



Bits & Pieces – Issue No. 84

Christopher L. Murphy

Edited by Gene Baade



Sculptures by Penny Birnam

Are All Bigfoot Like Patty?

by John Morley

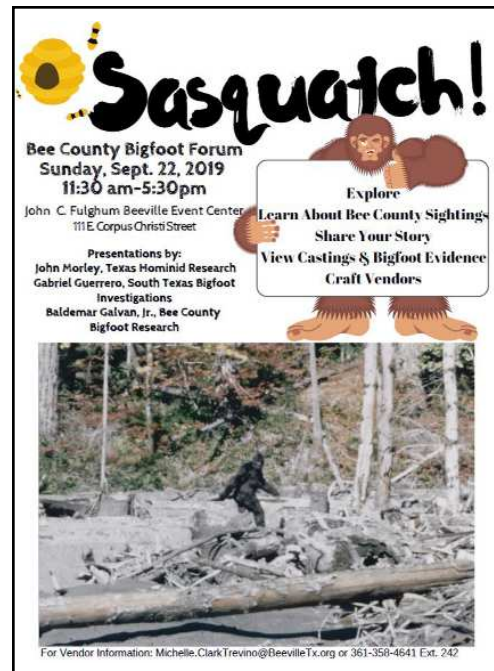
Previously I was asked this question, “Are all Bigfoot like Patty?” It’s a good question, and one I believe reflects modern human thinking. If I may, I’d like to put the question in a slightly different perspective. If one were a sasquatch, the question might sound like this: “Do all humans look alike?” The answer of course is no. I am sure that sasquatches already understand this from observing us. The answer then to the question is that neither do all sasquatches look alike.

The Vancouver sculptor Penny Birnam was the first to demonstrate this in the four head sculptures she made for Chris Murphy’s sasquatch exhibit in 2004. She said she made four of them instead of one, because she expected “the creatures would have different facial features.”

The sketches by Harvey Pratt in David Paulides’ first book, *The Hoopa Project*, certainly tend to confirm Birnam’s belief.

Harvey went into that project not knowing what he would sketch or how it would look. I spoke to him directly about this. He said that after a few sketches he began to realize how human each of the faces were, as well as how different each one was from the others.

Certainly the same holds true for modern humans. No one of us is exactly like the other in appearance, except in the case of fraternal twins (but even then little differences). Humans are not clones of each other, and there is no genetic basis for us to believe that one sasquatch is identical to another sasquatch. So if you have the opportunity to see the face of more than one sasquatch, try to note any visible differences. Certainly all bigfoot are not like Patty. —00—



Sasquatch!
Bee County Bigfoot Forum
Sunday, Sept. 22, 2019
11:30 am-5:30pm
John C. Fulghum Beeville Event Center
111 E. Corpus Christi Street

Explore
Learn About Bee County Sightings
Share Your Story
View Castings & Bigfoot Evidence
Craft Vendors

Presentations by:
John Morley, Texas Hominid Research
Gabriel Guerrero, South Texas Bigfoot Investigations
Baldemar Galvan, Jr., Bee County Bigfoot Research

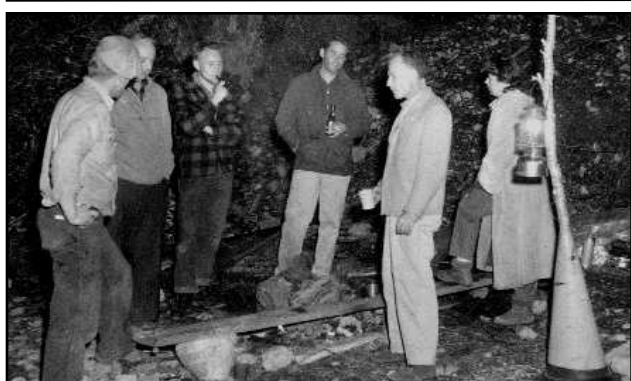
For Vendor Information: Michelle.Clark.Trevino@BeevilleTx.org or 361-358-4641 Ext. 242

This should be a great event. Bee County, Texas, sasquatch-related incidents go back to 1925, and I’m impressed with the work being done by the researchers in that county. A media article (2016) stated the following:

One of the researchers is Richard Rabe, a local real estate agent who said his blood ran cold after he spotted a Bigfoot along a nearby creek bed. Unfortunately he didn’t have any photographic evidence of his close encounter, but he did show off a picture of what he said was “a structure built by one of the creatures.”



The structure is along the same lines of those found in both the USA and Canada. Someone or something obviously makes them—hunters, kids, Native people are the only possibilities other than something else with hands.



Left to Right: Ed Patrick, Tom Slick, René Dahinden, Kirk Johnson, Bob Titmus, Gerri Walsh (Slicks secretary).

This photo was taken by John Green about this time in 1959 (now 60 years ago). It shows the members of Tom Slick’s Pacific Northwest Expedition, which tried to get proof of sasquatch existence. Little was accomplished. I think that with current technology and what we now know, such an expedition might work.

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The question raised and answered by John Morley in our first article goes considerably further. The descriptions (over 200 years) of what we will call the North American hominoid are greatly varied. They range from what are obviously a human “gone wild” to something that looks like a baboon, as provided in the adjacent chart.

Although they all might be identified as sasquatch or bigfoot, they are all definitely different. By far, I would say that at least 95% of sightings are of the actual sasquatch as seen in the Patterson and Gimlin film (fourth image). I sometimes call this the “true” sasquatch.

What we call wild men definitely exist. They are simply ordinary men who have chosen to “go back to nature.” One, who lives in Washington State, has been filmed in a television series. He explained how he survives without any conveniences or even money.

Notwithstanding the wild man (who holds little interest anyway) science is not willing to accept any of these hominoids, not even the sasquatch. For certain, what I say here makes things worse, if that is possible—now I am saying there appears to be six entities rather than just one.

Hominologists of the last generation (those old enough to be my father or very close) would say that the other six are not the ones we are looking for.

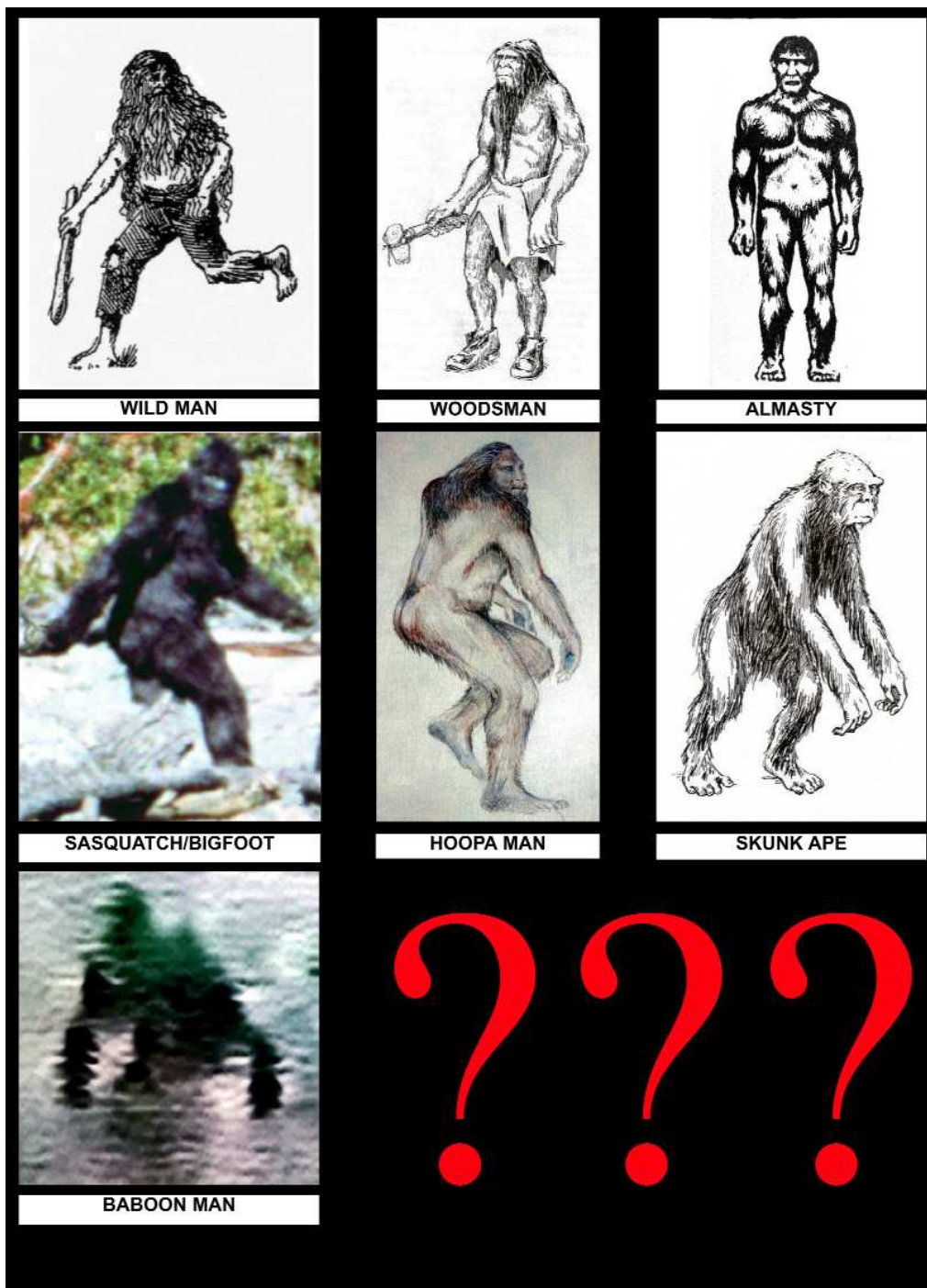
As would be expected, we have far more information on the sasquatch or bigfoot than we do on the other hominoids. Indeed, volumes have been written about it with more than considerable speculation as to what it is, or could be.

The following is a reprint of my posted paper on this subject with updates.

What is the Nature of Sasquatch?

Perhaps the biggest question we need to answer is, What is the nature of sasquatch? Is it an ape, an ape man, or simply an aboriginal modern human?

This issue has greatly divided sasquatch researchers. Naturally, if you ask a sasquatch witness for his or her opinion, then you will be told of what the person saw, which may not be the same type of homin others saw. From my research over 25 years and that of Loren Coleman and Patrick Huyghe (*The Field Guide to Bigfoot and Other Mystery*



Primates, 2006), it appears there is more than one type of homin, which people are calling a “sasquatch” or “bigfoot.”

Up to 1925, we did not have a specific word for the being, so it was called a hairy wild man, a gorilla, or ape-like thing.

Throughout North America, many of the early sightings were simply “men gone wild” who had profuse head and facial hair; often deranged individuals. They are what are termed the “wild man.”

In Alaska, we have the “woodsman.” About the only physical similarity with a sasquatch is that it is covered in hair.

In Russia (just across the Bering Strait) we have the “almasty,” or more

correctly the Russian snowman. It does not appear to be a sasquatch. That some of these homins came to North America over the Bering Strait land bridge is probably a foregone conclusion. I currently believe they and the woodsmen are closely related; even the same.

In California (Bluff Creek Area), we have the Patterson and Gimlin (P/G) film entity, which has sort of set the standard for sasquatch/bigfoot because it generally matches most sightings. For the purpose of this paper, we will call this the “true sasquatch.”

In California (Hoopa Area) it appears there is some kind of homin quite different from the subject in the P/G film

(Paulides/Pratt sketches, *The Hoopa Project*, 2008). We will call these homins “Hoopa man.” I will note, however, that some sketches are very close to the “true sasquatch.” I can only conclude that there are two types of hominoids being seen.

In Florida we have the “skunk ape.” It is similar to what we believe is a sasquatch, but much more ape-like.

In Texas and Ontario we have the “baboon man.” Its head and face is more like a baboon than that of a sasquatch, and its size appears to be much smaller.

To sum up, in North America we have:

**WILD MEN
WOODSMEN
ALMASTY
TRUE SASQUATCH
HOOPA MAN
SKUNK APE
BABOON MAN**

NOTE: Overseas we have the yeti (Himalayas), yeren (China), yowie (Australia) and what is being called a British bigfoot in Great Britain. They are beyond the scope of this discussion.

From 1925 to 1958 if any one of these entities were seen, it was generally believed to be a sasquatch (the word was created in Canada in 1925). In 1958 the word “bigfoot” came about in the United States. It had been around before then, but was not wide-spread.

As a result of the foregoing, the degree of “humanness” or “apeness” will depend on which homin was sighted.

When people describe something that does not fully fit the “true sasquatch” in appearance, the standard reply from sasquatch/bigfoot researchers might be, “That’s not the creature we are looking for.” Given we are only looking for the “true sasquatch,” what is it?

1. Some say it is simply a race of aboriginals. If it has a beard/mustache (i.e., whiskers) then it is not related to North American aboriginal people—originally aboriginal men did not have whiskers. Those that now do (minority) got the trait from Europeans. It’s a stretch to think that the sasquatch got its whiskers in the same way, but not impossible (i.e., male Vikings mated with

female sasquatch—consider the Ostman case and Zana). Given this is a consideration, might whiskers prove the homin is human at least as far as procreation is involved?

2. The sasquatch body shape, hands and feet appear to be closer to human than that of other known primates.

3. The sasquatch continually walks on two legs, a major “human” indicator. Generally speaking, humans are the only primates that do this.

4. Peter Byrne has pointed out the probability that the P/G subject appears to have a continually visible white sclera (whites of the eyes). Other reports have indicated this, and if such were of the “true sasquatch” then there is further “human” verification. Humans only have a continually visible white sclera.

5. Some sasquatch sounds appear to indicate that the hominoid has a language. In other words, a human-like process for communications rather than an animal-like process.

6. There are indications that the sasquatch has defects/aliments the same as humans:

—Possible hernias (P/G film creature, 1967)

—Possible club foot (Bossburg cripple-foot, 1968)

—Possible cleft pallet (Deroche sighting, 2008)

Although other primates can have these conditions, it appears they are quite rare. We have probably all seen humans with them, so for certain the occurrence are more prevalent in humans than other primates.

7. Other than a few lemur-related fossils, there has never been any indication that non-human primates have existed in North America; however, there have been all sorts of humans.

8. Intelligence might be another human indicator. The fact that the entity has remained elusive for so long is a mystery in itself. Humans are more likely to be able to do this than other primates.

All of this appears to stack the deck in favor of a human of some sort, or at least very close to human—perhaps close enough to procreate with a human.

On the other side of the fence we have the North American Ape theory. In other words, the true sasquatch is not related to humans in any way—it is simply an ape of some sort. Here we have to effectively discount all of the “human” indicators mentioned, which is a little hard to do, but none-the-less, doable.

Of course, obtaining sasquatch DNA would resolve the issue, but the only reasonable results in this connection come out as “modern human.” This raises the question as to the credibility of the sample submitted for DNA extraction. Did it come from an ordinary human or a sasquatch? Unfortunately, DNA processes are not advanced enough to provide anything beyond a general species classification.

Most scientists, and many others, stay on the safe side and consider the being an ape. Humans as we know them are not covered in hair (other than hypertrichosis), do not normally have the same stature as a sasquatch, nor the same arms/legs proportions. Given what is known in the world of science it is far more acceptable and practical to consider the sasquatch an ape of some sort. Nevertheless, science in general does not acknowledge sasquatch existence in the first place.

All I have tried to do here is put things in perspective. There appears to be more “solid” speculation supporting the “human” camp. However, there is definitely not enough indisputable evidence to support either side of the question.

As to both the “true sasquatch” and all of the other entities, it appears ludicrous to think that there are seven different homins in North America with only one fully substantiated—the wild man. Nevertheless there are reports that support each. Generally the “non-true sasquatch” reports have been simply ignored by most researchers. I was “schooled” by Renè Dahinden and John Green, so in the early years I simply ignored them as well. Nevertheless, I later documented and provided everything I had up to 1899, as seen under *Sasquatch/Bigfoot Chronicle* in the EARLY WRITTEN RECORDS of my Virtual Sasquatch Museum on this website. When Loren Coleman and Patrick Huyghe specifically identified the

various North American hominids, I added two (2)—Hoopla man and baboon man, both recent “discoveries,” as it were.

It would certainly be much cleaner if all of this were not so—just the “true sasquatch” and “wild man” described in all reports. However, such is not the case. From a cultural perspective they definitely all have a place. Whether or not any (notwithstanding the wild man) will find their way into “science” is anyone’s guess, although we have now presented a case for this in the book *The Making of Hominology, 2019* (Bayanov with Murphy).

Having said all of that, at some point in the 1970s a totally new concept or movement crept into the sasquatch issue—the belief that these hominoids traveled between two dimensions, one of their own and our dimension. Also, they had special powers and could communicate telepathically with humans. Originally this applied only to the true sasquatch, but has now been applied to the almasty. As for the other North American hominoids, to my knowledge it does not apply.

This movement to the “paranormal” gained many advocates, including some high profile conventional sasquatch researchers. The new concept definitely covered all bases as to our inability (so far) to capture a sasquatch. The hominoid could simply disappear into his or her own dimension at will. It also addressed our inability to find remains of the hominoid (body or bones). As I understand, such disappear into the other dimension. Our failure to kill a sasquatch is also involved in its special powers. They have been shot at many times but never “go down.” There is an account where one was shot and fell over a cliff, but its body was not recovered. One was also reported killed by a train. Its body was loaded onto a flat rail car, but was spirited away by Native people. The body of a young sasquatch boy said to have been killed by inadvertent strangulation, was given to a Native, who buried it at an unknown location.

These last two accounts seem to indicate that bodies do remain in our dimension for at least some period of time.

That sasquatch do apparently bleed from bullet wounds has been noted in

reports, but the hominoid always manages to get away.

If one ascribes to the 1924 account of Albert Ostman (made known in 1958) there were no paranormal associations with the hominoids that held him captive.

Fred Beck’s encounters, also in that year, were not thought to have had paranormal aspects. However, when his son published a booklet on his father’s experience in 1967, Beck Senior tells us he always thought the hominoids were “not entirely of this world.” I have rated Fred the first paranormalist. The booklet had very limited distribution, so I doubt it was instrumental in the “movement” I mention.

Furthermore, sasquatch-related articles written by John W. Burns and Charles V. Tench published in the 1940s and 1950s do not contain any paranormal aspects.

Of course, one can state that Native stories of the sasquatch going back hundreds of years are essentially paranormal in nature. However, they are mythical and spiritual accounts. Belief in spiritual beings or a higher power of some sort is not belief in the paranormal. If it were, then about 72% of us would be considered paranormalists.

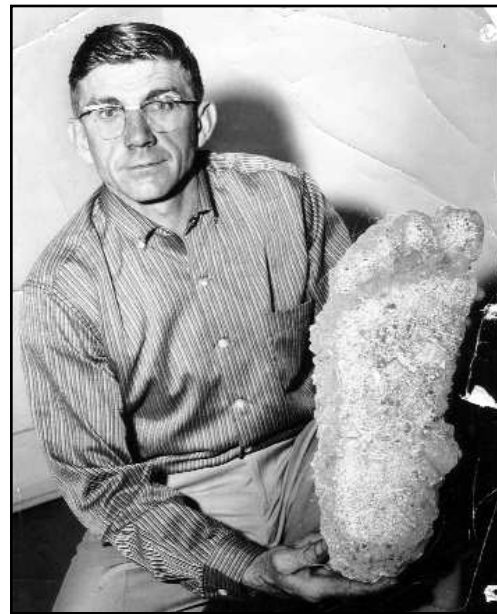
Although I don’t think UFOs and sasquatch are connected by any stretch of the imagination, they share a sort of common background.



Wide-spread attention to UFOs was brought about as a result of Kenneth Arnold’s sighting of “flying saucers” over Mr. Rainier, Washington, in 1947. I was just 6-years-old at the time, but remember all the talk about this event. It was the media (essentially newspapers and magazines) that provided all the publicity.

Then bigfoot got its main debut in

1958 with newspaper images of Jerry Crew holding a sasquatch footprint cast.



By this time I was 17-years old, but don’t even remember the event. The same applies to the Patterson and Gimlin film in 1967.

Over 50 years later, interest in UFOs is vastly greater than that of sasquatch or hominoids. Nevertheless, they again have something in common—tons of testimony (even many good photos for UFOs), but not one scrap of conclusive evidence that either exist. People in both camps scream COVER UP, but although somewhat logical for UFOs, I am not convinced.

The biggest problem we currently have is the digital revolution. Anyone can fake a photograph or a video. Television program providers can churn out their “documentaries” at significantly lower cost than using real film, and their special effects are astounding. It is all entertainment. If just one-tenth of what we see were true, both UFOs and the sasquatch would be at a totally different level as to credibility.

Anyway, it’s all great fun as long as you don’t get carried away. As John Green insisted, “If something really happens, don’t worry, you will hear about it.” —00—

SPECIAL NOTE

I no longer wish to entertain paranormal aspects as to hominology. I will no longer publish material that contains paranormal references; not even telepathy.