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Edited by Gene Baade

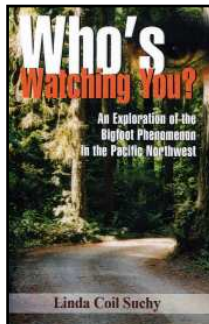


**N**oted Hancock House author Linda Coil Suchy (b. 1951) passed away October 1, 2016. That September I was informed by her daughter that Linda was very ill. I was asked for a message to give to her. That was the last I heard of anything and the other day I happened across her obituary.

Linda sent the manuscript for her epic book *Who's Watching You?* to Hancock House and I was asked for my opinion. I was so impressed with what Linda had done that I recommended the book and decided to work with her on it—editing, formatting and the provision of photographs.

I corresponded with Linda for many months, and she was an absolute pleasure to work with. She was a very smart lady. We discussed politics and numerous other subjects.

When the book was available, I went up to see John Green to give him a copy. He took a look and said, "What a great title!" He was right; that's about the best title on record. As I discussed in my last *B&P* issue,



I used a sasquatch eye on the front cover, and just so you know, the forest scene is the spot where the Redwoods bigfoot video was taken. Thomas Steenburg and I

went to the forest and I took the photo.

In 2009, Linda attended the Bigfoot Conference in Yakima, Washington (The Bigfoot Roundup). That was the first and last time I met her in person and both she and her daughter were really delightful.

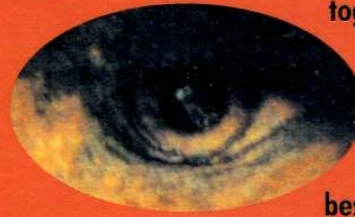
Linda had done so much great research, I was astounded. Please note what I say on the back cover of her book as shown below.

I have worked on a lot of books and

can say without reservation that Linda was very professional and very knowledgeable. Every question I raised or concern I had was addressed immediately. Perhaps she would have gone on to write more books and it is to our loss that this did not happen. It was certainly my pleasure to have worked with her and I will never forget this experience.

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## Who's Watching You?



An Exploration of the  
Bigfoot Phenomenon  
in the Pacific Northwest



This is no "ordinary" book on the bigfoot issue—far from it. Linda Coil Suchy has reached out to over 8,000 people and obtained many first-hand eyewitness reports on bigfoot sightings/incidents

together with questions about the creature that people in general would like to see addressed.

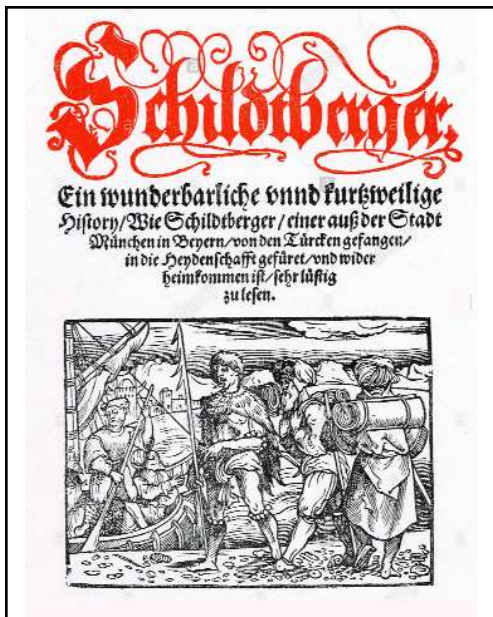
She has presented the best (most detailed, and most credible) reports verbatim. Most have not been published before in any media. She obtained answers to the questions in the form of interviews with the major scientists and high-profile researchers currently involved in the bigfoot arena. This is the first time an extensive cross-section of interviews of this nature has been published under one cover.

Linda's highly innovative approach to the subject is augmented with historical bigfoot accounts (the "Classics") and other accounts on record. A special color section showing photographs of some of the best evidence collected to date is also featured.

For travelers, an illustrated guide to bigfoot attractions in the West is a welcome addition.

The depth and scope of Linda's research makes this work a valuable resource for those interested in bigfoot studies, and a fascinating adventure for those with a flair for the unexplained—indeed, our vast forests will take on a whole new meaning.





In my unpublished *Sasquatch Chronicle I have the following interesting account. Keep in mind that I wrote this material in the current tense—as though it just happened in accordance with the date shown. This was the same as used by the writers of the massive chronicle books published in the 1980s.*

### Hairy Savages Reported in Tartary Regions Munich, Germany, 1427

The explorer Johann Schildtberger and his company have recently returned from explorations and captivity in the Great Tartary regions. Schildtberger has documented the group's experiences in a travel book. He states that during one expedition, the group underwent two months of continual marching in the course of which they crossed a range of mountains, thirty-two days journey in length, and at their extremity there is a desert, which is the end of the world. The desert is uninhabitable from the number of reptiles and wild beasts with which it is infested. The mountains are inhabited by roaming savages, who are hairy all over, except their faces and hands, and who subsist on green leaves and roots, or whatever they can procure. In this country, also, there are wild asses as large as horses.

The sovereign of the country in question offered two of the wild people (a man and a woman) and three wild asses, all captured in the mountains, to Khan Edighei.



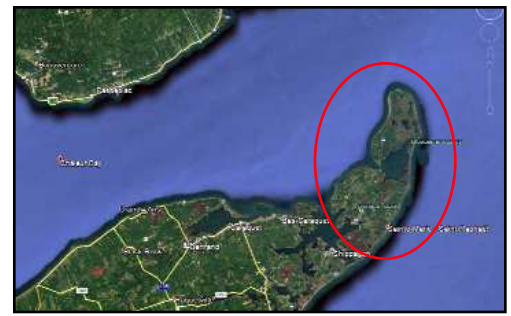
**Comment:** The reference to hairy men was later taken to be a mistake whereby Schildtberger confounded close-made dresses of fur with the notion of naked men, covered all over with shaggy hair. It is, however, a little difficult to accept this given the gift offered to Khan Edighei and other information we currently have.

Schildtberger and company left for the Great Tartary region in 1394, and returned to Munich, Germany, in 1427. They were therefore gone for 33 years. Much of this time was spent in captivity by the Turks.

As to the name "Tartary," the following is from Wikipedia:

Tartary or Great Tartary (Latin: Tataria or Tataria Magna) was a name used by Europeans from the Middle Ages until the twentieth century [this is disputed] to designate a great tract of northern and central Asia stretching from the Caspian Sea and the Ural Mountains to the Pacific Ocean inhabited by Turkic and Mongol peoples of the Mongol Empire who were generically referred to as "Tartars," i.e., Tatars. It incorporated the current areas of Siberia, Turkestan (including East Turkestan), Greater Mongolia, Manchuria, and sometimes Tibet.

*I can't find very much on Khan Edighei, other than an historical reference indicating his definite existence; but you would not want to make a mistake with someone like that.*



On this map I have circled Laméque Island, which is in New Brunswick, Canada. This appears to be the island Samuel de Champlain referred to in his writings of about 1604 as being the abode of *Gougou*, large human-like beasts. Here is what Champlain wrote:

There is another strange thing worthy of narration, which many savages have assured me was true; this is, that near Chaleur Bay, towards the south, lies an island where makes his abode a dreadful monster, which the savages call *Gougou* ..."

... And what makes me believe what they say, is the fact that all the savages in general fear it, and tell such strange stories of it ... [and] I hold that this is the dwelling-place of some devil that torments them in the manner described.

As to the "manner described" the natives believed that many missing persons had been eaten by these creatures, although it appears that no one saw it in the act. Robert and Paul Bartholomew state the following in their book *Bigfoot Encounters in New York & New England* (2008):

Champlain said that many a native swore to him they had seen a *Gougou*. He said that fellow countryman and explorer Sieur Prevert of St. Malo told him that during a voyage in the region, "he passed so near the haunt of this frightful beast, that he and all those on board his vessel heard strange hissings from the noise it made, and that the savages he had with him told him it was the same creature, and were so afraid that they hid themselves wherever they could, for fear it should come to carry them off." Champlain was convinced that the natives were not just telling tall tales, but that the region was the home to the strange creature.

Some accounts of the *Gougou* that were told to Champlain by the natives, were clearly exaggerated, such as claims that the creatures were taller than his ship's masts. Nevertheless, the *Gougou* was likely very tall.

Here is what Wikipedia says about Lamèque Island:

Lamèque Island (French: Île Lamèque) is a Canadian island in the Gulf of St. Lawrence at the northeastern tip of Gloucester County, New Brunswick.

The island has an area of 150 square kilometers (58 sq mi). It is separated from mainland North America on the south by the Shippagan Gut with the island forming Lameque Bay, Shippagan Harbour and Shippagan Bay west of this channel. The island is separated from Miscou Island on the north by the Miscou Channel, with both islands forming Miscou Harbour.

The Shippagan Gut is bridged between the town of Shippagan on the mainland to the local service district of Chiasson-Savoy on Lamèque Island by a 1,000-metre (3,300-foot) combination causeway-bridge with a lift bridge over a navigation channel for small craft.

The Miscou Channel is bridged between the community of Little Shippagan on Lamèque Island to the community of Miscou Harbour on Miscou Island by the 2000 metre Miscou Island Bridge.

Lamèque Island and Miscou Island separate Chaleur Bay from the Gulf of Saint Lawrence.

Looking at the Island on Goggle, it appears rather desolate. I doubt there has been very much human impact on most of the land at least since Champlain's time. As with the Sasquatch Triangle, this would be a good place to explore for possible remains of hominoids or whatever the *Gougou* might have been.

Storms from the Atlantic Ocean really churn up coastal island so things that were buried are often found on the surface.

It certainly does not appear that Native people wanted anything to do with the *Gougou*, so I doubt there are many Native remains on the Island. Furthermore, I doubt *Gougou* remains would be "sacred" to Native people.



Back in the 1850s, Mount Shasta, California, became known as the "Home of the Snowman." At that time, a gold prospector reported that he saw hairy giants (plural) with long arms and short legs. He recounted that one of them picked up a 20-foot section of sluiceway and smashed it to bits against a tree. He evidently called the entities "snowmen," thus the name for the Mountain.

The prospector had come to California from the East and related stories of the creatures (obviously he had other stories) to his family when he returned home. His grandson, John M. Weeks, sent a letter to *True* magazine in 1960 with the story presented here.

I suppose the term "snowman" or "snowmen" was a natural choice and we have to assume the beings the prospector saw were in snow. *The Daily Mail* of London, England, used the word "snowman" for the yeti in 1954. Russia (Soviet Union) followed suit calling their homin (collectively) a *snezhny chelovek* (literally snow man). It appears Dmitri Bayanov clarified the term by adding "Russian" (i.e., Russian snowman) to differentiate it from the yeti.

Roger Patterson elected to call the sasquatch or bigfoot a "snowman," as shown in the title of his 1966 book, *Do Abominable Snowmen of America Really Exist?* This was obviously a reference to the yeti, which by that time had the name "abominable snowman." It appears Roger thought that title would get greater attention.

In my opinion, the best word for the Russian snowman is *leshy* as I am told this is the most common of the various names for the homin. It is not *almasty*, which has become a common name as a result of the writings of Marie-Jean Koffmann who explored the areas where *almasty* was used as the name. Really, we need scientific names for all homins to eliminate confusion.



An interesting sighting report comes to us from 1900. It happened near Thomas Bay, Alaska, as indicated on the above map. Many of the islands off the coast of British Columbia are part of the State of Alaska. There are in total about 40,000 islands with very few people; most islands are uninhabited. To my knowledge, Bob Titmus was the last sasquatch researcher to explore a few islands back in the 1960s.

The following is what I wrote for my *Sasquatch Chronicle* (not published). I have more to say later.

### Alaska Prospector Terrorized by Strange Creatures Wrangell, Alaska, 1900

A quest for "easy" gold brought a prospector face to face with unusual and hostile creatures in the Thomas Bay area. After finding a very lucrative gold field, the prospector stated that creatures "neither man nor monkey," yet looking like both, accosted him. They were covered in long hair all over their bodies except where there were running sores. He stated the air was full of their cries and the stench from their sores. The prospector managed to escape and thereupon left Alaska never to return, despite his gold finding. Subsequent trips into the area by this prospector's partners and others resulted in very unusual occurrences. Consequently, all left the area before locating the gold field. Local Natives refer to the Thomas Bay creatures as *Kooshdaka*, meaning Land Otter Man.

END

The observation of "running sores" is intriguing. There are other indications that sasquatch suffer physical problems in

the same way as humans and all animals. First we have the P/G film subject, which is thought to have suffered from a hernia on its right thigh. Next we have the probability of a club foot as indicated by the cripplefoot casts from Bossburg, Washington. Also, a sasquatch seen near Blacksnake Ridge, Washington, was obviously limping; possibly from an injury. We then have the possibility of a cleft palate from a sighting in Deroche, BC. We now have the referenced “running sores,” which obviously indicates an infection or disease of some sort. There are accounts of sasquatch being shot and feeling pain; but the only account I have of one being confirmed killed was in Newfoundland in the 1890s (See *B&P* No. 65).

Given what I have said here, it appears to me that the sasquatch and the other four possibly related homins we have on record are simple physical beings that we refer to as hominoids or homins. They are not the same as modern humans, but likely very close—even closer than gorillas, and chimpanzees (includes bonobos).

I don't think these hominoids are the same as the “Forest People” in the accounts of paranormalists. I am not denying the possible existence of these interdimensional “people.” It's just that their abilities don't line up with what we probably know about regular hominoids.

I do admit that there are some unusual aspects in hominology that we don't yet understand. They are not, however, significant enough to declare what we believe are physical hominoids as entities from another dimension.

I certainly applaud the “message” the Forest People have given us that we must change our ways as to the treatment of our planet. For sure, many of us have known that for at least the past 25 years. Our only hope is that technology will eventually overcome the problems we have created and continue to create. Here, I would far sooner have solutions—do this instead of that sort of thing without significantly altering all the things we depend upon to maintain ourselves. If the Forest People have some suggestions I am sure we would all welcome them.

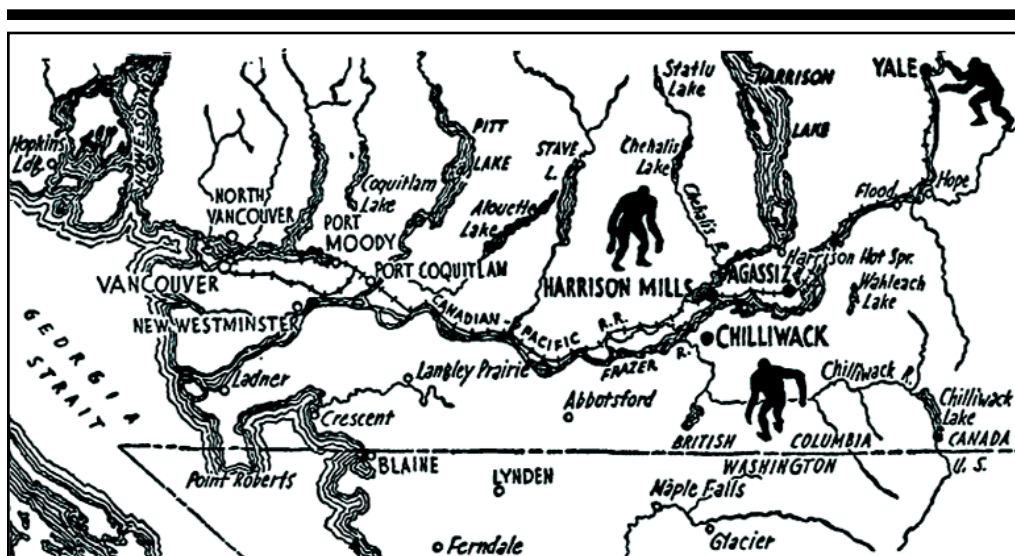
More efficient sources of energy are the key to solving most of our problems,

which I am sure the Forest People have resolved if they have achieved a state of near perfection—I believe that is what I am hearing?

I am sure John Green would have

said in his usual diplomatic way that the Forest People are not the beings we are looking for, and I have come to the same conclusion.

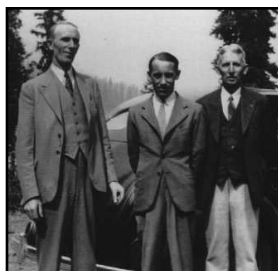
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This map was published in the *Sunday Journal and Star*, Lincoln, Nebraska, Sunday, July 29, 1933. It was likely the first map of this nature. It was based on an article written by John W. Burns (1888–1962) published in *MacLean's* magazine in April 1929.

Burns began working as a teacher on the Chehalis First Nations Reservation in 1925. He apparently heard stories of the sasquatch from the Natives and took an interest. He taught there until 1941.

He is seen in this photo on the left (facing) in 1940. His son, Ralph, sent me the photo in about 2009. I asked him to provide what he could about his father's sasquatch research. Other than another photo, I did not hear anything further. For certain, John was the first major sasquatch researcher in British Columbia.



Burns wrote another sasquatch-related article that was published in 1954 by a magazine called *Liberty*. The famous magazine of that name had ceased publication prior to that year. I have not been able to track down the magazine that featured the article. It had some great photos and I had hoped to get scans.

It appears Burns wrote other published articles; but the two I mention are the only ones I have seen. Nothing further

turned up in John Green's files, which is a little surprising. Green did publish the MacLean's article in his *The Sasquatch File* (1973), but beyond that said little about Burns' research. It appears the stories were too “over the top” for Green's liking. Whatever the case, Burns' material was absolutely “normal,” not paranormal. In other words, all the incidents could have occurred “normally,” although much is a bit sensational. René Dahinden used some of it in his book *Sasquatch* (1973). Burns moved to San Francisco, California in 1945 so I don't think either Green or Dahinden interviewed him.

The first mention of the paranormal to my knowledge was in the booklet *I Fought the Apemen of Mt. St. Helens* by Fred Beck. He and his partners were attacked by a group of sasquatch in 1924. The booklet, written by his son, Ronald, was published in 1967. Fred states he was “always conscious that we were dealing with supernatural beings.” He elaborated considerably on the paranormal. Obviously both Green and Dahinden either chose to ignore Fred's “paranormal” opinion or did not read the booklet. René obviously had it because he gave a copy to me, which I republished.

The sasquatch became fully associated with the paranormal in 1979 by Jack (later Kewaunee) Lapsertitis as the result of an experience.

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