



### CONTINUATION — Chapter 7, Sasquatch: The Apes Among Us, by John Green

Himalayas, related the problem first to bear, then to ape, but not to man . . .

Nevertheless, scientists at different times, in different countries, dealing with different local material completely independently, obtained similar information. It is not often that zoologists, anthropologists and ethnographers reach the same conclusions through their different lines of research, but it has happened in this case.

The leading student of vertebrates in the Caucasus, K. A. Satunin wrote at the end of the 19th century of an accidental encounter in the Talysh Mountains with a female “Biaban-Guli”, which is a name given in the southern Caucasus to a hairy, manlike animal without speech. Later, at a nearby settlement, he obtained further information about such creatures. In 1959, Y. I. Merezkinski, a senior lecturer in anthropology and ethnography at Kiev University, was taken to a place in Azerbaijan where a “Kaptar” was known to come to drink. He had promised that he would only photograph the creature, but instead he tried to shoot it. Besides missing the creature, he alienated his local guide. Professor Merezhinski observed that the creature was skinny and covered by white hair from head to foot. What Satunin and Marezhinski saw confirmed the descriptions local people had given of the creatures.

These sightings were both in the Caucasus, but there have been many more elsewhere, for instance in Manchuria, and they agree with the information obtained in the Caucasus. Around 1914 an eminent zoologist, N. A. Baikov, met a Manchurian hunter who had with him as a helper a “half man”, hairy, stooped and unable to talk. Despite his amazement at seeing such a creature, Baikov did not describe it in detail, but the basic description he gives is enough to identify it.

From various places where there are traditions of the troglodytes, supporting information is available from two other sources; from educated visitors who were not aware of local stories and from people who live in the area but are not the type to put any stock in folktales. Those in the first group are particularly significant. How could they be influenced by local beliefs if they had never heard of them?

Here are some examples, beginning with observations by physicians. In the 17th century one of the founders of contemporary medicine, a Dutchman, N. Tulp, examined such a creature that had been caught in the mountains of



*Konstantin Satunin*



*Biaban-Guli*

*Yuri I. Merezhinski is noted for his great indiscretion. The story of his encounter with an almasty and his attempt to shoot the hominoid is well-known. It is hard to believe that a professional would be that silly. Nevertheless, as he does not appear to have carried on in hominology, we have to wonder if he truly thought he saw an almasty.*

Ireland. He has left a description of its anatomical peculiarities that has led us to conclude it was a troglodyte. The same goes for several other observations by other learned men of similar "bear men", including a hairy speechless "fellow" caught in 1661 in a Lithuanian forest which was tamed and lived for many years at the Polish court. Later there is a more definite story of a similar creature examined by a Hungarian physician. This one had been caught in the Transylvanian forests and was also domesticated. Another physician, V. S. Karapetian examined a similar creature, a male, in 1941 in Daghestan.

An army general, M. S. Topilski, described in detail his examination, with physicians assisting, of a similar type of creature that was accidentally killed high in the Pamirs in 1925. Marshal P. S. Rybalko, in 1937, while commanding an army unit in Sinkiang, describes how they caught a creature he describes as a "wild man" in the marshes. A soldier, G. N. Kolpashnikov, during fighting in Mongolia in 1937, saw and described two "wild men" that had been accidentally killed by a sentry. In 1906 an explorer from St. Petersburg, B. Baradin, encountered such a creature at close range during an expedition in Central Asia. In 1905 while returning from Tibet the British adventurer Knight had a similar encounter, as did the British botanist H. J. Elwes in 1906. In 1925 one was seen in the mountains of Sikkim by the Italian topographer, Tombazi.

In 1957 another observation was reported by a hydrologist, A. G. Pronin, in the Pamirs. Fifteen years before that the artist, M. M. Bepalko, had seen something similar in the Pamirs. Geologist B. M. Zdorik, in 1934, saw one in the mountains of Tajikistan that was sound asleep. In 1948, geologist M. A. Stronin saw one of the creatures in the Tien Shans that became frightened and ran across a nearby slope. In the same year a geological engineer, A. P. Agafonov, while in the Tien Shans, saw in a Khirgiz home a family relic, a cut-off and dried-out hand of a "wild man" that was covered on the back with brown hair. In 1954 the Chinese historian, Professor Hoy Vai-Loo, while in a mountain village in Shansi province, caught and used for simple labor a kind of "wild man". Again we turn back to the Caucasus, where a Russian livestock specialist, N. Y. Serikova, in 1950 had hardly begun her new job in Kabarda, and had not yet heard from the local inhabitants about the "Almasti" when she saw one of



*I consider this image (left) that of the original or traditional almasty or kaptar (and other names). We do not have a reasonable photograph of this hominoid. The latest (2015) witness drawing is as follows*



*Nikolay A. Baikov (1872–1958)*



*Dr. V.S. Karapetian*



*Mikhail Topilsky*



*Pavel S. Rybalko (1894–1948)*



*Nicolaes Tulp (1593–1674)*

the creatures at a short distance. She had no idea what it was, but was able to give a detailed description.

This series of observations is not presented for any biological analysis. Considered one by one, each story may be questioned. What cannot be questioned is that such a series of reports exists, that they are independent of one another, and that none of them could have any connection with local folklore. They do not contain any contradictions, rather they support each other.

We can turn now to the information gathered from the local inhabitants in different ethnographic regions. This information is plentiful. Each item by itself is not proof of anything, and if we had only folklore to rely on we would probably reject all of it, since folktales are commonly embellished and transformed by fantasies. However researchers who deal with these traditional beliefs have to face three difficult questions:

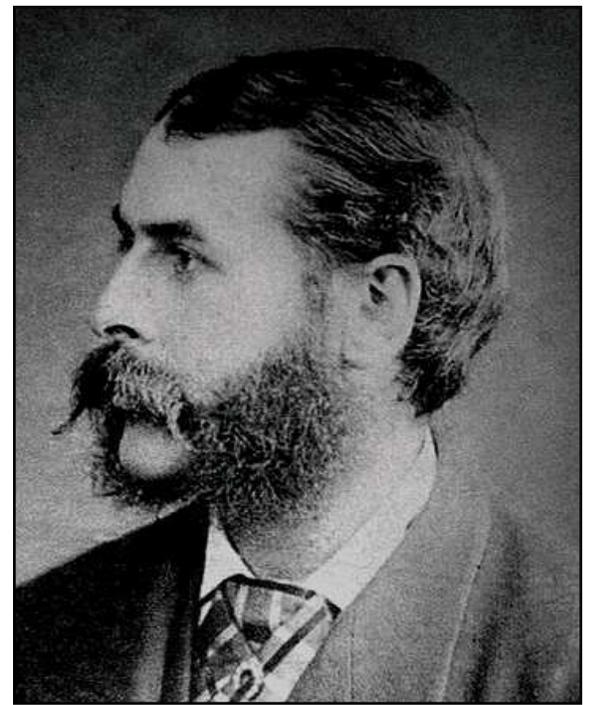
Why is it that in each interview within a region, although the topic under discussion, the situation, the whole circumstances may be different, the references to anatomical features of such creatures are consistent and are biologically sound?

Why are there no biological contradictions in information that has been gathered from widely-separated peoples with varying historical, linguistic and religious backgrounds? Variations in names for the creatures are endless, yet sometimes the names are similar among groups that are very far apart, like Amasti, Almas, Albasti, and Goolbiyavan, Biabangooli, Yavan, Gool. Whatever the diversity in names, biologists and anthropologists find only similarities.

Why is it that the enormous amount of folklore is in basic agreement with the observations of strangers who have never heard of the local traditions?

To my knowledge, none of the doubters has ever been able to provide a satisfactory answer to any of those questions. Common sense provides an obvious answer, that the subject of the stories exists, or once did exist, in each of the regions.

As a result of analysis of the abundant information available it is possible to give a preliminary description of the creatures. Their average height is from five to six feet, but there are great variations in size. This is the case also with humans, but to a lesser extent. The entire body is covered with hair from three quarters to three inches in length, but uneven, for instance the cheekbones are covered very slightly.



Henry John Elwes (1846-1922)

**Images for the following individuals could not be found:**

- G.N. Koloashnikov (Russian soldier)
- B. Baridin (Russian explorer)
- Knight (British adventurer)
- Tombazi (Italian topographer)
- A.G. Pronin (Russian hydrologist)
- M.M. Bepalko (Russian artist)
- B.M. Zdorik (Russian geologist)
- M.A. Stronin (geologist)

- A.P. Agafonov (Russian geological engineer)
- Professor Hoy Vai-Loo, (Chinese historian)
- N.Y. Serikova (Russian livestock specialist)

The surprising fact about all of the witnesses who have been presented is that so many are professional people and so little was apparently done by the "world of science." John Green tells us that all of the reports (homin descriptions) are essentially the same and discounts folklore as a factor. Why did this fact and the credibility of the witnesses fail to get the attention needed to resolve the issue?

**Comments:** The geological engineer, A.P. Agafonov, apparently did not think too much of the "dried out" wild man hand he saw. To my knowledge there is no photograph. Obviously, like Nikolay Baikov, Agafonov was more interested in his own profession to be bothered by anything else.

Furthermore, one would think that Professor Hoy Vai Loo would have at least had a camera and would have taken photos of his "wild man" helper and discussed the oddity with his scientific friends.

As to all the different names for apparently the same hominoid in Russia, the adjacent map shows the latest research on this subject; John Green has added some more names. Collectively, they come under the term "Russian snowman." The most common name is "leshy," not almasty as incorrectly believed in North America.



There is no underlayer of hair, so that sometimes the skin can be seen. The hair grows longer in cold weather. Infants are born without hair. There is not much hair on the hands and feet, and none on the palms or soles.

Color varies with age and with locality, but can be black, brown, reddish, pale yellow or grey. A few are white. The color is not always the same on all parts of the body, and hair does not turn grey evenly all over the body. There is no hair on the face, usually no beard or moustache, but the eyebrows are unusually thick. Sometimes there is sparse hair around the mouth and on the cheeks. The skin of the face is dark, or grey or reddish brown. Hair on the head is usually of a different color from that on the body, and noticeably longer. It is sometimes matted and sometimes falls onto the shoulders or even down to the shoulder blades.

The head leans forward more than a man's, and is supported by strong muscles which make the neck appear to be short and wide with the head right on top of the trunk. The back of the head rises high to a cone-shaped peak. The forehead is low and receding, with prominently protruding eyebrows, and eyes deeply buried in the skull. The bridge of the nose is usually flat, with the nostrils turned outward, however the shape of the nose tends to be variable. Cheekbones are wide and protruding. Jaws are heavy, strong and greatly protruding. The mouth is wide, but almost without lips. Teeth are like a man's but larger, with the canines more widely separated. The ears differ little from a man's ears but have longer lobes and are occasionally somewhat pointed at the top. The eyes appear slanted, and the face seems sometimes Mongoloid, sometimes Negroid.

The creatures are generally upright but shoulders are rounded and bodies somewhat stooped, or forward leaning, with arms hanging in front of the body, especially when walking. This makes the arms appear longer than a man's. The females have large and long breasts which they flop over their shoulders when they run or walk. Probably this enables them to feed their offspring while walking, because they generally carry them on their backs.

The legs are usually slightly bent at the knees, as are the arms at the elbows. Their stride is clumsy, when they walk they sway from side to side as well as front to back with the swing of their arms. Difference in size of the hands and feet is less than in men, and the thumb is less opposed than man's, so that they often grasp objects between fingers and palm,

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*Igor Burtsev is seen here comparing his foot to a cast made from a footprint found in the Pamir-Altai Mountains (Tajikistan Republic), August 29, 1979. Several footprints were found in the morning about 70 feet from the researchers' tents. The cast is about 14 inches long. Unless the Russian hominoid simply has very large feet, a walking height for some individuals of about 7 feet is not out of the question.*

**To be continued in the next B&P.**



*Possible hominoid photographed in Poland in the 1990s.*

**Comments:** *Although it might appear odd that John Green used only words to describe the Russian hominoid, the lack of a good photograph is the same as in North America pertaining to the sasquatch. However, in rural Russia ownership of a camera is very limited, so the situation is much worse.*

*Nevertheless, the above photos seem to match closely to what John says. The hominoid was up on a rocky mountainside as shown in this (below) full image. The photo was taken by a tourist with a normal camera lens.*



*As far as I know, there was no rush by Polish scientists to explore this incident. It was likely just considered a hoax.*

*As to females having long breasts, which they sling over their shoulders, I believe that is folklore.*

*The contention that the "thumbs are less opposed than man's" also applies to the sasquatch, but here we believe they are totally not opposed.*

