

On March 8, 2018 I managed to get up to Harrison Hot Springs with my daughter and youngest son to have a look at the new Tourism Harrison Hot Springs Sasquatch Exhibit. The weather was certainly not cooperative, but the astounding exhibit made the trip more than worthwhile.

Executive Director Robert Reyerse and his staff have created one of the finest sasquatch exhibits I have seen. An absolutely wonderful idea was to paint a wilderness mural on the walls of the exhibit room. This beautifully sets-off the various framed panels along with specially built museum cabinets.

To my astonishment, Gary Leon, a Sts'ailes First Nations artist, created and provided a wonderful sasquatch mask, bear hair and all, along the lines of the Ambrose Point mask recently repatriated to the Chehalis Band. Gary's mask is a truly great piece of work.

In addition, Chehalis Native Darren Charlie created and provided a drum showing the Chehalis logo. This is the same type of drum Chehalis people use in their performances in honor of the sasquatch.

Robert Reyerse worked with Thomas Steenburg and Bill Miller in the provision of exhibit artifacts and literature; I worked directly with Steenburg. The facility gift shop has a full complement of Hancock House books, plus an amazing assortment of other sasquatch-related amusement items.

This is the first sasquatch exhibit provided by Tourism Harrison Hot Springs. Harrison was named after Benjamin Harrison, a former deputy governor for the Hudson's Bay Company. It became a resort community in about 1886 and soon became noted for sasquatch sightings. The whole region (Harrison Lake, Agassiz and Harrison Mills) has the highest number of sasquatch-related incidents in the Province of British Columbia. The developed sections are still insignificant as to the vast forests and mountains that predominate, with only limited access. Given sasquatch do exist, as thousands of people claim, it is likely the lack of development that keeps these homins close to Harrison.





This image shows an encounter between a Basque shepherd and what is called a “Basajaun” in 1890 (I don’t know the date of the artwork). According to Wikipedia:

In Basque mythology, Basajaun is a huge, hairy hominid dwelling in the woods. They were thought to build megaliths, protect flocks of livestock, and teach skills such as agriculture and ironworking to humans.

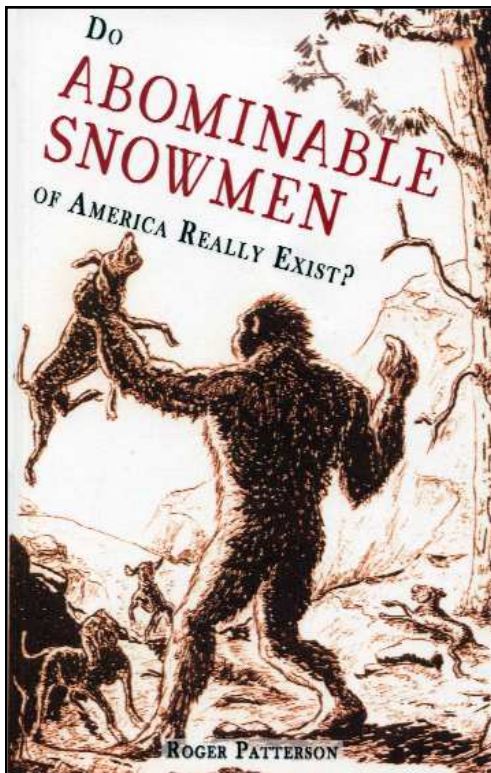
Shepherds claim that Basajaun regularly came to beg for food and occasionally steal food.

What is termed Basque Country is located in the western Pyrenees, straddling the border between France and Spain on the coast of the Bay of Biscay.

The Basajaun is yet another hominid said to inhabit many different parts of the world. Although there is a lot of literature on world hominids (as detailed by Dmitri Bayanov in his books), only North America’s sasquatch has sort of officially made it to the “fringes of science.” This, of course, is the result of North Americans having the time and resources to pursue the issue. Nevertheless, the size and ruggedness of North America’s wilderness regions makes the search extremely difficult; so we have to effectively depend on the sasquatch coming to us, rather than the opposite.

We also have the problem that sasquatches don’t want to be found, so despite our resources and technology, we are not getting very far.

Perhaps real-time Google Earth processes with extreme close-ups available to everyone would solve the problem, but we are not there yet.

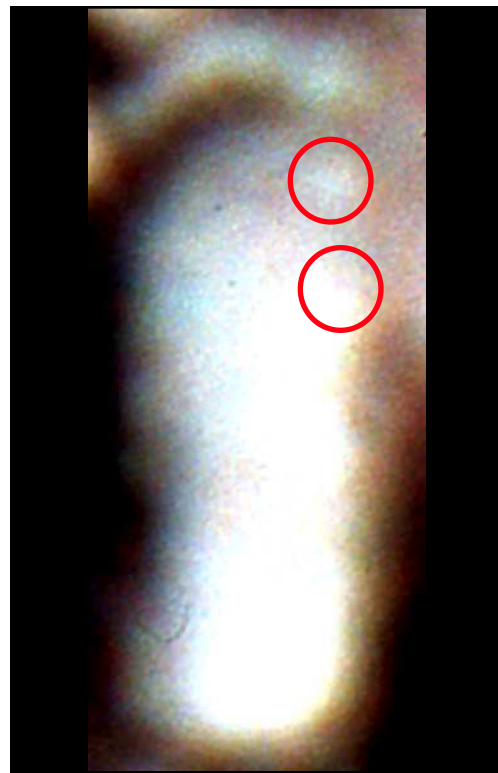


Hancock House Publishers has republished Roger Patterson’s 1966 book “as is,” save the front and back covers. This has been done under the publisher’s “Crypto Editions” program especially for book collectors.

I never met Roger Patterson, we were worlds apart in 1967. Nevertheless, books of this nature always provide insights into the author’s personality. In my opinion, Roger was totally different to what skeptics, some journalists and authors make him to appear. The following photo of Roger (right) with René Dahinden taken in 1967 (before the P/G film) might provide further insights.



Now, I certainly do know Bob Gimlin and have met with him numerous times. Bob would not have been “best friends” with Roger if he were of the type the people I mention state as to his character. The two certainly had their differences, but Bob never speaks unkindly of Roger.



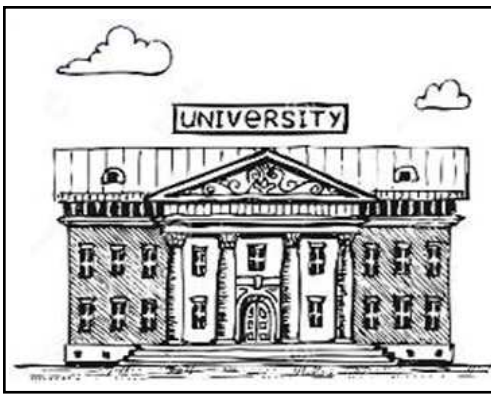
This image shows the right foot (sole) of the P/G film subject in Frame 61. The top circle shows the regular “ball of the foot” and the second shows what appears to be another “ball.” This gave rise to the term “double ball” in reference to some sasquatch footprints.

The anomaly was noticed years ago by Dr. Grover Krantz in some footprint casts and even the “stone foot” owned by the Museum of Vancouver. Russian Hominologists (probably in the 1990s) pointed out that a double ball was evident in the sole of the foot of the P/G film subject as provided here.

In all we now have three (3) observations/conclusions concerning the P/G film subject’s foot:

1. The foot is curved on the outside (little toe) rather than on the inside (big toe).
2. Research by Dr. Jeff Meldrum indicates that the foot may have a mid-tarsal break
3. The foot appears to have the “double ball” anomaly; it is believed to be evident in the subject’s footprints thus linking the actual foot to the footprints.

These conditions serve to further distance the sasquatch from humans; however, I doubt they would be enough to differentiate sasquatch DNA from human DNA *with our current knowledge of DNA.*



I wish to make something quite clear to all of you great people who visit the Sasquatch Canada website. It truly amazes me, so wish you to reflect on it little.

In fall of 2017, after we had posted *The Making of Hominology* e-book by Dmitri Bayanov and me, I searched out 873 personal e-mail addresses for anthropologists and related professionals at universities in the United States, the University of British Columbia, and the Smithsonian Institution. I sent them the email letter shown on the right along with a pdf of the e-book.

The universities I selected in the US were mostly those with the word "State" in their name. This does not imply the largest university in a particular State, but that has nothing to do with the qualifications of the individual academics at that university.

This was quite a project and took place over a number of weeks. When all was said and done, I received about 150 e-mails stating that the e-mail address no longer existed. Obviously, the individual had moved on and the university had not yet got around to revising its website.

At one point, I got a reply from one (1) individual that stated "PLEASE DON'T EMAIL ME." This was the only reply I have received to date. I will say that **at least** 700 emails got through, and while I did not specifically ask for a reply, I did request assistance. Furthermore, I sort of expected a reply as a matter of courtesy.

In thinking about this, I have kind of rationalized things to make me feel better. Surely all those professionals don't think hominology is just a matter of fantasy. I have concluded that my e-mails were likely just dumped because there is no "edu" (which signifies a university) in my email address; but WOW I evidently

## E-MAIL LETTER TO ANTHROPOLOGISTS AND RELATED PROFESSIONALS

This email letter is being sent to professionals throughout the United States and British Columbia. Additional distribution will likely follow.

### To: Anthropologists and Related Professionals

Ongoing reports of unclassified hominoids have led some researchers to conclude that a specific official scientific discipline is needed to more formally pursue study of these beings. At the present time, they are included under the term "cryptozoology," which often has non-scientific and undesirable connotations. The term "hominology" has been proposed to distinguish this needed field of investigation. Evidence indicates that these relict hominoids may indeed exist, and we believe such evidence is sufficient to motivate and justify serious scientific investigation. Although a type specimen has not yet been obtained, it is anticipated that this will follow with more scientific participation.

The attached e-book *THE MAKING OF HOMINOLOGY* provides a historical and theoretical context for a proper scientific discipline and is being provided for your professional interest. Please note that hominology is most appropriately a part of anthropology, both physical and cultural, and its acknowledgement would be in step with a developing paradigm shift in anthropology, i.e., the recognition of an ever increasingly bushier hominoid tree and the acknowledged recent persistence of several branches on that tree alongside *Homo sapiens*. We look forward to the inclusion of Hominology in professional conferences and publications, and regular anthropology courses at universities.

The e-book is provided on the following website:

<http://www.sasquatchcanada.com/>; it is the first presentation on the site. A direct link to the e-book is as follows:

[http://www.sasquatchcanada.com/uploads/9/4/5/1/945132/moh\\_ebook\\_rev\\_aug\\_29\\_-20%6017.pdf](http://www.sasquatchcanada.com/uploads/9/4/5/1/945132/moh_ebook_rev_aug_29_-20%6017.pdf)

Your comments are welcome, and if you would like to review data or assist us, we will be pleased to hear from you. Also for your reference the *Relict Hominoid Inquiry*, edited by Dr. Jeff Meldrum at Idaho State University, is an on-line referred journal providing a venue for scholarly works on what we here term "hominology" <http://www2.isu.edu/rhi/>, although this distribution of the e-book *THE MAKING OF HOMINOLOGY* is independent of that journal.

Thank you for your consideration.

Christopher L. Murphy

"struck out" after taking some 700 swings. I naturally discussed all of this with Dr. Meldrum, Dmitri Bayanov and others in our group, and have mentioned it in other B&P issues. The letter and e-book pdf are on our website, but I have had absolutely no response.

If you might have questioned why "science" in general does not step in and assist us with the sasquatch issue the answer appears to be because we (generally speaking) are not professionals

associated with a university. For certain, our books don't "make the grade," as it were, because they have not been published by a university press.

This is all a little sad because many great people in history did not go to university. Indeed, when a specific subject is studied by an individual for many years his knowledge in various areas surpasses that of a university graduate.

P/G FILM FRAMES FOR ANALYSIS



85



89



93



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**OBSERVATION NOTATIONS:** #85 (Cibachrome)—by this time Patterson is fully stabilized so images are generally better. #93—note that the subject has lost interest in the camera and concentrates looking ahead and moving forward. #94—note what appears to be fat on the mid-section and greatly extended buttocks as the subject changes its stance. #96—note that there appears to be more motion in this image; pace again quickened; also the thumb on the left hand appears quite clearly.

P/G FILM FRAMES FOR ANALYSIS

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101



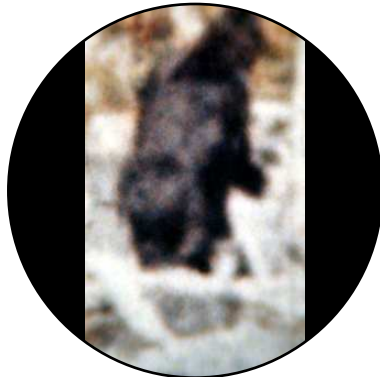
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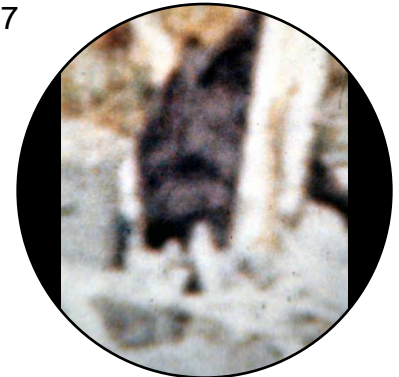
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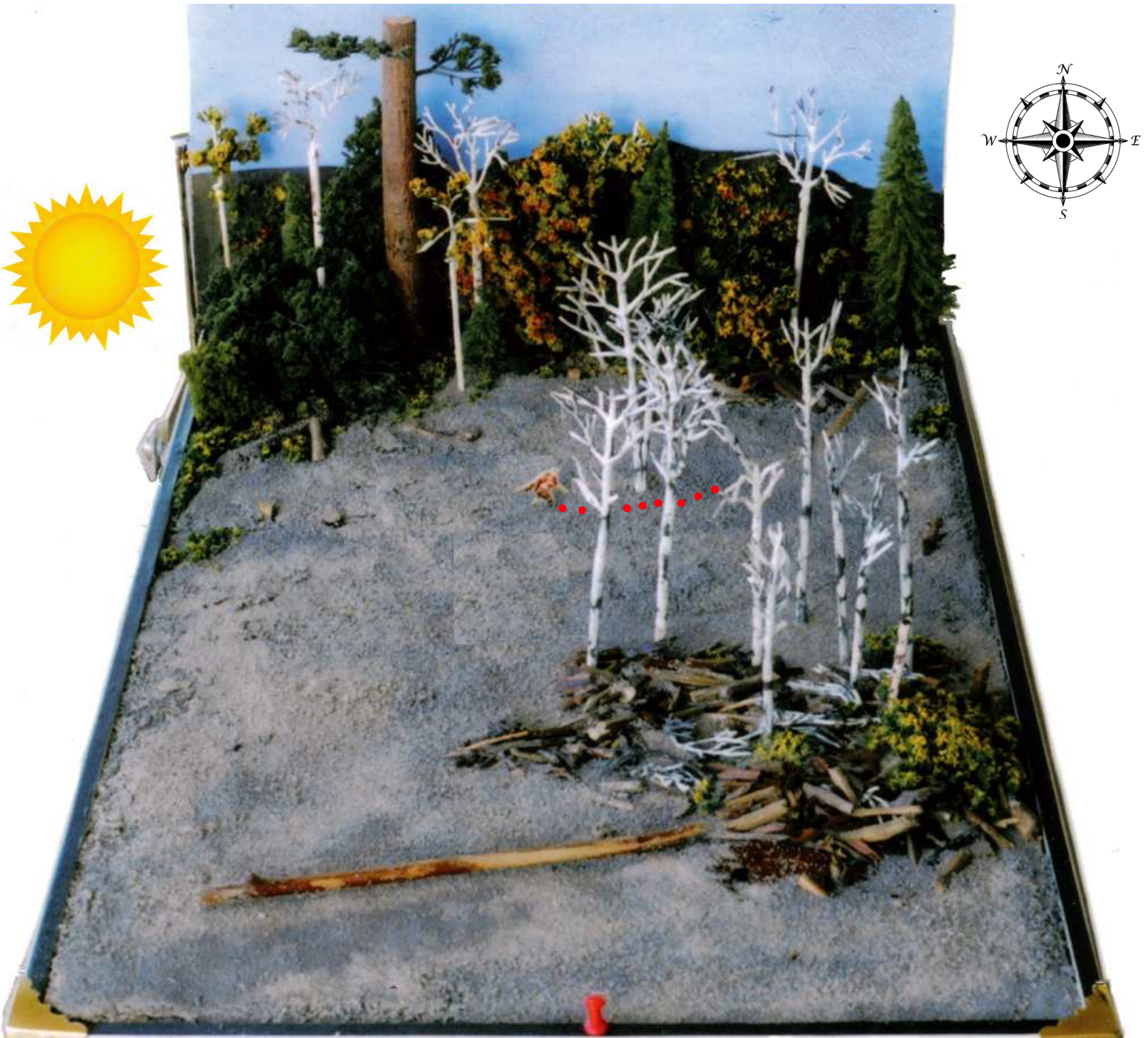
108



**OBSERVATION NOTATIONS:** #105—note that the subject starts to go behind the first tree; this tree is in the foreground and is a considerable distance towards the camera (85 feet away, with subject at 151 feet); this tree does not (cannot) cast a shadow on the subject.

The following illustration of the film site model shows the relationship of the subject to the three trees it passes, starting with the first tree seen in #101 to #108. The dotted red line indicates the path taken by the subject.

# The Subject's Path – Note Relationship to the Three Trees.



For this image the camera was elevated to reveal the distance between the individual trees of which the subject is seen to go behind, in front, and then behind again. Essentially, there was a clear passage between what might be termed an "island" in the foreground and the split tree/leaning tree in the background. The "island" was actually a mass of bush and debris that provided a measure of cover for the subject as it proceeded forward. I believe it calculated the risk of staying in the open and darting to the dense forest in the absolute background, or simply going forward. It chose the latter as a clear rifle shot would have been more difficult. Nevertheless, it may have reasoned that if it had not been shot up to this time, it was not going to be shot. I am assuming, of course, that it knew about guns.