

Bits & Pieces – Issue No. 74

Christopher L. Murphy

Edited by Gene Baade

The material on the right prefaced an article in *Probe the Unknown* magazine, issued in March 1975. The article, “Sasquatch: Mystery and Legend.” discusses the Yosemite Valley finding of a mummified giant lady holding a child (See BP #6, p.2 and #19, p.1).

What is stated here, to my knowledge, is the first consideration by a major researcher at that time (Robert Morgan) as to the sasquatch being a modern human or a human mutation.

The hair found was associated with footprints. Recently, hair found in a footprint was analyzed for DNA and it came out as “modern human” (i.e., within the last 200,000 years).

Back in 1975, DNA processes were known, but it would not be until about 2012 before DNA could be obtained from hair. It has been 44 years, but if these hairs were still around analysis might still be possible. One Mary Jo Florey (note spelling) is shown as once with the University of Washington, Seattle. She co-authored a scientific paper in 2003 and it appears she is living in Edmonds, Washington, (age 90). An academic (PhD) might be able to get information from a university on the analysis.

I have attempted to quantify sasquatch “humanness.” There is a presentation on the main page of the Sasquatch Canada website. One comment from John Morley was that the human percentage should be much higher—in the 60% range. As time goes on, I am

Seattle, Oregon—Robert Morgan, director of the American Yeti Expedition, has announced the discovery of “human hair” found in association with tremendous man-like footprints. Located in a remote area near Mt. St. Helens, the hair has undergone micro-biological analysis and has been certified human.

It started with a search for the legendary Sasquatch or Bigfoot in the Northwest region of America. Morgan led a group of distinguished scientists and trackers through the heavily forested wilderness. As two of the trackers were crossing a stream, they noticed an “extremely fresh” scuff mark on a moss-covered rock. The hair samples were taken from that rock.

The searchers reasoned that something apparently heard the trackers coming, and fled. It went up the stream

about 20 yards, then circled left, above the trackers.

Mary Jo Florey, a micro-biologist in Portland, examined the hair and concluded it was of human origin, from the lower extremities—probably a leg or ankle.

It has been suggested in the past that Sasquatch is some type of ape. Now, Morgan says, this hair could eventually lead to scientific proof that Sasquatch is human.

“If it was a Bigfoot, then it opens up many new doors.” It might suggest a mutation in a previously unknown human evolutionary link.

Robert Morgan in the early years. He made significant contributions to hominology.

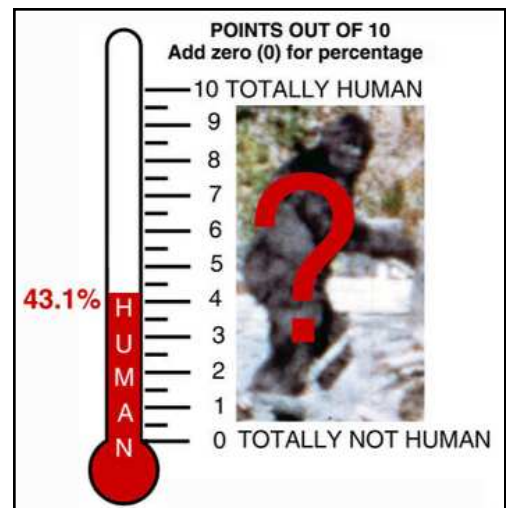


inclined to agree with him; perhaps even higher than that.

This is a very sensitive subject. All of our main scientists (Krantz, Bindernagel, and Meldrum) are adamant in their books that the sasquatch is absolutely non-human (great ape of some sort or relict hominoid).

Robert Morgan mentions a “mutation”—sort of a half-and-half situation. I really don’t want to go there.

NOTE: Dr. Meldrum provided the following: “For clarification, I have been adamant that sasquatch is not human, i.e., *Homo sapiens*. I have entertained hypotheses of great ape, i.e., affinities to



Gigantopithecus, or early hominin off shoot, e.g., *Paranthropus*.

—00—



photo seen here taken in the Great Basin in 1873 remains a bit of a mystery. The people shown were part of what was called the “desert culture, of which there were only 7,000 to 8,000. I provide everything I know in my article.

These people (males), to my knowledge, were the only Native North Americans to have full facial hair (whiskers).

I found an article on the web that appears to have credibility and provide it here for your interest with my comments:

Many people wonder why Native American Indians don’t seem to

The *Virtual Magazine* on the Sasquatch Canada website has my article, “Wild Men – One Thought.” The

have facial hair. In fact, their face is not the only place where they don’t have much hair growth. Native Americans have very sparse hair on the rest of their bodies as well. However, the common belief that Native Americans don’t have beards is absolutely wrong. They do have hair on the faces. It’s just very soft and sparse.

The ancestry of Native Americans is similar to Asians. These races don’t have thick hair growth on their faces and bodies. In the old days, Native Americans used to pluck out even the sparse hair they had on their faces. Such was the tradition.

Not all Native Americans had problems growing beards and mustaches. There were several Navajo tribe leaders during the Long Walk era who sported hair on their upper lips.

Nowadays many Native American Indians have beards and mustaches. This is mostly due to the fact the cultures are mixing and there are more and more mestizos out there. However, such mixed heritage also leads to reduced facial hair. People who have Native American blood will have trouble growing long and full beards!

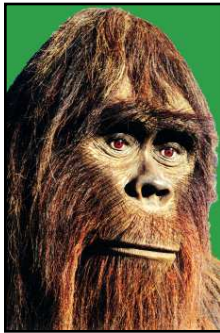
Also, some men can't grow beard at all no matter they are native Americans or not.

Hopefully, this article removed your confusion for good. Next time, don't panic if you see a native American man with a beard!

COMMENT: This does not clear things up for our purposes. The fact remains that pure Native people do not have whiskers. The only explanation for the "desert culture" is very early mixing with races that did have whiskers.

From what we know, it appears female sasquatch have significant soft facial hair; adult males have significant whiskers. It is highly improbable that this eventuality resulted from mixing with (your call) who had this trait.

Just how many sightings indicate a beard is a tough call. There are definitely many, but more just say "hair covered." In one case, the following was reported: "Its long black hair streamed down its back and breast in a matted mess, and covered the face so that he could not see whether it had a beard or not."



This remarkable artwork by Emmanuel Janssens-Casteels (2000) shows what we believe is a male sasquatch.

In probably most cases, the hominid is too far away and the sighting too brief to make a definite distinction. Nevertheless, there are some reports that state there was no hair on the face.

It appears I am quite alone in thinking about this subject. Our scientists, (here and past) don't seem to think it has any significance. With most humans (not

all) facial hair (whiskers) is a major gender distinction. This does not appear to be the same with gorillas and chimps; but it does appear to apply to sasquatch.

—00—

SASQUATCH REVEALED

While at the City of Lacey Museum on April 25, I was interviewed by Molly Walsh of the *Thurston Talk*. The following is a reprint of the resulting article, which is posted on their website.



Learn More About the Mystery of Sasquatch at the Lacey Museum
By Molly Walsh

Some may know him as bigfoot, yeti or Syowie, but no matter the nomenclature, the Lacey Museum is going to bring the history and mythology of the crypto-hominid to life with the exhibit, *Sasquatch Revealed*. Guest curator and sasquatch researcher, Chris Murphy, has acquired a diverse collection of art and artifacts throughout his 25-year quest for sasquatch and has cultivated his collection to demonstrate the rich history of the folklore and cultural phenomenon. *Sasquatch Revealed* begins on May 31, and the opening day event will feature guest speakers, guided tours, and family-friendly activities.

Guest Curator, Chris Murphy, began searching for evidence of sasquatch in Canada in 1993. Through his research, Murphy found that the depiction of a hominid creature wandering through the wilderness has been a part of the belief system of numerous Native cultures for millennia. "There are 157 different names for it, but if you interpret those names, they all mean basically the same thing," explains Murphy. "A large, hairy ape-like creature that walks in the



Chris Murphy is a Sasquatch researcher and curator of the exhibit, *Sasquatch Revealed*. Photo credit: Molly Walsh

woods. Sometimes they're held in reverence, and sometimes they're held in fear."

The concept of the sasquatch known in pop culture today stems from a California news report in the 1950s. A construction worker installing a road noticed abnormally large footprints in the forest and reported his findings to the nearby town. Locals from the area were familiar with the footprints and had long referred to the mysterious being as "Bigfoot." The construction worker created a mold from one of the footprints and took it to the local newspaper, which ran the story. Soon after, the *Associated Press* picked up the report and published it across the country. "When it hit the news in the US, bigfoot just went crazy," says Murphy. "Everyone wanted to know all about it. Sasquatch and bigfoot became household names. Now, I don't think you would find a kid in the United States who doesn't know what a bigfoot is."

In addition to field research, Murphy has written and co-written multiple books on the subject of sasquatch, including a theory on the creature's habitat. "We've recently completed *Sasquatch in British Columbia*, says Murphy.

"Because that is where I believe the sasquatch comes from. The interior of British Columbia has never been explored. You can't get in there. It's too rough. Thousands and thousands of square miles that have never really been explored. You can fly over it, but to explore it, you would have to walk it. I do believe the sasquatch perhaps inhabits that particular area. I haven't seen a sasquatch, but I've talked to about 100 people who have. I've seen footprints and I've seen casts and there are so many people who have sworn that they have seen them."

Now that sasquatch holds an interest in the broader culture, Murphy hopes to settle the mystery of the crypto-hominid once and for all by creating a scientific discipline to determine sasquatch's existence. "I call it a cultural phenomenon on the fringes of science, because we



City of Lacey Museum *Sasquatch Revealed* poster. *Sasquatch Revealed* opens on May 31 and opening day will feature guided tours, art activities and guest speakers. Photo credit: Molly Walsh

haven't proven it yet," explains Murphy. "But we have all these thousands of sightings. The study is called hominology, the study of homins. Hominins are things like sasquatch, yeti, yowie, yeren and the Russian snowman. We meant for our book, *The Making of Hominology*, to go before the scientific world and get some scientific involvement. We need anthropologists and field researchers and backwoodsman to go out there and they can't do it for nothing, they have to have some support. So hopefully that book is going to take us to that point."



The Sasquatch exhibit at the Lacey Museum will display different artifacts, photographs, and artwork centered around the Sasquatch phenomenon. Photo credit: Molly Walsh

This sasquatch exhibit has been in circulation since 2004 and the Lacey Museum will be its ninth showing after being displayed in Vancouver, Indianapolis, Idaho, and Yakima. The May 31 opening will feature numerous guest speakers, including field researchers, Tom Steenburg and Paul Graves, and adventurer, Ron Morehead. The Lacey Museum exhibit will feature Murphy's 25-year collection of sasquatch research, history, art and pop culture references. "The first thing that's going to blow your mind is all the casts," explains Murphy. "All the footprint casts, they're in there. Photographs of all the different artifacts and artwork, posters, statues, a model sasquatch foot and hand, sculptures, dioramas, and masks will also be on display."

Murphy is anticipating the public's reaction to *Sasquatch Revealed* and is excited to distribute more information about sasquatch's mystery and future research. "I'm looking forward to the reaction of people who come to this exhibit because it's got everything," says Murphy. "I'm excited for Lacey, because I think that it's a great little museum and you're probably going to get quite a few people from here over the months. I'm excited to see what the visitors are going to say."

Sasquatch Revealed will open at the Lacey Museum on May 31 and will be on display throughout the summer. To learn more about the exhibit and opening day festivities, visit the City of Lacey website.

END OF ARTICLE

Just for the record, the speakers for this exhibit are:

David Hancock
Gene Baade
Ron Morehead
Paul Graves
Thomas Steenburg

I will then have something to say and may do a little show if time permits. A letter from Dmitri Bayanov will be read.

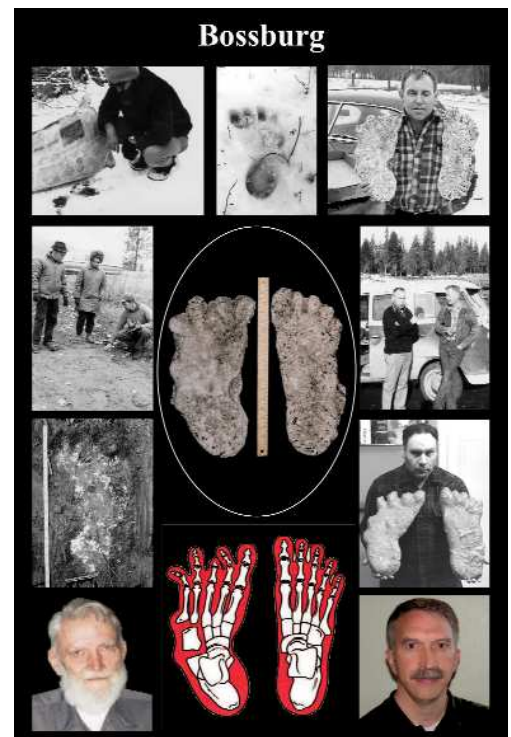
As to the museums that have hosted the exhibit over the last 15 years, here they are (in order):

Museum of Vancouver, BC
Museum of Natural History, Pocatello
Idaho
Yale Historical Society, BC
Columbia Gorge Discovery Center,
Oregon
Yakima Valley Museum, Washington
Polson Museum, Hoquiam, Washington
Museum of Contemporary Arts,
Indianapolis, Indiana
Moses Lake Museum, Moses Lake,
Washington

The City of Lacey Museum, Washington, becomes the ninth museum in this list. There is now "something in the wind" that I might be able to share as to another exhibit, but without specific details.

Erin Quinn Valcho, the Lacey Museum curator, emailed me the other day stating how great the artifacts and so forth look when they are properly displayed. I have seen this many times. You can, of course, see things in photographs and videos, but real material is made of molecules, not pixels; so exhibits are a totally different experience.

I first stepped foot in a public museum in about 1950 (Carnegie Building, Vancouver, BC). I have never forgotten the experience. If you live nearby and have kids, then make it a point to take them to the Lacey Museum sometime this summer. This exhibit is about bigfoot or sasquatch, not antiques and quilts. Express to your kids the importance of museums; they will definitely see your point.



This year (December) marks the 50th anniversary of the Bossburg footprints. The full story is linked to this poster on the Sasquatch Canada website.

As far as I know, no other footprints of this nature have been found; in other words prints showing a deformed foot. Dr. Grover Krantz was the main proponent of the authenticity of the prints and casts. With scientists, 99% of everything is based on the physical evidence and Krantz could not see how the prints could have been fabricated.

Unfortunately, Ivan Marx (seen here with René Dahinden by a van), the researcher who found the prints, was later exposed as to his creation of a faked video showing a sasquatch.

Marx died in 1999 at age 78, and either went to his grave laughing or comforted that he had made a major contribution to the sasquatch issue. John Green knew Marx well and had very little (if any) confidence in the man. Dahinden slowly lost confidence, and by about 1995 told me he was only 50% sure the prints were real.

Dr. Jeff Meldrum intently studied and copied the casts seen here when I exhibited them at the Pocatello, Idaho, Museum of Natural History. He is also convinced they are authentic.

All I can say is, real or not, the casts are now a major part of sasquatch lore, which I like to call sasquatch culture.

Here's a reasonable comparison between a male sasquatch head and a male human head. The position of their chins would be about even.

The sasquatch would have a standing height of about 7 feet, 6 inches (90 inches). Its weight would be at least 800 pounds (according to general consensus; but I think much greater). Its shoulders would be much wider; you have to use your imagination here.

The human would be about 5 feet 8 inches (68 inches), and weight about 170 pounds. His age would be 27 to 30 years old. In other words, a fully mature adult.

The photos were taken with both sculptures in place on a turn-table, so proportions are correct (they have not been manipulated).

The sasquatch head was constructed using artist's block Styrofoam, which was carved and then sculptured in clay. The measurements are somewhat in line with the P/G film subject, but a male rather than a female. Sighting reports were used to approximate facial features.

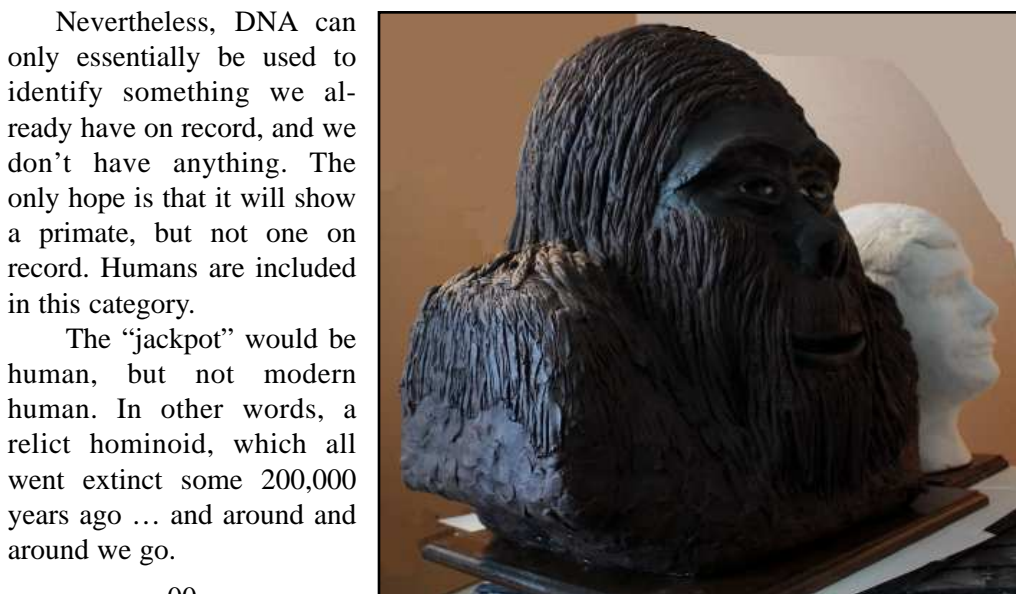
The human sculpture was made using an artist's Styrofoam human head form (generic standard average modern human) and then sculptured in clay.

I believe the mathematics is on fairly safe ground. The artistry is a different matter. My purpose is to simply give an idea of what one might expect if one is confronted with sasquatch.

Generally, sasquatch confrontations are a devastating experience. There are bears that are much taller (on two legs), larger, and heavier than this sasquatch (or most sasquatch for that matter) which would not evoke the same reaction. Naturally, this is because bears are a known species—the unknown is always frightening.

From all the thousands of sasquatch encounters, most of the time the homin simply walks away. It might stare back for some seconds, but by the time one grabs his or her camera, it's gone. This is the main reason we don't have any good photos. When one does get a photo the camera or video used is inadequate for the distance.

There can be no doubt that a homin of the type I depict would possibly drop hair, especially that from its lower part, but finding them is a tough call.



Nevertheless, DNA can only essentially be used to identify something we already have on record, and we don't have anything. The only hope is that it will show a primate, but not one on record. Humans are included in this category.

The "jackpot" would be human, but not modern human. In other words, a relict hominoid, which all went extinct some 200,000 years ago ... and around and around we go.