

Bits & Pieces – Issue No. 46

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Paul Cropper and his wife, Lisa (recently married), from Australia visited me on August 7. We had a wonderful afternoon. Paul is working with Tony Healy on another book about the Australian yowie—equivalent to the sasquatch, and essentially the same homin. Paul and Lisa are shown here with my latest sculpture of a yeti. I provide a full explanation of this work on page 5.

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Chief Ambrose Point Sr. Felix Joe

This photo taken in 1936 shows Ambrose Point, a Chehalis Native, wearing the sasquatch mask he created.

The mask was donated to the Museum of Vancouver in 1937. I found it in the Museum's storage in 2003 and included it in my sasquatch exhibit (2004/5). In recent years, the donation was deemed to have been inappropriate so the mask (seen here) was repatriated to the Chehalis (BC) people.

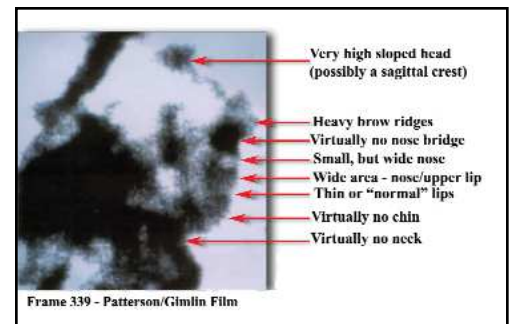


I have often discussed this mask, pointing out its features. Of all the native masks that represent the sasquatch, this one is the most realistic. The Chehalis people believe that Ambrose actually saw a sasquatch and created the mask according to what he witnessed. I have

stated that the reason the mask is not painted may be to signify “reality,” in other words, not mythology.

In my various dissertations I have said that my main interest in hominology is from the CULTURAL perspective. Trying to get mainstream science interested in the subject has hit a major stumbling block—DNA or the Highway. The problem here is that getting DNA analysis performed is expensive and we don't have resources for this sort of thing.

Nevertheless, every now and then cultural aspects sort of marginally cross over into the world of reality (science if you wish). Ambrose created his mask over 30 years before the P/G film was taken, yet he matched the film subject in several ways—compare the mask with the following illustration.



For certain, in the 1920s and 1930s the BC Chehalis reservation was a main hub of sasquatch activity, brought to the attention of non-Natives by the articles published by John W. Burns, a school teacher assigned to that area. There were many sasquatch-related incidents experienced by different Native people, and we can reason that Ambrose knew them and discussed things with them.

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KEEPING THE RECORD STRAIGHT

Just to keep the record straight, I wish to explore the terms we use for the primary entities that we are looking for (images provided below) to prove their

existence. According to the dictionary they appear to be either hominids, hominoids or hominins. Here are the definitions for these terms:

HOMINID is a primate of a family (*Hominidae*) that includes humans and their fossil ancestors and also (in recent systems) at least some of the great apes.

HOMINOID is a primate of a group that includes humans, their fossil ancestors, and the anthropoid apes.

HOMININ is any member of the group consisting of all modern and extinct humans and all their immediate ancestors, specifically species more closely related to modern humans than to chimpanzees.

I suppose you can sort of take your pick here, but none of these terms are technically quite right. The first two refer to a primate and we have no proof that our subjects are primates. We certainly think they are, but that is not proof.

The second part of the first two definitions puts our subjects in with humans and “their fossil ancestors.” Here again, where is the proof?

The last part of the first two definitions differ somewhat, but effectively refer to non-human apes. Are we even sure that our subjects are apes?

The last term is “human specific” and we have no proof that our subjects are human.

Looking at the terms themselves, they use the root word “homin,” which is Latin and stems from the word “homo.” This word simply means “man-like” or more correctly “human like.” As a result both terms essentially just mean a “human like something.” At some point in time it appears scientists decided that anything “human-like” in appearance was a “primate,” but again messed up because the lemur is a primate and is not at all “human-like.” Taking a different stand, if you believe in aliens, which are certainly human-like, would you consider them primates?

To sort of avoid this mess I use the word “homin” for our subjects. In other words, “human like entities.” I know the word is not recognized, but neither are our subjects.

Dmitri Bayanov was the first to use the word “homin” to differentiate between all three terms. Dmitri defines “homin” as a non-sapiens hominid. The

word “sapiens” means “relating to or being recent humans as distinguished from various fossil hominids.” This is fine, but I prefer to sort of leave the door open for anything.

Dmitri’s word “hominology” is perfect. It literally means the study of human-like entities, which he defines as sasquatch, Russian snowman, yeti, yowie, and yeren. When I use the word “homin” I am referring to these same subjects.



SASQUATCH:
Ranges throughout North America; but primarily in the Pacific Northwest.

RUSSIAN SNOWMAN:
Ranges throughout Russia and neighboring countries.



YETI:
Ranges throughout the Himalaya Mountains; mainly near Nepal.

YOWIE:
Ranges throughout Australia.



YEREN:
Ranges throughout China.



CAPTION: One of the 2.1 million-year-old artifacts recovered from a gully in western China, suggest that hominins may have left Africa far earlier than previously believed. (Credit Zhaoyu Zhu)

The oldest stone tools outside Africa have been discovered in western China, scientists reported on Wednesday. Made by ancient members of the human lineage, called hominins, the chipped rocks are estimated to be as much as 2.1 million years old.

The find may add a new chapter to the story of hominin evolution, suggesting that some of these species left Africa far earlier than once believed and managed to travel over 8,000 miles east of their evolutionary birthplace.

The age of the Chinese tools suggests that the hominins who made them were neither tall nor big-brained. Instead, they may have been small bipedal apes, with brains about the size of a chimpanzee’s.

“The implications of all this are large,” said Michael Petraglia, a paleoanthropologist at the Max Planck Institute for the Science of Human History, who was not involved in the new study. “We must re-evaluate our understanding of human prehistory in Eurasia.”

The first point that comes to mind is that the hand that originally used this tool was likely quite small, so probably noth-

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The following image and article in *The New York Times*, May 11, 2018, intrigued me. I offer a few comments after the article. If you wish to know more, just netsearch “STONE TOOLS CHINA,” there are many articles from accredited research organizations and so forth.

ing to do with sasquatch as we currently believe them to be. Nevertheless, that sasquatch might have evolved into much larger homins is very likely; keep in mind that we are going back 2.1 million years here.

The second point is that there is very little on record that sasquatch use tools other than a club of some sort and that they throw rocks. Both of these “tools” are common to the chimpanzees.

If sasquatch do use tools of the nature shown, then they would have to be quite large. The hand I sculptured according to casts would “swallow up” a little hammer like that seen.



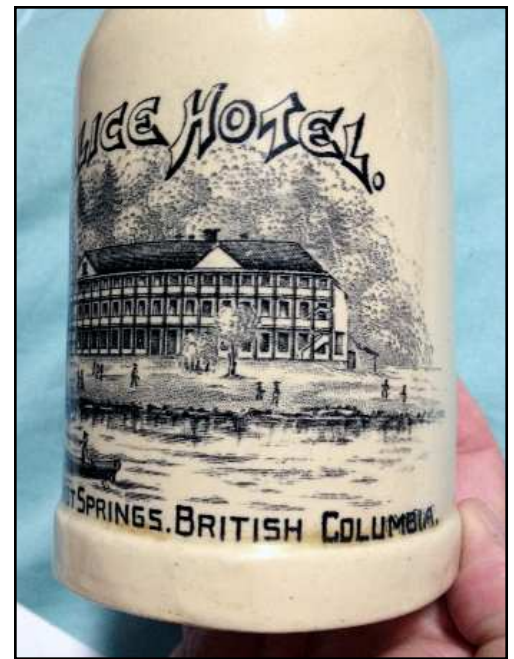
If sasquatch kill and carve up deer as we believe, then they would probably have to use a tool of some sort. Other large predators have very powerful jaws and claws that are designed for ripping and tearing; I don't see the sasquatch as having such. Nevertheless, a simple sharp rock would do the job, especially when great strength is applied.

In looking at trees that have been broken off and attributed to sasquatch, there is no indication that a tool of any sort was used; the break was made by twisting.

If intelligence has anything to do with making and using tools, it does not appear the sasquatch is much further ahead than chimps; but then again perhaps we have just not found any “sasquatch tools.”

Whatever the case, it is intriguing to see that homins 2.1 million years ago evidently fashioned tools and could have “made simple things.” If they did, then they were smarter than chimps.

NOTE: I am not a scientist, but I likely know more about the sasquatch than all the professionals digging around in China.



Alex Solunac found this wonderful old mug showing the St. Alice Hotel, Harrison Hot Springs, in 1909. This hotel predated the Harrison Hot Springs Resort. Harrison has been a major region for sasquatch sighting since people first ventured into the area, including Native people. The St. Alice became a famous resort for well-off people in the Greater Vancouver area. It would have taken a while to travel the 82 miles in 1909; but the trip was well-worth it.

After almost 119 years, the village of Harrison Hot Springs now fully embraces the sasquatch as a major tourist attraction. Last year Tourism Harrison Hot Springs opened a sasquatch exhibit and the village itself has interactive sasquatch carvings.

A main freeway takes one close to Harrison and on a good day this takes about 1.5 hours. The return trip can be a bit of a problem, but I am sure faster than in 1909.



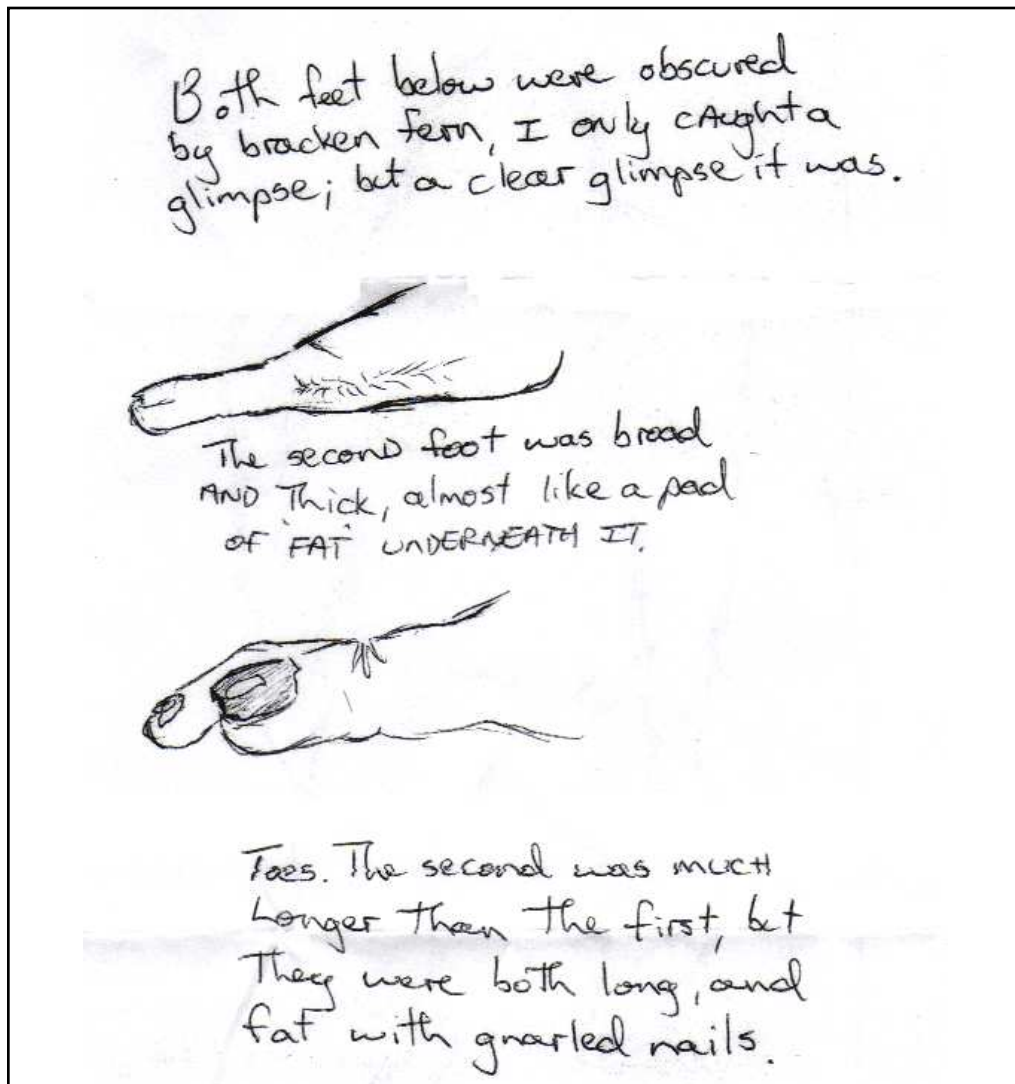
I found this photo in John Green's Archives. I am sure I would have asked him for particulars, but my note says "No ID," so John did not remember. Anyway, we see a hand cast that roughly measures about 11.3 inches long and 10 inches wide. The very short thumb is interesting and is in accordance with our speculation that sasquatch do not have opposable thumbs (can't touch all fingers on the same hand). The width of the digits and the palm are likely exaggerated by the hand being pushed down into the soil and plaster flow. The actual print would be what one would expect to find—flat down on the ground. The fact that the photo is monochrome indicates it was likely taken in the mid 1960s or earlier.

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The following is a witness description of an Australian Yowie's foot. The mention of a thick pad for the sole of the foot is thought to be the same with sasquatch. Furthermore, some sasquatch footprint casts also indicate that the second toes is larger than the big toe; nevertheless there are considerable differences in toe configuration. I have discussed this under DO TOES TELL A TALE on the main page of this website.

Years ago I created a clay sasquatch foot model based on a 16-inch long cast (Titmus, 1958). Feet are very different in appearance from above (rather than below as with a cast). My model is shown here.

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Please Note the Following Book Correction

On page 101 of *Sasquatch In British Columbia* the reference to George Robson (and photo) in the article for 1944/08/00 is incorrect. The person involved was probably George Olsen. Andrew Robson, George Robson's grandson, informed me of this error. The story that involved George Robson is on page 125 in the article for 1958/12/08. This will be corrected if/when the book is reprinted.



These are preliminary photos of a yeti sculpture. It's close to life size (19 inches high; head 14 inches). This would equate to a yeti standing height of about 7 feet. It weights about 35 pounds.



It has to sit for a few months, and then I will consider more detailing. Here is the current status of the yeti as I see it:

The yeti, also known as the abominable snowman has been in Asian indigenous culture since probably before recorded history. It has religious significance and is widely respected. Its possible existence was brought to the attention of the Western world in 1832. Since then numerous sightings have been reported and many expeditions undertaken to find the homin. The only tangible evidence found has been footprints. Relics—a alleged scalp and skeletal hand—attributed to the homin have been analyzed by scientists. The scalp was found to be made from the hide of a serow

(goat-antelope) and the hand (DNA analysis) comprised of human bones. Recently, an alleged hair sample was determined (DNA analysis) to be from a bear. There is no known scientifically acceptable photograph of a yeti.

There is more than one scalp, so the status of the others is not known. Also, I do wonder a little about the skeletal hand. Is it possible that this homin is close enough to human to have human DNA?

In the late 1940s and early 1950s the yeti had top billing as the world's No. 1 homin. I can recall sitting around the radio with the whole family listening to stories, virtually hanging on every word.

The sasquatch was familiar to some people; but very few; even though main areas of sasquatch activity (Harrison and Chehalis) were just about 1.5 hours away.

Mens' magazines (all now defunct) would have stories of the yeti with astounding artwork/illustrations. I don't think much was true; but the entertainment value was really great. Parents did not like these mags because of the "other" artwork, which eventually brought about their demise.

Remarkably, it was the yeti that got René Dahinden interested in looking for the sasquatch. He heard of a hunt for the yeti in the Himalayas in 1953 while working in Alberta. He remarked how wonderful it would be to go on an expedition of that nature. His boss told him he did not need to go that far; "they've got those things in British Columbia."

It was not until 1958 that the sasquatch replaced the yeti as our "preferred" homin. Essentially, when the USA got into the act

their "bigfoot" (equivalent of the sasquatch) became a household word. I suppose it had to happen sometime; if not then most definitely in 1967 when Roger Patterson and Bob Gimlin filmed a "bigfoot" at Bluff Creek, California.

Peter Byrne was a major researcher in the search for the yeti. I worked with him on his book *The Monster Trilogy Guidebook* (Hancock House, 2013). Peter provided me with all of his photographs and I used as many as possible in this book. Photos of the Himalaya region are astounding. From Peter's perspective, the probability of yeti existence is very high.

The fact that yeti are sighted high up in treacherous snow-covered mountains is not because that is where they normally "live," as it were. They live in the forested lower regions. They obviously go up above the snowline for a reason; probably the same reason (we speculate) as sasquatch—to bury meat (killed animal parts) in snow to preserve it. They are sighted on their way to or from their frozen stash.

The fact that indigenous people in the Himalayas regions believe the yeti is "sacred" is a natural occurrence. The same holds true for Native people and the sasquatch in North America. Both the yeti and the sasquatch are large, powerful and rare, so they are "special." To see a sasquatch is sometimes considered a privilege—an omen of good fortune. Even a known animal in British Columbia has this status—the White Spirit Bear that is believed by some Native people to have supernatural qualities.

In some ways, it is likely that it is more improbable that the yeti does not exist than the other way around. What has been seen by many people for at least hundreds of years must have some value.

