



Bits & Pieces – Issue No. 82

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Edited by Gene Baade



Norse Peak Wilderness Footprint

by Gene Baade and Scott Kramer

The footprint shown here was discovered just east of Mt. Rainier at 6 o'clock on the morning of July 24, 2019 by Scott Kramer of Renton, Washington. He discovered it while hiking by himself through a burned-out area near the Pacific Crest Trail.

Scott is a professional colleague and friend of Gene Baade in Renton, Washington. They are both Lutheran pastors. Scott became interested in the subject of sasquatch a couple of years ago as a result of his friendship with Gene and he has already visited Chris Murphy's sasquatch exhibit in Lacey, Washington.

Scott emailed Gene that afternoon about his discovery and they exchanged information over the next several days.

The footprint was found in the Norse Peak Wilderness at the 5,900-foot level. Scott found it off-trail in the area destroyed by the 2017 Norse Creek fire, which burned over 50,000 acres.



Scott believed the footprint was a fresh one. Gene Baade agreed, observing that the dark outline of the footprint, as well as the apparent crispness of the edges and the lack of debris and dust on the print surface, seemed to verify its freshness. In particular the dark outline—which defines the print beautifully—may be the result, Gene believes, of the retention of moisture along the edges of the print. Within a few hours the moisture would have dried up and the outline of the edges would not have been seen. An alternative possibility, Scott later suggested, is that it represents a layer of dark carbon under the surface of the ground. Regardless, perhaps it was that dark outline, standing out from the rest of the ground, which drew his attention.

Measurement of length of the footprint was deduced from the length of Scott's hiking boot (12 inches). The print is therefore approximately 14 inches long. The width would easily be 6 inches, or slightly more. Depth was not measured, but Scott estimates it would have been one-half inch or more. His own boots left only tread marks, which had no depth. Scott described the substrate as "wet ash/gravel—firm, but easy to make boot prints." Further described by him: "The area is a chaotic mishmash of downed trees and branches, with some areas of more-or-less compacted bare ground (ash/soil/rock mix)."

Initially, Scott was a little confused by the print because of the narrowness of the heel. Upon returning home, however, he looked at photos of casts in Murphy's book *Know the Sasquatch*. Talking further with Gene, he settled quite firmly into this being a genuine print.

Scott did not see any other prints. He noted that other hikers' boot prints were in the immediate area and could have obliterated any other prints. Even though other human presence in the immediate area might suggest the possibility of a hoax by the other boot print makers, it is still an off-trail, remote wilderness location and it would have been highly

unlikely that any one person would take that route, although Scott certainly did. The Pacific Crest Trail, itself, is not a trail for a casual, weekend hiker. Aside from all that, the print appears to speak well to its own authenticity. Of course, the reader will judge for himself or herself.

A second photograph Scott took of the burn area reveals a footprint sized spot in the mid-ground of the frame.



It does not, however, configure closely to the print in question and is most likely an anomaly in the surface of the soil. Nevertheless, Scott did not notice it until Gene pointed it out to him, so the former did not check it out when he was there.

Kramer did not cast the print as he was there for a serious, if pleasurable, hiking experience and would not be carrying any casting material with him. Nor would any long-distance trekker unless one was doing sasquatch research.

Notable was Kramer's reaction to the print. At first, he tried to be objective and reasonable about what he was seeing. The next day, however, the impact (pun intended) of what he had seen and photographed was beginning to sink in, accompanied with both awe and excitement. He considers it a gift to have seen this footprint.

Scott plans to hike, in the coming days, 70–80 miles of another section of

the Pacific Coast Trail. He will be watching carefully for more prints and anything else that catches his eye.

Comment: Many thanks to Scott and Gene for providing this great report. As I reflected on things, it struck me that sasquatch definitely get through devastating forest fires. My thought is that they live in caves and are familiar with all the caves in the areas they frequent (places of refuge).

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Sasquatch Canada celebrates its 10th Anniversary in November 2019. I will have more to say in that month, but I ask you to think back to all the great times you have had reading, listening, and viewing the great material provided by the Sasquatch Canada team and the researchers who have provided articles

Our objective is to provide material in a professional manner, but not to overburden readers with what is termed “scientific writing.” Here I think about what President Franklin D. Roosevelt did with his radio “fireside chats.” This great man was able to communicate effectively to all people, regardless of their education or station in life. The problems he handled were beyond enormous.

Hominology is SCIENCE, which is complicated. Discussions generally result in disagreements. Nevertheless, it is possible to present things in a way that is not beyond the understanding of most people.

I have stated that many professionals seem to prefer only scientific material written by their peers. All I can say here is, that’s their loss.

It might be handy for you to know that in writing there is something called

the FOG INDEX. It has been around for likely one hundred years, but has now been computerized. What it does is take your material and calculate the grade level or educational level needed to understand what you have written. In business, we are taught NEVER TO EXCEED A GRADE 11 LEVEL. For early teen and children’s books you would naturally greatly lower the level (use simpler words). This is the same sort of thing.

Scientists (professionals) and many politicians usually totally ignore the Fog Index. They assume that they are writing only for their peers. That’s fine as long as they don’t expect non-professionals and political “junkies” to read their material. President Franklin D. Roosevelt (FDR) had to communicate to millions of people, and it was imperative that they knew what he was saying. He took himself off his “political perch” and made some 50 radio programs explaining things in simple terms (obviously Grade 11 or lower). This worked—radio was the technology of the time. We now also have television and the Internet. FDR is considered one of the greatest men in world history. I think there is a little lesson here.

I cringe every time I come across what are termed “scientific papers,” although I can likely unscramble them better than most people—who probably just say “To hell with it” and move on.

Consider this: “About 13.1 percent of US adults have an advanced degree” (U.S. Census Bureau). In other words, about 87% of people are going to have trouble with “scientific papers.”

Something on which professionals totally “miss the mark” is that people grow up. They might be 15-years-old right now, but in 6 years (or fewer) they will be in university and on their way to a professional degree—young people are your “target audience” if you wish to make a point in the field of hominology (or anything for that matter). As a result, take out the “fog.” Forget about the old cronies and stick-in-the-mud professionals. Most of them are OBSOLETE—Think about how your very early experiences influenced your later choices in life.

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I made this little wide-eyed child sasquatch (about 9.5 by 6 inches) as a novelty. A good title would be REVERSE ROLES – What is that? The inference being that a little boy sasquatch sees a human for the first time.

We can muse here a little—would such a scene be possible? I think it would be in British Columbia. I have pointed out in previous papers that at least 80% of this province is essentially uninhabited, (save wildlife) and most of that inaccessible except by foot. Many massive forest fires have to simply burn themselves out.

In the course of this exercise, I was reminded of a posting on Bobbie Short’s website about a Native woman who as a child (1930s) played with a little hairy boy. This was posted some ten years ago. I have reprinted the article on the following page. Please keep in mind that Native people have very little body hair; pure Native men do not even have whiskers.

This photo of a little Native boy from Kathy Strain’s book has amused me for years. It was taken by a very early photographer (probably 100 years ago). All of us remember when we were about that age and every minute was an exciting adventure.



Continued

My Childhood Memories from Morris Mountain, British Columbia

Dear Bigfootencounters,

I am partially blind now, but my husband of nearly 57 years is helping me tell you about my childhood.

I am 79 years old and I was born in the Morris Valley in the heartland of Little Mystery Mountain, BC in 1930, one of seven children most older than me. We lived in a 3 room wood shack with an outhouse out in the backyard.

As a child my mother was always finding ways to feed us all, I was mostly cared for by my older brothers & sisters while mother fished or hunted rabbit with a shotgun. Rarely did any of us younger children have much to wear besides a diaper or a hand-me-down t-shirt. We slept 3 girls to a bed, played anywhere we wanted too and stayed outside most of the time except in winter. My feet never had shoes on them until I was 7 years-old and then only for school hours because somebody older needed them. My prize possession at the time was a sock-doll a lady in the city made each of us girls and my bigger brothers got dodge balls, which we all played kick-ball in the summer months.

My earliest memories was playing in the woods, we had what we called "wood-friends" that my youngest sister & I played with. My "wood-friend" was a dirty kid, hairy mostly and he never brushed his hair. He played tag and jump rope with us and went swimming in the lake with us. He was small like me but he out ran my older brothers at kickball which made them mad.

My parents knew who he was and allowed him along on fishing trips. He was just always around except when my older brothers came to fetch me for supper. Then he would disappear until play time the next day. My wood-friend had a family that lived in an underground well, but I think it was a cavern of some kind. I never went in it but he did in winter, sometimes he smelled like smoke from a fire when he came out to play. Then in the summer months, my "wood-friend's" family lived in one of the rocky cliff outcroppings up on the Mystery Mountain where it was too far for me to go in my bare feet. He had barefeet too, but was much more adapted to the berry stickers, thorns and such on the ground than me and my sister. I spent many an hour picking out thorns and stickers from the bottoms of my feet and my legs.

Our hairy friend's name was "on-sag" and he called me B-trish; my name is Beatrice. He talked in words, not more than 3 words at a time but he was no older than me and my sister. He liked singing mostly, 'ring-around-the-rosey' was one song and my mother taught us, 'Shelby coming round the mountain when she comes,' and when the hairy wood-kid would sing song with us, he danced and we would then dance with him. His dance was arms out, head down in circles. We just thought he was poorer than we was.

At Christmas time my mother would read from a picture book and teach us words from it, one winter Christmas day the hairy kid was standing in the yard, (in snow) waiting for us kids while we got reading lessons, but we couldn't play outside because most of us had no shoes for snow and no heavy coats so he came inside but the warm house was not to his liking and he didn't like hot cocoa but he liked to lick nucoa butter off saltines and sometimes peanut butter when we had any. I don't remember what happened to the kid, but I remember once my mother wasn't happy when he went potty on the kitchen floor, that was about 1938.

I don't think we saw him again after mother hit him in the backside with a broom, that was because that summer he stripped the tomatoes off mother's tomato vine breaking the main stem. That is all I remember of that hairy kid.

Beatrice
Rodgers Lake, BC
Thursday, June 18, 2009 10:37 PM

Article continues

We continue to struggle with the name “Morris Mountain.” The only mountain with this name (officially) is about 473 miles from Morris Valley Road—obviously in Morris Valley. There are hills in this region (not really mountains) but one of them was apparently known as Morris Mountain.



As to “Little Mystery Mountain” it is not officially shown, but there was a Mystery Mountain, which was renamed Mount Waddington. It is about 209 miles from Morris Valley; so the valley is hardly in the “heartland” of this mountain.

Whatever the case, the whole “Morris Valley” region (Chehalis Reservation) has numerous sasquatch-related accounts. It was here that John W. Burns worked and wrote the stories provided to him.

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This ridiculous image of a yeti published by Columbia University, and mentioned in my last Bits and Pieces, prompted Dmitri Bayanov to do some research as follows.

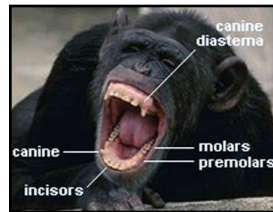


More Light on Hominology

“Looking at the hominoid images published by the Smithsonian Institution, not one looks like this. In particular, not one of them has fangs from what I can see. The fangs seen in the Columbia University image would be seen extending downward when the mouth was closed.” (Chris Murphy)

“Fangs are most common in carnivores or omnivores, but some herbivores, such as fruit bats, have them as well. They are generally used to hold or swiftly kill prey, such as in large cats. Omnivorous animals, such as bears, use their fangs when hunting fish or other prey, but they are not needed for consuming fruit. Some apes also have fangs, which they use for threats and

fighting. However, the relatively short canines of humans are not considered to be fangs.” (Wikipedia)



“Early humans learned to make and use tools that allowed them to process their food before putting it in their mouths. These changes in lifestyle lead humans to lose their honing canine and develop a vertical, incisor shaped canine in its place. Going along with this, humans also lack the diastema, or gap, that primates have between their lower canines and first premolars. This gap allows room for the large honing canine, as well as a surface on which to sharpen the canine and slice food materials. Over time, human teeth have also become smaller than primate teeth.” (From the Internet)

So one of the differences created by evolution between human and non-human primates is absence of the diastema in humans and its presence in apes and monkeys. This fact has an impressive reflection in hominology.

Hominology: Key Actors, Actions, and Issues

Carl Linnaeus established the Order of Primates and included in it in 1758 *Homo sapiens* (with its races), *Homo troglodytes*, plus apes and monkeys. He also included bats in it, a mistake corrected 20 years later by another naturalist. Linnaeus mentioned traits and characteristics, which he used to distinguish *Homo troglodytes* from apes, on one side, and from *Homo sapiens* on the other side. He wrote that the diastema was present in apes, but absent in man and troglodytes. It’s very significant that this characteristic was known to him (wish we could discover his source). He was much interested in the nature of the *Troglodytes* and complained about the lack of adequate information regarding them.

“Is it not amazing that man, endowed by nature with curiosity, has left the *Troglodytes* in the dark and did not want to investigate the creatures that resemble him to such a degree?... As for me, I remain in doubt what specific characteristic distinguishes the *Troglodyte* from man within the scope of natural history.”

(*Anthropomorpha*, 1760. Quoted in Bayanov, *Bigfoot Research: The Russian Vision*, 2011, p.330)

To add what else Linnaeus knew and pointed out regarding the *troglodytes* that coincides with our knowledge: they can live in caves (*troglodyte* means caveman in Greek), they live in woods and forests (*sylvestris*), they are active at night (*nocturnus*), they are bipedal, but can also move on all fours; they are hairy (*hirsutus*).

In 1963, Boris Porshnev rehabilitated Linnaeus, naming the “abominable snowman” *Homo troglodytes* Linnaeus. (*The Present State of the Question of Relict Hominoids*, 1963)

“Further, it was the Russians who first stressed ...ABSMS being primitive Hominids (i.e., men) rather than pongids (i.e., apes) or other nonhuman creatures...” (Ivan T. Sanderson. *Abominable Snowmen: Legend Come To Life*, 1961, 2006, p. 20)

Boris Porshnev in ‘The Struggle for Troglodytes’ asked: “What had happened? Once, I had told Obruchev: “I would have never bothered with the Snowman if I had thought for a moment that it was only an ape.” Obruchev had replied, “As for me, I would never have bothered with the Snowman if I had thought it might be a Neanderthal; it is a still unknown bipedal ape.” Legend says that when two storm clouds meet lightning, thunder and showers follow. Two different and opposing opinions had taken shape in us and had clashed in a duel... A destructive storm was inevitable. On stage, it appeared as a comedy; backstage, it was however a real tragedy. So, who then was the loser in this confrontation if not he who proposed the dissolution of the commission which he headed?” (Boris Porshnev, 1968, ‘The Struggle for Troglodytes,’ RHI, 6:33-170 (2017). Sergey Obruchev was head of the Academy of Sciences Snowman Commission.

The making of Hominology has been held back by the disagreement between hominologists, (mostly between the Russians and North Americans) whether sasquatches and other homins are apes or not. There is no full agreement regarding the issue even today.

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