

Bits & Pieces – Issue No. 66

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About 65 footprint findings of this nature have been reported in Great Britain since 2012.

In my last issue of *Bits & Pieces* I broached the subject of possible sasquatch-like hominoids in Great Britain. What is shown here are photographs of strange footprints believed to be associated with these homins.

Deborah Hatswell (seen here) in England has been researching strange creatures in the British Isles since 1984. Just netsearch her name and you will see her website and other extensive information on the great work she has done on this subject.



The first thing that crosses our mind is this: how could a country the size of Great Britain (93,600 square miles) with a population of about 66 million people have hominoids like the sasquatch? In contrast, Canada is over 40 times as large and has just 37 million people. There is also the question of forest habitat. Great Britain has 12,240 square miles of forest spread out over the entire country. Canada has about 1.9 million square miles of forest, essentially all together. British Columbia (hometown of the sasquatch) has alone 232,000 square miles of forest.

I can, of course, fiddle around with numbers all day long, but in a sense they are meaningless. The reason here is that nocturnal animals don't need massive forests for concealment; they just need little sections here and there for use during the day. By around midnight the world is theirs for at least 5 hours.

A hominoid, even a large one, would seldom be seen at night unless there is

light to see it; even full moons are hardly bright enough.

In Great Britain, there are about 212,000 farms with probably thousands of little uncultivated sections on the farms or nearby. It is always wise to leave a little land in its natural state for birds and other small wildlife. That is where the nocturnal animals hide during the day.

Nevertheless, there are some fairly large forests in Great Britain; most are in Scotland. The largest in England are, Kielder (235 sq. miles) New Forest (104 sq. miles) and Thetford (73 sq. miles).

In England, a little section of uncultivated land is called a "thicket" (a dense group of bushes or trees). As a little boy, I was taken into what was called "The Hollow" at my grandmother's farm in Sutton. Trees arched over, blocking out most the light. I recall being quite frightened in there; I don't think many people would go in there after dark.

Deborah sent me this image and explanation:

Found on a sandbank in the Lake District in November 2018. It measured 14 inches by 6 inches. I'm sure it's human. but it was completely flat footed and it was freezing! The weird thing was that there was no other footprints at all (animal or human) anywhere in the vicinity.



If you saw something like that on your farm or in a "thicket" you are going

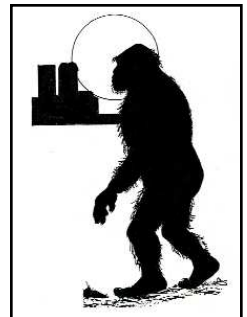
to be a little concerned. Here is an image of a little thicket.



In situations of this nature, you can count on just 20% of the people who have an experience providing a report. Most people (80%) prefer to stay silent, often for fear or ridicule. Sometimes they will come forward after many years; especially when they see that others have provided reports. The 65 footprint incidents reported to Deborah since 2012 would equate to a total of 325 incidents of both reported and non-reported incidents.

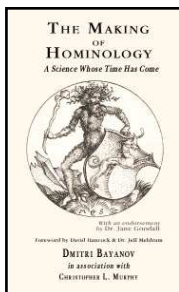
Given there is a hominoid of some sort in Great Britain, then we have to question how it sustains itself (what does it eat?). In Ohio, USA, farm produce and animals seem to be the primary food sources for many sasquatch.

Recall my little logo that I created for *Bigfoot in Ohio* (first edition). It was all the farm-related incidents that inspired me to create that image. I think that if British farmers were asked how much produce (including small animals) goes missing, we would be quite surprised. Of course, there are all sorts of "thieves" including humans; but if there are hominoids, there is your answer as to the primary food source.



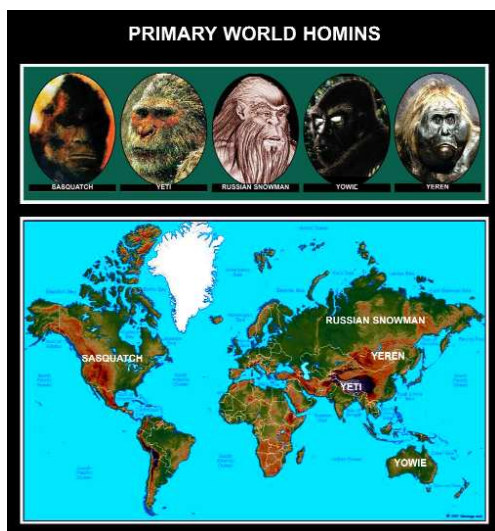
European history is rampant with what we now call hominoids. Dmitri Bayanov has enlightened us in his books as to just how prevalent hominoid depictions are in European material dating back many centuries; if the idea of British copycat is on your mind, actually it's the other way around.

Note the image I used on the cover of *The Making of Hominology*. It is called “Wild man with shield” and was created by Martin Schongauer (Germany) in 1490. It would be two more years before Christopher Columbus effectively discovered North America.

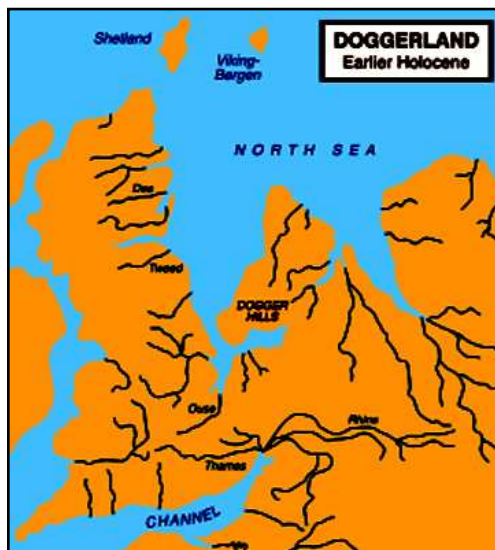


That hominoids existed in prehistoric times is beyond question; we have fossilized bones. That they likely carried on in limited numbers into medieval times appears evident. That they yet survived in even smaller numbers into modern times is the haunting question posed by sightings, footprints and other trace evidence.

What I have determined are the primary world homins and their habitat is shown here:



Great Britain is certainly in the thick of things, and if I had to guess, their hominoid would be along the lines of the Russian snowman. Moscow, Russia, by the way is in Europe. If the question is, how did hominoids get into Great Britain from the continent, it is believed a section of land called Doggerland connected the two some 10,000 years ago.



This is along the same lines as the Bering Strait in North America, which at one time was a land bridge allowing sasquatch to migrate into Alaska and beyond.

Here is an image from an old manuscript showing a knight fighting with a wildman. In this case I think it is from Germany; but that’s not very far from Great Britain.



There is so much material of this nature that one has to wonder a little. Given what is now coming to light as a result of the Internet, it does appear that hair-covered hominoids once occupied all of Europe and beyond in considerable numbers. They were in general likely eradicated (considered by the Church to be evil) but some managed to stay hidden and now exist on the fringes of the modern world or in remote forested regions.

Some animals have done the same sort of thing. In Greater Vancouver, BC, there are some 2,000 wild coyotes (they are called urban coyotes). As a rule, they hide during the day and hunt at night. I have seen just one—very late at night trotting down the sidewalk in a residential area. Signs have been posted in some places warning people to stay clear of them. I can’t find a number for raccoons, but it would be very considerable. They often travel in groups or as a family, but you seldom see one during the day. A hominoid is, of course, a different story, especially one seven or eight feet tall. Nevertheless, they would slink around and, as they say in Britain, “make themselves scarce.”

There is another aspect to this whole situation that applies to some hominoids, including the sasquatch. Somehow, they seem to know something we don’t know—the ability to EFFECTIVELY vanish, or at least not register with our eyes, and even our cameras. They are seen momentarily and then they are gone. In some cases, footprints that should continue just stop.

From what Deborah has researched, it appears that a case can be made for a British hominoid. I don’t think it is the same as a sasquatch or bigfoot; much closer to the almasty of Marie-Jeanne Koffmann’s explorations.



In likely the first Indiana Jones movie, Indiana said something profound. He was in a large library and said that probably 70% of what we want to know about something has been considered and written about by other people—all locked away in dusty books, old filing cabinets and so forth. I think the economist Vilfredo Pareto would have said 80%.

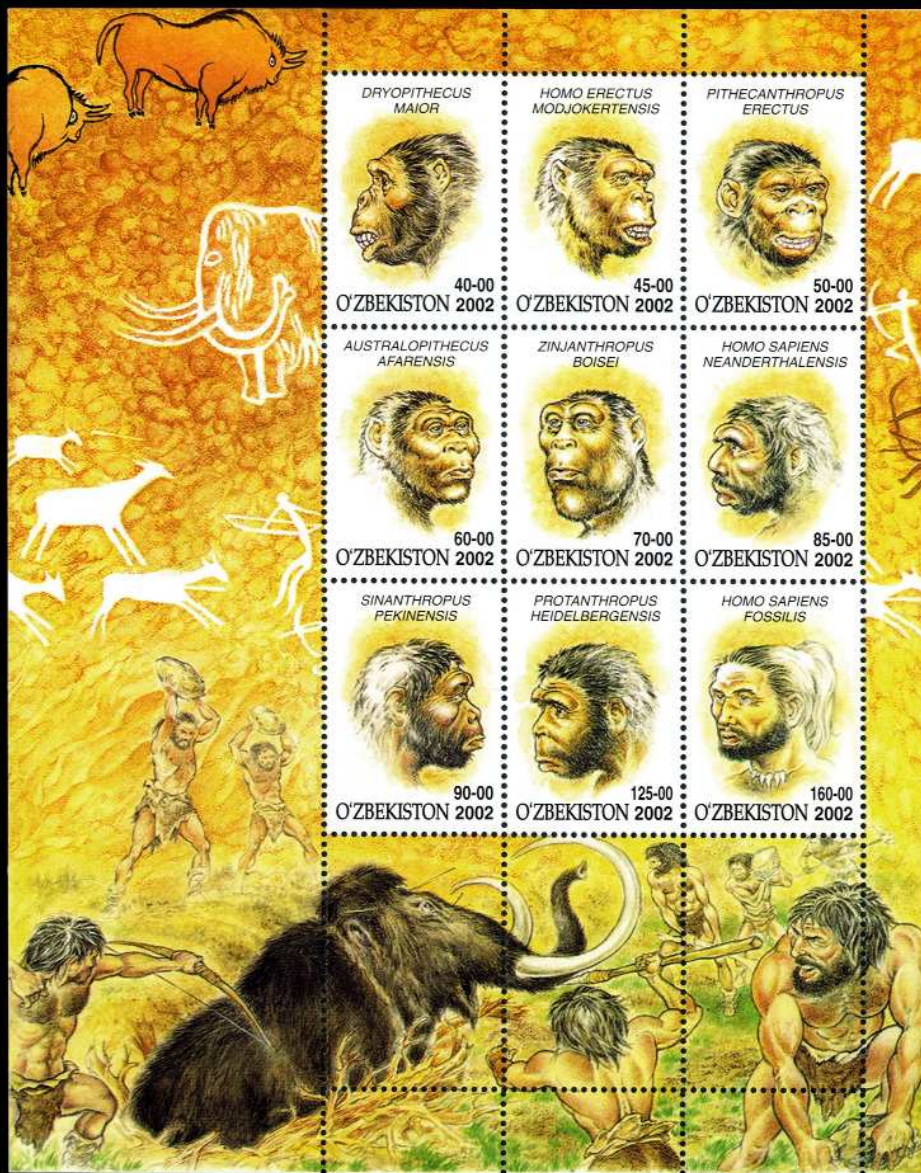
The point is that humans have been around a very long time. They explored, wrote about things, collected artifacts, and passed things down to other people. The pile they created on almost any subject is exceedingly large and is scattered everywhere—libraries, book shops, museums, basements, attics and so forth; also now on the Internet.

The Internet was an astounding break-through in finding out about hidden information. We have only just scratched the surface on what is likely out there, but every day more information is added.

Research in hominology is just as much about digging around in archives as it is about doing work in the bush. Something put aside 30 years ago as unimportant can leap into the spotlight when it is associated with something found yesterday.

The main impediment to this process is failure by researchers to pass things on to those who can carry on. Family members may not have any interest in the subject, so important files, photographs and artifacts get side-lined—dumped in storage and eventually discarded or inadvertently destroyed. There is no monetary value to such material, but the mind-set is, “just to make sure I will hang on to it.” It seems we would never live it down if we gave something away and it later became valuable; so best to make sure that does not happen.

Nevertheless, as Indiana implied, there is lots to explore and all you essentially need is a computer and the Internet.



Richard Soule brought our attention to an unusual custom in the Lötschental Valley, Switzerland. The main villages of the Valley are Wiler and Kippel, with 538 and 383 inhabitants respectively. Other villages in the Valley include Ferden and Blatten. Altogether, the Valley has approximately 1,500 inhabitants.

The custom involves men in frightening masks and hairy hominoid costumes who playfully terrorize the little villages. Here is an official account:

The Lötschental is known for its unique local custom involving the so-called Tschäggättä: frightening figures wearing furs and carved wooden masks that walk the streets during carnival tossing soot at onlookers. The custom developed during the valley's history of relative isolation, though its exact origins are a matter of debate. The first official mention of the Tschäggättä occurs in a church chronicle of Kippel dating from 1860.

One account of the origins of this custom is as follows:

The legend of Tschäggättä describes them as wild men, thieves from the no longer existing town (but poorer) across the valley that would come to steal. The thieves dressed themselves up in frightening costumes to create fear and aid in their larceny.

It is likely that the idea of "hairy hominoids" traces back to the myth and legends of such hominoids in Europe, which we are now looking at more seriously as being a current reality.

In researching this subject, I was immediately reminded of Native North American customs involving the sasquatch. Natives do almost the same thing, but are less aggressive. The following image shows a sasquatch ritual:

Being a postage stamp buff, I ran across this great set from Uzbekistan issued in 2002. The information provided on Uzbekistan is as follows:

Uzbekistan, officially the Republic of Uzbekistan, is one of only two doubly landlocked countries in the world (the other being Liechtenstein in Europe). Located in Central Asia, it is a unitary, constitutional, presidential republic, comprising twelve provinces, one autonomous republic and a capital city. Once part of the Turkic Khaganate and later Timurid Empires, the region that today includes the Republic of Uzbekistan was conquered in the early 16th century by Eastern Turkic-speaking nomads. The area was gradually incorporated into the Russian Empire during the 19th century, and in 1924 what is now Uzbekistan became a bordered

constituent republic of the Soviet Union, known as the Uzbek Soviet Socialist Republic (Uzbek SSR). Following the breakup of the Soviet Union, it declared independence as the Republic of Uzbekistan on 31 August 1991 (officially celebrated the following day).

Other than to say that this appears to be a good representation of prehistoric homins, I really can't comment. Obviously we (modern humans) evolved from the last image, *Homo Sapiens Fossilus*. Now the question becomes, do the primary world homins I reference fall in here somewhere? If they do, and they do indeed exist, then there are two or more of us "non relict hominoids" now living on our planet. Of course, they would have likely evolved somewhat; but not necessarily—there are various theories.



In this case the mask is not very terrifying, but Native masks can be exceedingly grotesque as in the following Haida mask created in 1894.



One need only to netsearch NATIVE AMERICAN MASKS to see what I am referring to. The idea behind such masks is to instill fear and/or reverence for some entity that haunts the forests.

Hominoids, however, need not be grotesque. In Russia there is the *rusalka* (which is by far my favorite). Here is what Dmitri Bayanov tells us about this entity, depicted on the right.

Beast turned beauty—an embellished image of *rusalka*, an ancient Russian name for hominoid females. The embellishment of female hominoids in the popular mind on account of their amorous behaviour towards human males, is also evident in Greco-Roman *nymphs* and Perskian *peris*. (Drawn by Ivan Bilibin, 1876–1942).

Note: From *In The Footsteps of the Russian Snowman* (1996), page 174.



In the ancient Church something like this would have absolutely raised the eyebrows of the Pope and all his bishops and clergymen. When you brought illicit sexuality into any issue the devil was obviously involved. It appears the *rusalka* may have been instrumental in the demise of European hominoids.

We have now come a long way and only in remote regions do such superstitions prevail. Hominoids of any nature do not have anything to do with the devil. Even if you wish to give them “paranormal” (not normal) attributes, that does not make any difference; they are still simply a part of creation (your call on the interpretation of this word).

According to Dmitri Bayanov, Dr. John Bindernagel, Dr. Grover Krantz, Dr. Jeff Meldrum, and Dr. Igor Burtsev *sasquatch* are a “fact.” This has also been extended to the Russian snowman (various names), but I am not going to speak for all of the individuals shown on this homin. I am not sure of everyone’s position on the yeti, yowie, and yeren.

What remains to be done in hominology is to prove hominoid existence by fundamental scientific means. In other words, get one or a part of one and “put it on the table.” We don’t want to kill one for this purpose and laws have been enacted for the *sasquatch* to prevent this; legally it could be considered murder. I don’t know the legalities in other countries, but public opinion is against killing anything in the wild.

There are some people who are even against research—JUST LET IT BE; DO SOMETHING ELSE!

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Writing this material and thinking about the month of March got me going down Memory Lane. It was in March 1993 that I met René Dahinden, and subsequently many others in the *sasquatch* or *bigfoot* field. Many of those I worked with or knew well have passed away:

Rene Dahinden
Grover Krantz
John Green
Barry Blount
Bobbie Short
Ray Crowe
Lloyd Pye
Al Berry
John Bindernagel
Al Hodgson
Linda Coil Suchy

The words of singer Joni Mitchell ring in my mind:

*Don't it always seem to go,
 that you don't know what you've got
 till it's gone.*

And I reflect on the words of poet Walter de la Mare:

Look they last on all things lovely...

Many others who were highly involved appear to have drifted. The number of people with whom I interacted in working on articles, books and museum exhibits over the last 26 years is very extensive and they come to mind when I do research or contemplate exhibit artifacts and artwork.

I think it’s good to step back now and then and reflect on those who have come our way and enriched our lives. Memory Lane is always just around the corner.

