquatch are supernatural beings. The booklet had very limited distribution, so few researchers were aware of this. When I was given the booklet by René Dahinden in about 1995, I was quite astounded. I republished the booklet the following year.

Fred is seen here at the time of the incident in 1924. He maintains he was “always conscious that we were dealing with supernatural beings.”



—00—



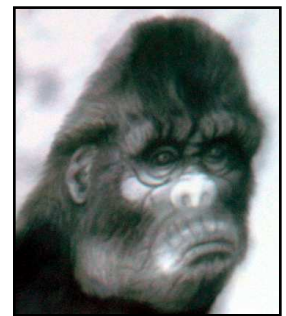
These artwork images depict the sasquatch based on the P/G film subject. Left to right, the images are by Chris Murphy, Yvon Leclerc, RobRoy Menzies, and Peter Travers.

I believe I was first “out of the gate” (1996) because I had access to high quality film material. This was long before I had a scanner, so used pastels and worked on an enlarged photocopy of the head in Frame 352.

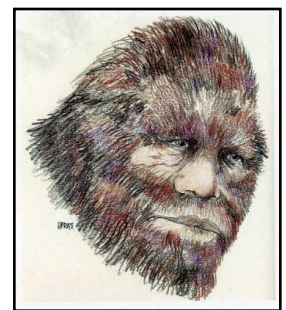
Yvon Leclerc provided his computer artwork about 6 years later (2002); followed by work by Peter Travers (about 2003) and RobRoy Menzies (about 2005), both are professional artists. I used the Travers image on the front cover of my book *Meet the Sasquatch* (2004).

In my opinion, what you see is what we are dealing with, although we have only the P/G film on which to base decisions. Generally speaking, I believe most witnesses agree that the P/G film subject is close, or very close, to what they saw. The main difference I can determine is that witness descriptions indicate much more hair on the body (actually trailing off in some cases).

In 2006, computer artwork done by Owen Caddy (seen here) significantly altered our perception of the P/G film subject. Although I and the other artists mentioned don’t see things this way, the image is far more acceptable to our scientists because it implies more of a great ape than the other depictions.



In yet more recent times (about 2009), Harvey Pratt, a professional FBI trained forensic artist, turned his hand to the task and created what is seen here.

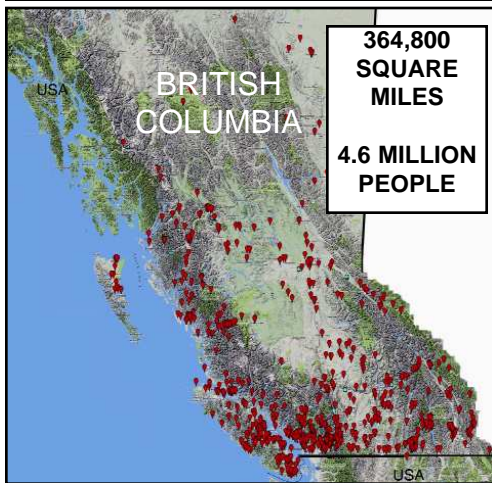
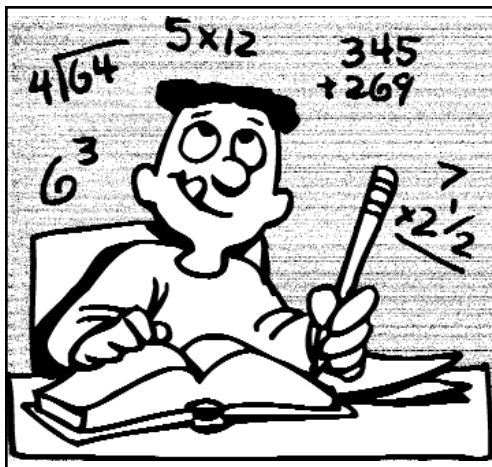


Just for your reference, here is the best actual image we have of the P/G film subject’s head (Frame 350).

As always, you have to judge things for yourself.



—00—



I have stated in previous papers that there are likely more sasquatch in British Columbia (area and people population shown) than anywhere else in North America. We have recorded 605 sasquatch related incidents over about 118 years. If we consider that only about 20% of the incidents are reported, then there were 3,025 incidents in total (both reported and not reported) over the same time period.

Given all statistics, what is the likelihood of finding a sasquatch with an expedition? Here one needs to come up with an estimated sasquatch population in the province. My "Sasquatch Census" for BC indicates 7,250 sasquatch souls (if they have one). This means there is one sasquatch for about every 50 square miles on average.

Nevertheless, I would say that about 80% of the sasquatch population resides in just 20% of the land. This means that 5,800 sasquatch are likely to be found in 72,960 square miles. This indicates one sasquatch for every 12.6 square miles. That's still significant although a bit better; but trying to find something that moves around and can see you approaching greatly lessens your odds for success. Even if you are lucky enough to

see a sasquatch, you likely have fewer than 5 seconds to get a proper photograph. You would have to be video recording continuously 360 degrees (with a professional high-resolution camera).

Generally speaking, it is better to let the people population do the searching and respond to reports as quickly as possible. In the 1980s Peter Byrne set up a toll-free telephone number for sighting reports; however that was in the days before cellular phones, so a lot of time passed between the call and the response. Of course, response time depended upon proximity of the sighting to someone available to investigate it. One could only effectively respond if the time to get to the sighting location was very short—the idea being to find the sasquatch still in the area. Using cellular phones would improve this process, but only on the front end (perhaps enough in some cases).

For the most part, sasquatch and people only confront each other when the sasquatch comes into "people territory," not the other way around. When you factor this in, odds of success again reduces significantly.

John Green and Dr. Grover Krantz put their hopes in a hunter shooting a sasquatch and bringing all or a piece of it to science. The "rub" here is the last part; the sasquatch appears to be very close to human, so killing one might result in severe repercussions, whether or not the act was inadvertent (hard to prove it was). The hunter would be better off to bury the body and forget about it. I have often wondered if this has indeed happened.

The next hope was that a sasquatch would be killed by a vehicle (train, truck, bus, car). I know of only one instance where a train was said to have killed a sasquatch, but its body was spirited away by Native people. The body of an alleged young sasquatch killed in the late 1800s (boy) was claimed (taken) by a Native and buried. The location of the interment was (we believe) known by his daughter or granddaughter, a Native historian; but she passed away with her secret.

That a sasquatch might die accidentally or naturally is possible; but I know of only once case where a greatly decayed body of something odd was discovered by hunters and reported to authorities (Fish and Wildlife). No follow-up was done (probably assumed to have been a bear). All I can say here is that hunters are good

at recognizing animals (alive or dead), and in this case they reported the find because they did not think it was a bear.

Is there an answer to this dilemma? The short answer is—the math says unlikely, notwithstanding advances in technology. Nevertheless, someone has to win lotteries.

—00—



This photo of a wolverine by William F. Wood is about the best I have seen of this elusive and feared creature. Wikipedia has this to say:

The wolverine (also spelled wolverene), *Gulo gulo* (*Gulo* is Latin for "glutton"), also referred to as the glutton, carcajou, skunk bear, or quickhatch, is the largest land-dwelling species of the family Mustelidae. It is a stocky and muscular carnivore, more closely resembling a small bear than other mustelids. A solitary animal, it has a reputation for ferocity and strength out of proportion to its size, with the documented ability to kill prey many times larger than itself.

This animal's association with the sasquatch came about in wondering why sasquatch are seen and leave footprints above the snow line in mountains. There are few food resources there, so what is the attraction?

Two professionals from the Royal Museum in Victoria, BC (Frank Beebe and Don Abbott) were aware that wolverines are known to bury food (meat) in snow to preserve it. They return later and retrieve their stash when food gets scarce—sort of a natural refrigerator. Beebe and Abbott speculated that sasquatch may indeed know this little trick and that's why they are seen in high level snow.

—00—



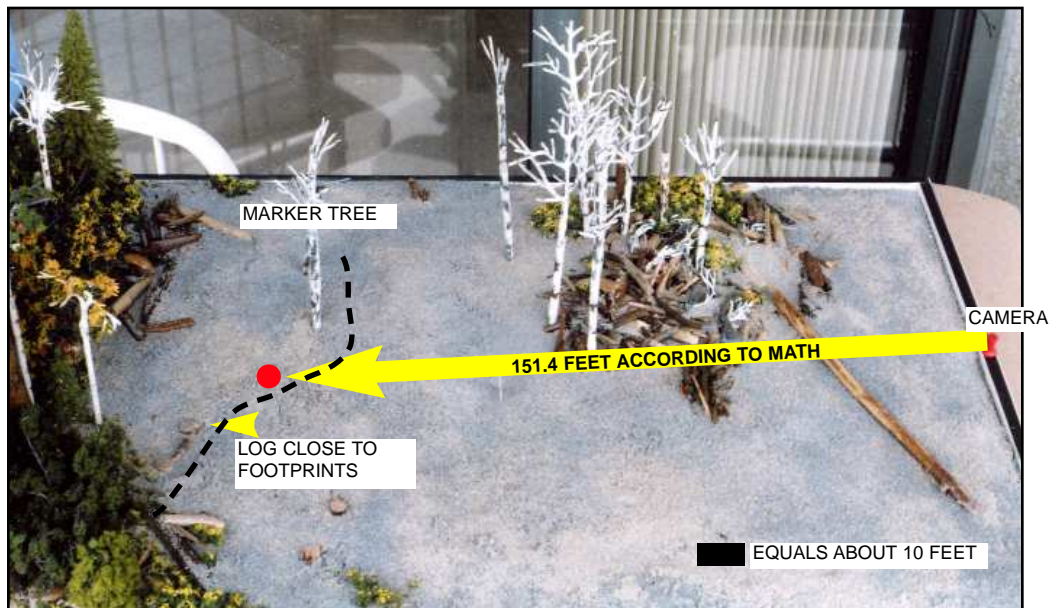
Mother and infant bigfoot observed near Blue Creek by James Restani

Harvey Pratt's drawing (under witness direction) of a sasquatch mother and infant is likely very close to what one would expect to see. Keep in mind that as an FBI forensic artist, Pratt was highly experienced in this type of work. (Reference: *Tribal Bigfoot*, D. Paulides, page 307.)

Nevertheless, the main importance of material of this nature is that sasquatch are seen as natural beings who propagate in a natural world. Our general "pop-culture" impression" is a rogue male individual, not unlike the Incredible Hulk, who wreaks havoc everywhere he goes.

I have touched on this subject in previous papers; however, Pratt really brings it "home" with this drawing. There have been witness drawings of the same nature (although quite rough). There is even one account of a witness who happened across a female sasquatch who had just given birth. The witness noticed that the infant was "pink." In other words, hairless with pink rather than dark skin. A photo of that would have been astounding; but too much to ask,

It strikes me that when people go this far in their observations (mothers with babies), the chances of fabrication or hallucination get very thin. Of course, this is not "science;" it's just a little bit of trust in people.



This illustration provides a clearing understanding of the P/G film circumstances on the sasquatch distance from the camera. First off, there can be no doubt that the distance was 151.4 feet given the camera focal length and height of the subject in the film frames. It does not matter where the film was taken; the mathematics rule.

The problem is that this distance puts the subject BEHIND the "marker tree" when she moves forward. We can clearly see in the film that she passed in front of this tree; the distance being about 10 feet from the tree. The dotted line shows the approximate path taken by the subject. The marker tree was about 143 feet from the camera, making the subject about 133

feet from the camera. The discrepancy is therefore 18.4 feet. This amount has to be compensated somehow. Moving the camera back by this distance solves the problem, but might be a bit excessive. In other words, Patterson was 54.4 feet from the log seen rather than 36 feet. Otherwise, we can reason that René Dahinden was out by about 10 feet in his measurements and put the camera at about 44.4 feet from the log.

The bottom line is that no matter what is done, 151.4 feet remains the distance, unless the information we have on the camera focal length is incorrect (very unlikely).

I am seen here at the Museum of Vancouver with the original painting of a yeti by Robert Bateman (2004). The painting was borrowed from the Edmund Hillary Foundation in Toronto for my sasquatch exhibit. I would say the yeti head is about human size.

Robert Bateman is a world-famous naturalist artists; he lives in British Columbia. He also created a painting of a sasquatch at the request of Dr. John Bindernagel.

Bateman had to use verbal description, perhaps witness drawings, and his own insights to create this painting as there are no photos of a yeti. Given his astounding knowledge of wildlife, I think the image is likely very accurate.

