



Bits & Pieces – Issue No. 97

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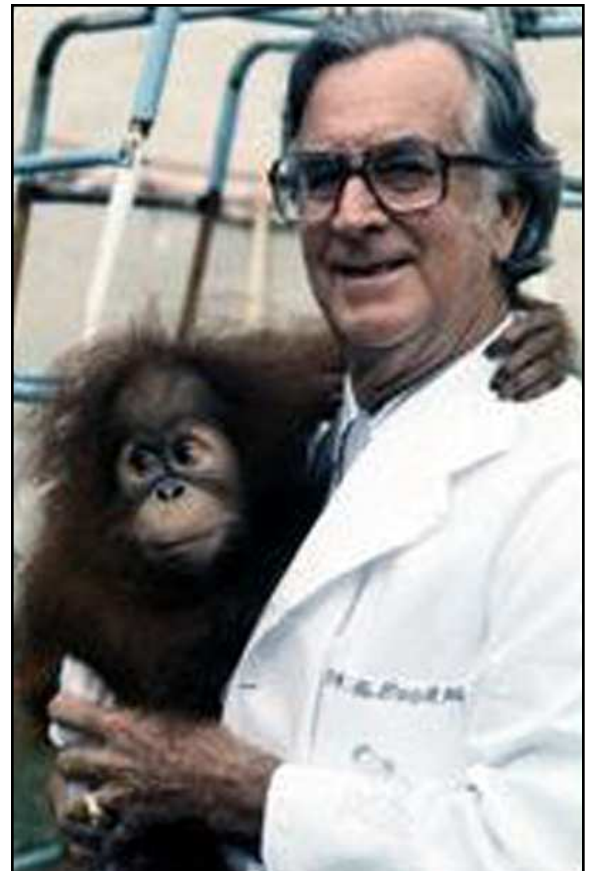
Foreword by Dr. Geoffrey Bourne – Sasquatch the Apes Among Us by John Green

It is tempting to speculate that somewhere in the dim past (one to two million years ago) one of the offshoots of man's evolutionary tree may have travelled from his point of origin in China or India up the mountain causeway which extends from Szechuan through Manchuria into the eastern part of Siberia. This causeway is covered with montane forest—the same type of forest which is present on the other side of the Bering Strait in Alaska and passes down the western side of the North and South American continents to Tierra del Fuego at the bottom of South America. There have been periods over the last two million years when the ice of the North Pole advanced and retreated and there must have been quite long periods when there was a complete sheet of ice across the Bering Strait connecting Siberia with Alaska.

Most probable candidate for the above script is Gigantopithecus, the remains of which were found in China and were estimated to be half a million to a million years old. The “abominable snowman” of Tibet and the sasquatch of North America may in fact be specimens of Gigantopithecus survived to the present day. The possibility of this northward migration and crossing into the North American continent would also explain the alleged presence of sasquatch-like creatures in the Soviet Union—the almas. In fact the Russians believe their almas are actually the remains of a race of dawn men who somehow or other managed to survive into the 20th Century. In the last two weeks have come reports that large naked but hair-covered manlike creatures are seen regularly by villagers in the eastern mountain parts of the Soviet Union.

As with the abominable snowman of Tibet, the existence of the North American sasquatch at the present time remains in doubt. That the sasquatch did occur in the northwest of the U.S.A. and in British Columbia in Canada in the past is supported by the fact that the Indians of these areas have old legends which tell of creatures like the abominable snowman or sasquatch, tall hairy creatures walking in a bipedal fashion which have been known in that part of the world for generations. Records of encounters between these creatures and the white man go back to 1811—but the question at issue remains—does a similar creature exist on the North American continent today? Claims to have seen sasquatches or creatures resembling them have been made from many areas of the country—from the far southeast in Florida and in the Midwest states. There have also been claims of sasquatch-like creatures along the western side of South America as well as alleged sightings in California, Washington State and Oregon in the U.S. The sasquatch comes into the category of monsters and the human race has a paranoid affection or a least a horrified interest in monsters, probably as a relic of a racial memory of the days when Neanderthal man played that role for the developing Cro-Magnon race.

Because of this quirk of human nature, the desire for notoriety which accompanies a sighting of these creatures expresses itself in quite a lot of people, and trivial bits of information or observation may be magnified out of all proportion. Then we have the lunatic fringe and we have the deliberate hoaxers who prey on such mysteries. The subject needs calm and thoughtful study. It needs an



Shown here is Geoffrey Howard Bourne (1909–1988). He wrote the Foreword to John Green's book as provided on the left. Bourne was an Australian-American anatomist and primatologist. He was director of Yerkes National Primate Research Center at Emory University from 1962 until 1978. The Foreword is dated February 12, 1978, so Dr. Bourne left Yerkes later that year.

For certain Dr. Bourne was aware of and viewed the Patterson and Gimlin film, which was taken to Yerkes in 1967. However, he does not mention it in his Foreword. We know that Dr. Osman Hill, assistant Yerkes director, (seen here) viewed the film and stated that if it was a hoax it was extremely well done. He further stated that evidence was strong enough to mount an expedition to search for further evidence. Dr. Hill had been involved in what we now call hominology for some time, so perhaps he would have been better to provide a Foreword.



Nevertheless, the Foreword is what it is and we need to be thankful that a professional of Dr. Bourne's caliber agreed to provide it. Can you

unemotional analysis of evidence and an unbiased approach to the subject. I believe that John Green in the present book has attained these objectives and has produced a very worthwhile compendium. His historical material is of great interest and his accounts and analysis of sasquatch sightings in the U.S. are factual and unemotional. There is no doubt that for anyone interested in this corner of human knowledge, or fable as some people prefer to describe it, Mr. Green's book is essential reading. Anyone who picks it up will find it easy and fascinating to read and will be richer in their understanding of this controversial subject.

February 12, 1978

Geoffrey H. Bourne
Yerkes Primate Research Centre
Emory University
Atlanta, Georgia

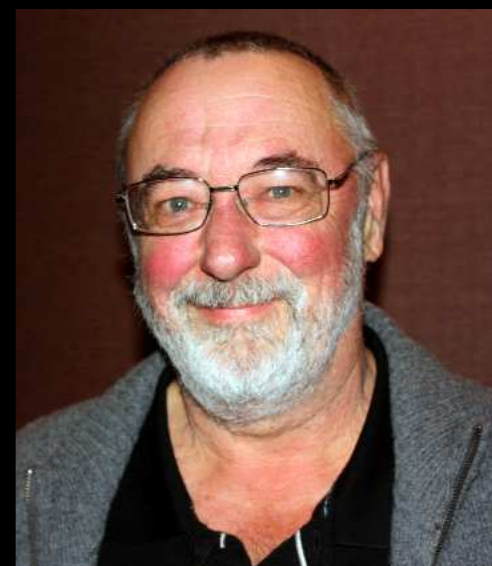
imagine asking the present Yerkes director to provide one for a current sasquatch book?

John Green originated his *Gigantopithecus/sasquatch* theory before he completed his book, but hardly mentions this creature in the book—just says, “I think that the sasquatch is probably *Gigantopithecus*...” (page 150). I suppose Green and Bourne discussed this at length, which caused Bourne to “run with” the theory.

After 42 years the “Giganto” theory appears to have run its course as I discussed in a previous B&P. If anything, it provided justification to shoot (kill) a sasquatch as it was just a non-human animal.

I really don't want to believe what PETA (People for the Ethical Treatment of Animals) says about Yerkes, I leave it to you to have a look.

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**Dr. Paul LeBlond
(1938–2020)**

We are saddened to hear of the passing of Dr. Paul LeBlond on February 8, 2020. He lived in British Columbia and I have known him and worked with him for many years.

Above all, Paul was simply a great person who never hesitated to help with anything if he could do so. He will certainly be missed.

Chris Murphy

I am sure most seasoned researchers will remember Dr. Paul LeBlond. He was involved in cryptozoology long before I was. His main interest was the *Cadborosaurus*, a sea creature sometimes sighted off the coast of British Columbia. Paul was Emeritus Professor, Earth, Ocean and Atmospheric Sciences, University of British Columbia. I took the above photo of him in 2011 at the Sasquatch Summit at Harrison Hot Springs, BC.

I worked very closely with Paul on his book (with John Kirk and Jason Walton) titled *Discovering Cadborosaurus*, published by Hancock House in 2014. Through this experience, I got to know him quite well.

His life-long friend was Dr. Jean-Paul Debenat (d. 2017) who lived in France, and I worked with both on two of Debenat's books.

An avid and knowledgeable hominologist, Dr. LeBlond provided his testimony for our book *The Making of Hominology* (Dmitri Bayanov in association with Murphy).

In addition to his professional attributes, Paul was an astounding French language translator. He translated massive documents from French to English, including Debenat's 427-page book, *Sasquatch/Bigfoot and the Mystery of the Wildman*. When Paul did a translation, it was done properly. In other words, the English came out as it should. But I had to smile at one point—he left a French word, “chaud” (hot), “as is” because he was so familiar with it in that language.

Farewell Paul, I am honored to have known you and worked with you.



It appears we have a somewhat little Unusual 100th Anniversary—that of the term “abominable snowman.” According to Ivan Sanderson:

Thus the birth of the Abominable Snowman, per se, may be precisely dated as of 1920. And once it was launched it gathered momentum. (*Abominable Snowman: Legend Come to Life* (2006 reprint), page 12).

How the term came about is from an incorrect interpretation of *metch kangmi*, the Tibetan term for the hominoid.

—00—

Registration of Death, as shown on the right (above). He was born in 1874 and died in 1960, the year before Sanderson's book was published.

I suppose Menzies might have been hanging around the museum when Sanderson did research in BC in the late 1950s, but I doubt it. Anyway, he should have checked things out. Also, if there were such a boulder he should have taken a photo of it, or asked for one. I asked Wendy to see if she could find anything as to a "Curious Rocks" collection and she advised that nothing was found..

As to the boulder blocking the channel, that appears to be a real stretch and I could not find anything on the "department of hinterland navigation" or Jack Penny.

Keep in mind that I worked with Lynn Maranda, curator of anthropology, of the museum, for about a year in preparation for my exhibit there in 2004/5. We certainly went through the basement looking for sasquatch-related artifacts. If a boulder of the size mentioned was there, she should have known about it.

Obviously John W. Burns did not check the facts provided to him, and even though Sanderson sort of "writes off" the details of the story, in this case there is a bit of an obligation to make sure things check out or show a note correcting them. The reason for this is because the book's readers are left wondering about information of this nature.

There is a lesson here as to believing what is read, seen on TV, or on the Internet. If the truth were known, it would be much less than what we are led to believe.



Ivan Sanderson (1911–1973)



The "stone foot" has been discussed many times in connection with sasquatch. It is in the Museum of Vancouver and John Green brought it to light in about the 1960s. Dr. Grover Krantz followed up with the museum (first letter seen on the right). The museum's reply from Lynn Maranda is shown next.

I worked with Lynn some thirty years later on my sasquatch exhibit, which was featured at the museum in 2004/5. I recall sitting with Lynn in her office and she said, "We have some sasquatch-related items in storage that might be of interest." With that, we went to the museum basement and referenced an old file box full of file folders and papers. Just how we managed to find the file on the stone foot I don't recall. Anyway Lynn put on her white gloves and we went to the storage location and obtained the artifact. I took photos of it and later speculated on how what it might have looked like before it was broken off (last photo in above set).

As you will note in the file paper shown on the right, the museum concluded that the foot was a "ceremonial bowl" or "medicine man's ceremonial stone." My opinion here is that the foot/bowl was created to represent a sasquatch footprint, and because of the Native people's reverence for sasquatch, anything mixed in the bowl would have certain spiritual qualities. I featured the actual artifact in my Vancouver exhibit, and it may have traveled to another museum later (not my exhibit). I feature a scale photo cut-out of it in my current exhibits.

