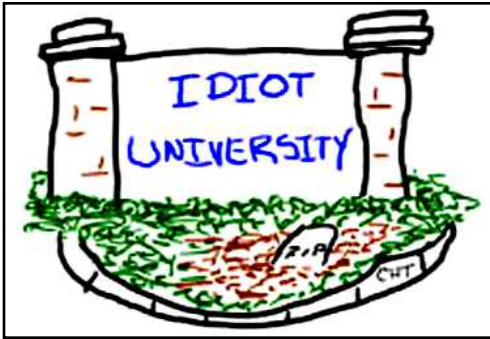




Bits & Pieces – Issue No. 98

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The story of what is called the “Minarets skull” (just the top part, which is called a “calvarium”) is too ridiculous to believe. If one thinks it is true, then what on earth was wrong with the scientists involved.

As the story goes, in 1965 Dr. Robert W. Denton found the skull in the High Sierras. He sent it to Dr. Gerald K. Ridge, the Ventura County pathologist, who remarked on the unusual features of the relic and sent it to two anthropologists at the University of California, Los Angeles (UCLA). Here, the relic later disappeared from the university museum’s archives. Nevertheless, one of these UCLA professionals was Dr. Herman Bleibtreu, Dean of the Department of Anthropology at the University of Arizona (visiting I suppose). He commented: “It was certainly unusual. It was a peculiar thing, its morphology and markings. It makes me sort of angry... things like that shouldn’t be lost.”

It appears that not one of these professionals thought to take photos of the relic. The year 1965 was not the dark ages—I was there with my wife and one-year-old daughter. I certainly had a regular camera, and recall getting a Polaroid for Christmas.

I really don’t care if this particular relic was sasquatch-related. It simply worries me that some professional people can be that (you name it). This is not the only time something like this has happened. The only advice I can offer is that if you find something unusual, don’t give it to a university or any scientific institution. Take photos of it and get advice from a trusted professional.

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In about 2003 I ran across this artwork of a yowie on the Internet. I was quite astounded because it was so good. I was unable to find the artist so just ran a black/white photocopy and filed it away. In subsequent research I was unable to find the image. Every now and then the photocopy pops up, so I will give it a place in cyberspace so that it does not disappear again.

Since that time, information on the yowie has greatly increased, mostly thanks to research by Paul Cropper and Tony Healy. The situation is the same as with the sasquatch—lots of sightings, incidents, footprints, and distant images (little or no clarity).

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The account of a giant human skeleton being found in BC in 1912 prompted me to do a little research. It is said that a Mr. Ernest Edwards and his wife found the skeleton on the small island of Neskain in Shuswap, BC. It was estimated the skeleton was from a person 8 feet tall. Mr. Edwards said, “I together with my wife examined the jaw. The teeth were of huge size, but in perfect condition—no cavities noticeable. The jawbone was so large it would span my face easily at the cheek bones.” Mr. Edwards sent the skeleton to the Rexham (Wrexham) Museum in North Wales, United Kingdom. The museum curator acknowledged receipt of the relic and commented that it was hard to believe such jaws and teeth existed in human beings. In about 1961 the museum was contacted as to the skeleton and it responded that it had no record of receiving the relic.

I looked up Neskain Island, but it is not shown. There is only one island in Shuswap Lake, it is called Copper Island. I found, however, a reference to a “slate knife from Neskain BC” in the proceeds of the Provincial Museum (now Royal Museum), Victoria, BC. I subsequently found a government document and map referencing the little community. It appears to be near Monte Creek, which is along the South Thompson River. The whole region is called Shuswap. I am sure if there is a little island out in the river, it would be called Neskain. The Native

people of the region are called the Neskolith; you can see a connection. The government statistics are as follows:

Feature Name: Neskain
 CGNDB Key: JAYFQ
 Region Code: 59
 Region Name: British Columbia
 Region Name in French: Colombie-Britannique
 Country Code: Canada (CA)
 Generic Code: 111
 Generic Term: Railway Point
 Concise Code: UNP
 Concise Term: Unincorporated area
 Concise Term in French: Lieu non organisé
 Latitude in degrees, minutes, and seconds: 50°44'45" North
 Longitude in degrees, minutes, and seconds: 119°45'10" West
 Latitude in decimal degrees: 50.745832971297
 Longitude in decimal degrees: -119.7527799708769

By 1912, Vancouver did have its Art, Historical and Scientific Associations, the forerunner of the Museum of Vancouver. Also, the University of British Columbia had commenced in 1908. Just why Mr. Edwards went to the expense of shipping the skeleton to England does not make a lot of sense. Nevertheless, I will overlook that; I am sure he had his reason.

This discussion brings two things to mind. Firstly, as a skeleton of the nature described was found in the Neskain region, this might be a good place to look for other skeletal remains. Little islands in the river would be primary as so few people go on them. It could be that sasquatch use little islands to die on when they get very old. British Columbia has thousands of little islands (about 40,000 along its coast line). Although this skeleton was discovered 108 years ago (1912), very little changes once one goes beyond city lights in British Columbia. I will, however, mention that our government's relationship with First Nations people is exceedingly poor, so digging around on their land (or any land) might be dangerous unless one gets permission, and I don't think this would be granted unless it involved a university research team..

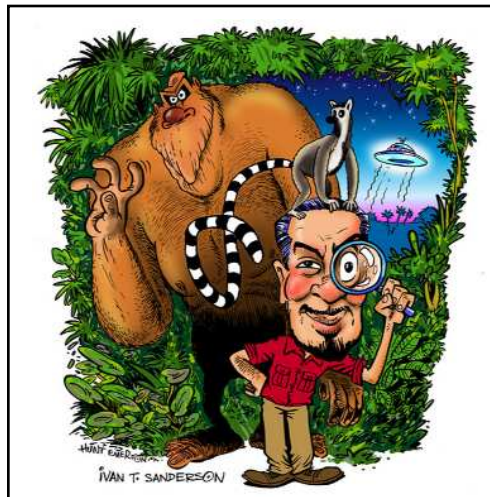
Secondly, here's a photo of the Wrexham Museum. My goodness! What I would give to go through the attic and basement of a museum like that!



There is always a possibility that the skeleton got put away somewhere. It would not have been articulated (bones joined together) so the crate would not have been very large. Getting museum people to have a really good look for something is very difficult. All museums are essentially broke and greatly understaffed. A situation that gets worse as time goes on. Going there personally and talking with the curator might work.

Reference for this material: Ivan Sanderson, 1961. *Abominable Snowmen: Legend Come to Life*, pages 36,37.

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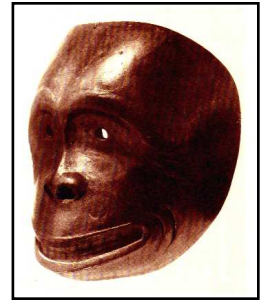
Ivan Sanderson states the following in his book (previously referenced) on page 74:

The Amerinds [American Indians] of the Northwest insist that the sasquatches are very lowly forms of men, so lowly that they, Amerinds, do not want to associate with them in any way; preferring not to talk about them and especially about the possibility of mating with them. That would lead to contamination of their race, and, if the very idea got into the white man's head, it would lead to a further degradation of their status by the implication that they might be partly wild themselves.

This rather surprises me because all of my research indicates the opposite—a great reverence and admiration for the sasquatch. Indeed, a great portion of the Museum of Anthropology at the University of British Columbia is dedicated to sasquatch-related artifacts. I have mentioned in the past that I was upset with this museum for not being willing to

display some non-Native sasquatch-related artifacts (casts, artwork) and refusing to accept a complete collection of sasquatch books for their student library.

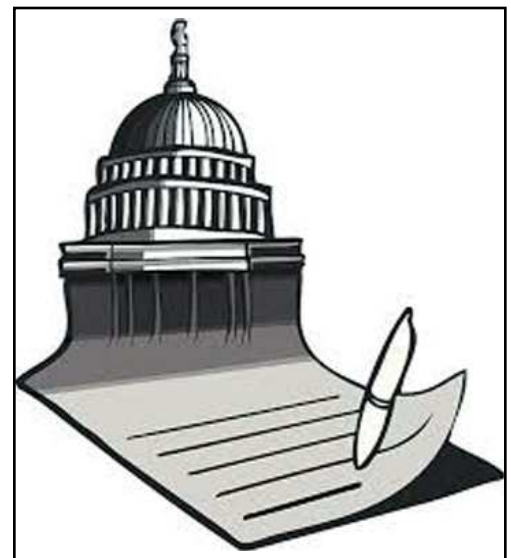
That's another subject, of course, but it verifies the point I wish to make. The particular mask shown here was so sacred in nature that I was not given permission to display it in my Museum of Vancouver Exhibit. Furthermore, the museum contacted the Nisga'a Lisims First Nations Government (British Columbia) as to the sasquatch and their Council of Elders provided written testimony of sasquatch encounters. All show great reverence for the hominoid. I published this material in *Sasquatch in British Columbia* (pages 379–382).



I assume Sanderson had a source for his material, but it's a little late to ask him. It might appear that I am taking him to task on a few things. Well, I am. He was a great researcher and a great writer—I cannot match him in that regard. However, when he stomps around on my turf, I am going to say something.

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Ifound the following proposed Bigfoot Petition on the Internet, posted by "Dave the Atheist." Although I have my concerns, it just might help if it were signed by a decent number of anthropologists and other professionals.

BIGFOOT PETITION

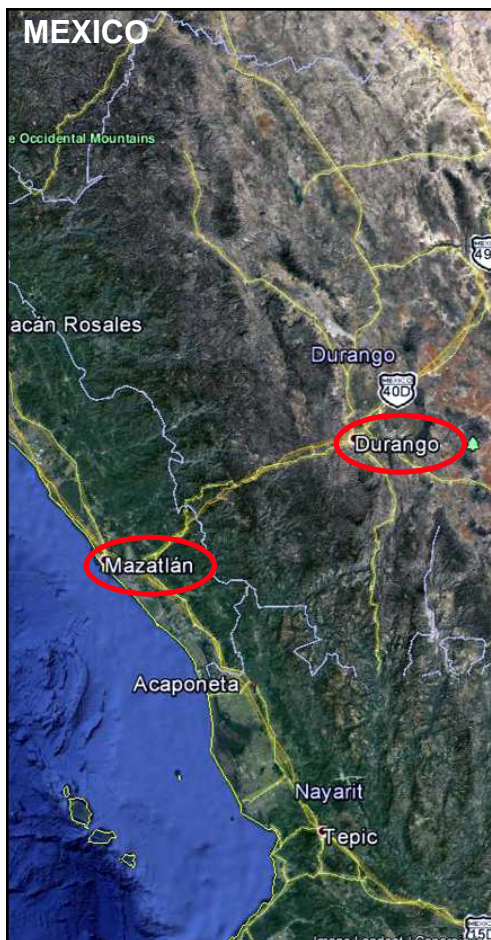
We the people, by constitutional right as American citizens, and based on obvious physical, photographic, video/film evidence, and tens of thousands of credible eyewitness testimonies, including retired U.S. Forest Service employees, Demand that a formal investigation be initiated by the U.S. Department of the Interior and the U.S. Forestry Service in conjunction with civilian researchers to determine what unknown species of Human-Primate does in fact exist in the our National Parks and the deep forests of the United States of America, and that any and all scientific findings regarding the existence of any species of previously unknown human-type being made by this investigation, be made public.

Actual signatures would be needed, so this means having volunteers in shopping malls and so forth, which is very troublesome. Another way is to have the petition available at museum sasquatch exhibits. I think one of my exhibits could get at least 5,000 signatures.

That the US Congress or Canadian Parliament would approve funding for something like this is essentially impossible, but the media would run with it and the exposure would be tremendous. It just might drag a lot of witnesses and timid professionals out of the woodwork.

Furthermore, the issue would help in preserving forest lands and protecting animal species. Also, we just might be able to get people with money (like Tom Slick) to help in funding research.

My original idea was to have a petition of this nature just for professionals and send it to the Smithsonian and National Geographic, but I doubt there would be many signers. My next museum exhibit is going to be held at the International Cryptozoology Museum, Portland, Maine. It will probably open late this year (it's still in planning). Perhaps the museum curator, Loren Coleman, will consider this idea. When people see the physical sasquatch-related artifacts we have, I think this will make a difference.



It always surprises me when statements such as the following are made, but nothing seems to happen. The discussion is about certain topography in Mexico and what it contains:

The southern (i.e., to us, western) block of mountains runs for 800 miles southeast till it hits the comparative lowlands break of Guadalajara. It is crossed by only one road from Durango to Mazatlan; it has a canyon in it that has been estimated to be two hundred times the size of Grand Canyon when all the measurements are taken into consideration, though you may console yourself about this, because nobody has ever explored it. I have seen one end of it and very impressive it is. Most of its bottom is choked with forest and there are said to be “people” in there—at least my Yaqui Indian friends told me so. These are said never to come out, to be very big, and to be *hairy* all over.

The rest of Mexico down to the northern escarpment of Chiapas is charming and much more civilized than any of us northerners realize or like to think. They had universities down there 200 years before our country was founded, and some of their modern ones are carrying on

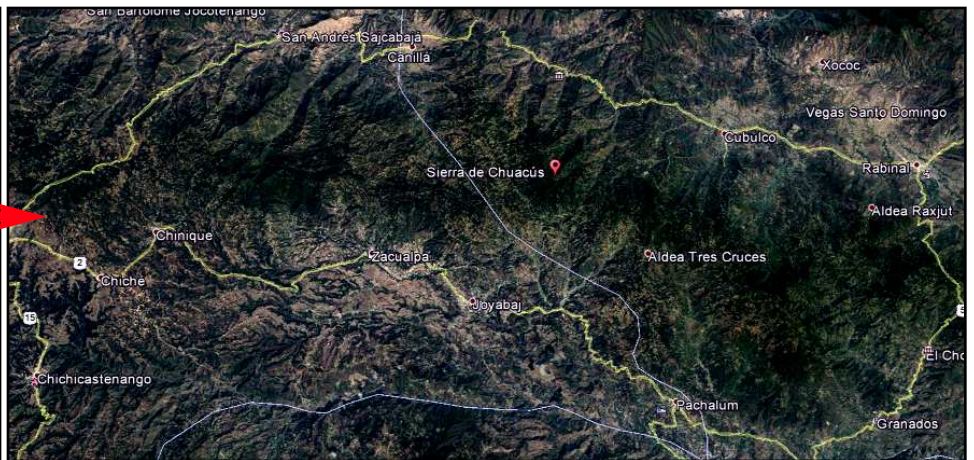
studies that are so far ahead of anything being prosecuted in ours that it makes us look a little silly. [That may be why we don't hear about them.] The best work that I have seen on vegetational distribution, not excluding Soviet Russia, have been done at, and published recently by, the University of San Luis Potosi. The indigenes—for we can hardly call them natives—of this main, central area are too busy even to turn up any folklore about ABSMs [hominoids], but they have dug up some awfully funny-looking statuettes. But, this is another subject that I cannot get involved in here.

Reference for this material: Ivan Sanderson, 1961. *Abominable Snowmen: Legend Come to Life*, page 153.

The Google Earth map provided shows the region discussed. From what I can see there is little to nothing as to settlements. As to a canyon being 200 times the size of Grand Canyon, well it would have to be about 380,000 square miles in size. That sounds a bit much because the entire country of Mexico is only 761,600 square miles. Anyway, looking at the map, the mysterious Mexican canyon could certainly be very large.

This material was researched and written prior to 1961, so I am inclined to give it some credibility as to the hair-covered “people” living in the canyon. Apparently, the same situation applies here as that in British Columbia—the area is simply too rugged for ground level research. Nevertheless, it's been about 60 years and I have to wonder if any professional followed up on the information. If no, then evidently, Mexican scientists don't seem to be very interested in hominology.

Apparently there have been bigfoot sightings in and near the Grand Canyon, so it appears the hominoid does live in canyons. Some of the animals that call the Grand Canyon home are bighorn sheep, elk, mule deer, the collared lizard, canyon bats, and ringtail cats. Flora (plants) in the canyon number more than 1,500 known species. The massive canyon is not as desolate as it appears.



The following information was provided to Wendell Skousena, a geologist doing research in Guatemala in about 1959. He was informed of a strange creature in the mountains near where he was working, so he gathered local people and insisted they tell him what they knew.

There live in the mountain forests very big, wild men, completely clothed in short, thick, brown, hairy fur, with no necks, small eyes, long arms and huge hands. They leave footprints twice the length of a man's.

The area in question was in Baja Verapaz, around the town of Cubulco. Cubulco is the last vestige of civilization, the road ends there, and for all intents and purposes so does everything. The range of mountains in question is the Sierra de Chuacús, whose greatest peak is Mt. (Cerro) Sanche, 8,500 feet elevation. Depending on which direction you're coming from, there are between 5 and 7 ridges from the floor of the Cubulco Valley [Rio Cubulco, which eventually joins the Rio Negro to the north roughly 20 kilometers] to C. Sanche. Further than this, I would not want to speculate as to range of this alleged creature.

...Now, as to "what the natives said." They referred to a large, hairy creature, which sometimes walked on two legs, and apparently ran on all fours. I considered bear first of all, and queried them regarding size, shape, appearance, etc. The answer was that it looked like a bear, but it wasn't from the description they gave—no conspicuous ears, no "snout"—it was somewhat taller than a man, and considerably broader, covered with darkish hair, and the locals live in mortal dread of

disturbing it. Occasionally, one or two of the natives who got drunk or particularly boastful would go halfway up the ridge and make a big show of "hunting" it, but no one has ever killed one that I learned. Several persons reported they were chased by it down the mountain, although with the fear they have of whatever it is, they probably just caught a glimpse of it and ran all the way down the mountain at top speed. No one seemed very anxious to guide us to the spot, or spots, but one of the braver souls agreed to do so finally. Unfortunately, we never got to it, for which you will curse, no doubt. I have no way of determining from their descriptions whether it was a bear or a Sisemite [image provided below] or something else, but it would seem reasonable that something is back there. You will be somewhat interested in the fact that the natives reported to me that this thing "calls" every so often, and they hear it from time to time when they are traveling about the ridges.

Reference for this material: Ivan Sanderson, 1961. *Abominable Snowmen: Legend Come to Life*, page 159–160.

An artistic depiction of a Guatemalan Sisemite. It appears essentially the same as a sasquatch or bigfoot. Also, its habitat is the same as what we see in British Columbia and the same problem of access applies. Remarkably, it



appears scientists in Guatemala are the same as those in Mexico, USA and Canada as to interest.

South America also seems to have very small hominoids, which are called "shiru." The carving seen here may be of this hominid (a female). Ivan Sanderson provides the following in his book, previously referenced (page 166):



I have a letter from a well-known animal dealer of Guayaquil, Ecuador—Herr Claus U. Oheim—who knows his zoology, and who has a very long and intimate experience of the forests of his country and those of Colombia on the Pacific slopes of the Andes. In this he says:

"The so-called Shiru, I have heard of from the Indians and a few white hunters on both sides of the Andes, but decidedly more so on the eastern slopes, where vast mountainous areas are still quite unexplored, and rarely if ever visited. All reports describe the Shiru as a small [4-5 feet] creature, decidedly hominid, but fully covered with short, dark brown fur. All agreed that the Shiru was very shy."

Sanderson references these hominoids as pygmies. This sort of indicates that, like humans, there is a pygmy-like species in the world of modern relict hominoids. No fossils have been found of pygmies, so we can't trace to see if they were short to begin with or evolved that way.

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