

Christopher L. Murphy



What you see here is the sole of the foot of a Nepalese Hillman. As they don't wear foot coverings, their feet soles becomes one big callous. It gets so thick that it cracks. The photo was taken by Peter Byrne, who said that these people can crush out a cigarette with no pain.

It might be reasonable to assume that the sole of a sasquatch foot would be like this. If so, then perhaps you might wonder why sasquatch footprint casts don't show all the cracks. For certain, they would appear in a Hillman's footprint cast.

My experiments indicate that the cracks do not appear because they fill up with soil. The only time they might show is if the sasquatch walked through water or wet grass, and then made a print in very "receptive" soil, like that at Bluff Creek, California. Nevertheless, only the first couple of prints made would register the cracks. After that they would take on the soil and not register.

The next question is, would dermal ridges register as well as the cracks, both in the initial prints and later? Sasquatch

dermal ridges are thought to be large (wider apart) than human dermal ridges, and this means that they would be more susceptible to filling up with soil like the cracks. In humans, I think the very narrow ridges would be less likely to take on soil. Here is my heel pressed into rolled clay under perfect conditions and dermal ridges can definitely be seen, especially on the edges (clay sticks, thus the hole, which appears as a raised section).

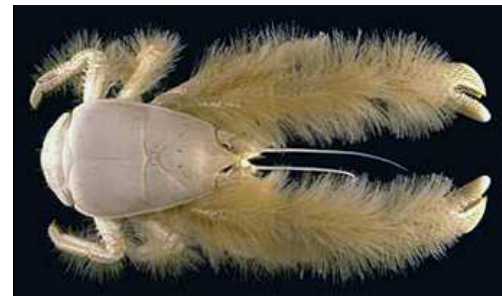


My foot is clean, so assume I walked in water. I would have to experiment with a soiled foot.

The photo of the Hillman's foot is very good, but apparently not good enough to reveal dermal ridges if they were visible.

My conclusion on sasquatch dermal ridges is that, like the cracks, they would only appear if they were "clean," as explained; and for sure they would be more evident than my ridges because they are wider apart.

It is important to note that my dermal ridges must not be confused with the clay artifacts seen at the bottom right and top left beyond my heel impression. These are simply the clay reacting to the pressure I placed on my foot. In other words, the clay "piled up" to create little raised lines. The clay had been rolled, so was perfectly smooth for this test. The artifacts were a surprise to me.



This wonderful little fellow/gal (a new species) was discovered in March 2005. The following explains things:

An international team of scientists recently announced the discovery of a new species of blind deep-sea crab whose legs are covered with long, pale yellow hairs. This crab was first observed in March 2005 by marine biologists using the research submarine Alvin to explore hydrothermal vents along the Pacific-Antarctic ridge, south of Easter Island. Because of its hairy legs, this animal was nicknamed the "Yeti crab," after the fabled Yeti, the abominable snowman of the Himalayas.

The only observation I can make is that at least some scientists think about the yeti and perhaps other homins. I wonder how much static they got from their universities?

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This D'sonoqua (wild woman of the woods) mask was made by Native carvers (father and son) at Sechelt, BC. I went into the shop and looked at all the sasquatch masks on display and talked with the two artists about sasquatch. I mentioned René Dahin-den and they knew him; saying he sometimes came to the shop. With that, the father said, "I have a mask that will interest you; I have just finished it." He went to the workshop at the back and brought out this mask. As I recall, it was the only mask in the shop that was in the realm of "reality" (not mythological). I



purchased it and it now resides in my museum exhibit.

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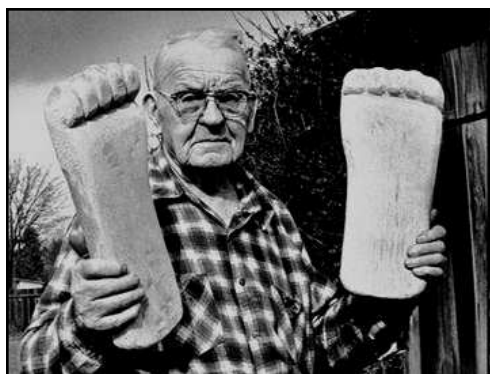


This photo of Ray Wallace and his obviously faked footprint casts stands as a testimony to the gullibility of newspaper journalists. When Wallace died, a pair of his faked wooden feet made headlines with the claim made by Wallace that he faked all the sasquatch/bigfoot footprints in the Pacific Northwest. The newspaper showed a pair of wooden feet that generally matched a cast of a print found near Bluff Creek in California. It appears a cast from one of the wooden feet is that indicated.

Wallace obviously copied a print that had been published by John Green full size (both front and back covers of an 11-inch by 8.5-inch book). When the covers were spread, a 16-inch cast was seen. Wallace likely cut out the print and used it as a template (placed on a piece of wood and traced it; then reverse it for the other foot). As to the whereabouts of the wooden feet for the other casts shown above, we don't know. One of his family members displayed the "look-alike" wooden feet and of course the news was all over the story. The family was asked to provide the feet so that they could be examined—prove they were not the same as the cast. The family refused on the basis that the feet were "family heirlooms."

Prior to Wallace, and then concurrent with him, was Rant Mullens another silly old man who also created wooden feet and claimed he was responsible for "bigfoot." His carvings were deplorable as seen below in the photo of him holding his creations

At least Wallace used an actual cast for his design; Mullens just used his head. Nevertheless, the press ate it up like there was no tomorrow. The media people will



always state that they are just providing what they have been told in order to avoid responsibility. We are presently in a terrible state because of media irresponsibility.

It is not only impossible to make footprints with a wooden foot, except in very soft soil/mud, but to create wooden feet that would result in footprints for the casts I have would be beyond impossible. I suppose a flexible rubber foot used with tremendous weight would work, but this is going beyond reason for the number and distribution of the prints that have been found.

When I was 16-years-old I worked as an office boy in a major news syndicate. I know writers at that time (1957) embellished news stories somewhat, but I think there was much more responsibility as to verification of stories with good old common sense. Stories that were "off the deep end" were picked up by the tabloids, so if you wanted that "stuff" it was available. Tabloids disappeared many years ago. It appears they could not compete with the regular media.

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The story behind my use of this mask in the Museum of Vancouver exhibit (2004) is a little amusing. The mask was created by a Chehalis Native, Ambrose Point, in the 1930s and apparently given to John W. Burns who donated it to the Museum of Vancouver in about 1938. As far as I know, aside from one exhibit in Texas after my exhibit, it simply remained in the Museum's storage until

2003. In that year, while I was working with the museum on my exhibit, the curator of anthropology, Lynn Maranda, told me there were sasquatch-related artifacts in the museum's storage. We went to the massive storage room and referenced an old paper file. The mask and two other artifacts were recorded. We found them in boxes and decided to include them in my exhibit.

I was greatly intrigued with the mask because of its size and non-mythical depiction of a sasquatch. (It was later reasoned that Ambrose Point had seen a sasquatch.)

The mask went into my exhibit which ran from June 4, 2004 to January 31, 2005. There were over 25,000 patrons. It was featured in my book *Meet the Sasquatch* (2004) with thousands of copies in bookshops, libraries and purchased throughout North America. It was again featured in my book *Bigfoot Encounters in Ohio* (2006) and *Know the Sasquatch* (2010) and again many copies distributed. Indeed, copies of this last book were available at a shop on the Chehalis reservation, but I don't know when.

In 2014, the mask was repatriated to the Chehalis people. It was claimed that John W. Burns did not have the authority to donate it to the museum. Here is what the *Globe and Mail* reported on the event.

Sasquatch mask returned to British Columbia First Nation

Hunting for an elusive sasquatch mask revered by a British Columbia First Nation has been a 16-year journey for James Leon, taking him through London, Boston, New York and Ottawa.

In the end, all it took was a question to the lady sitting next to him at a Vancouver event to lead him to his nation's Sasq'ets mask that vanished 75 years ago.

Mr. Leon was at a repatriation event for another First Nations artifact held by the Vancouver Museum when he asked the lady sitting beside him if she knew of the ape-like mask partially covered in bear fur.

"Her eyes lit up and she said, 'We were just looking at that mask the other day.' And they were gracious enough to go get it for me," he said with a chuckle.

The mask disappeared in 1939

from Sts'ailes First Nation, near Harrison Hot Springs in B.C.'s Fraser Valley.

Community elders told Mr. Leon that the mask had been taken by J.W. Burns, a teacher at the Chehalis Indian Day School, and a man obsessed with the sasquatch legend. Mr. Burns, who is often credited with bringing the word "sasquatch" into common use, donated the mask to the Vancouver Museum.

Mr. Leon took the job of finding the mask seriously and learned it had been on travelling display.

He searched through the archives of several museums known for having artifacts from British Columbia. While all those elders are gone, he said they'd be pleased the mask has been returned.

"We do burning for the sasquatch," he said. "It's our belief that his primary role is to ensure that the land is being taken care of. Because every one of us, as Sts'ailes people, we carry an ancestral name, a rich name from the land."

Museum of Vancouver CEO Nancy Noble said museums have a social and cultural obligation to consider repatriating certain objects from their collections to First Nations.

"For aboriginal peoples, the return of an object with significant cultural or spiritual value can help to rebuild awareness, educate youth and strengthen ties to a culture that was often suppressed or taken away," Ms. Noble said in a news release.

The mask was carved by Ambrose Point based on stories "from the beginning of time."

While the more recent stories of bigfoot are enough to produce nightmares, Mr. Leon said his people consider spotting a sasquatch good luck.

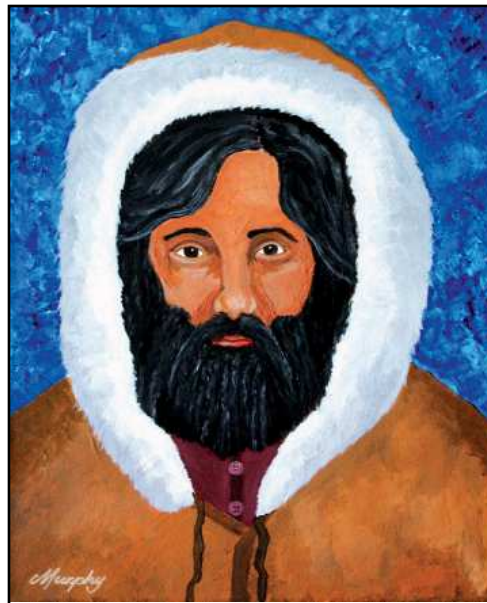
"There are certain things that happened to us when we see one," he said. "They call it gifts that come with seeing one, like I'd be a good speaker or a good hunter."

There's an even better endowment – a golden gift – if the sasquatch sees you, he explained.

Mr. Leon said his closest encounter to a real sasquatch came many years ago when he was walking with his then-wife. "She kind of pushed me aside so I didn't see it because I wasn't ready for the gift that comes with it."

I don't know what to say here, except why didn't the article-writer do some checking; but I suppose in this day and age that is asking too much.

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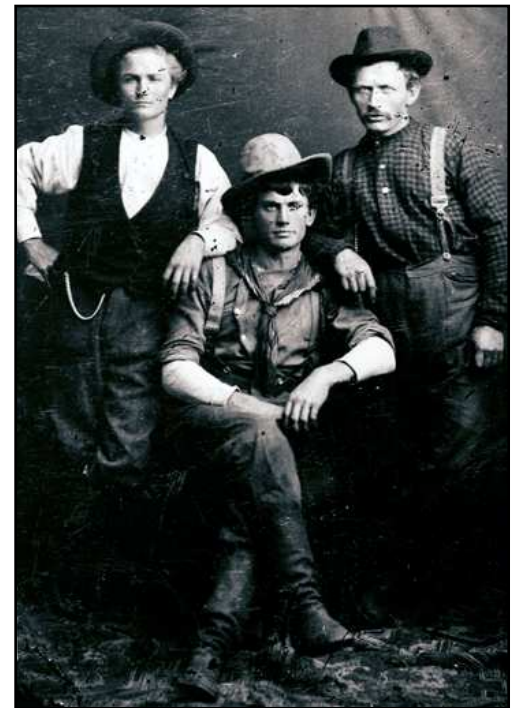
I created this painting of David Thompson, the famous Canadian geographer (1770–1857), because there was no known proper portrait of him. All I could find was a drawing of him as a very young man while he was at a party or gathering of some sort. Somebody there sketched him and the sketch somehow survived. I traced the sketch and then painted it. He did not have a beard, so I provided one. He was not in a heavy coat, so I provided that also—what we now call a parka; invented by Native people in Northern Canada long before Thompson's time. They were made of deer hide (or other animal hide) and were a major clothing article for anyone venturing into the cold North. One virtually wore it all the time, and even ate and slept in it.

The Thompson Society of Canada, of which I asked for information, said that they did not think Thompson had a beard. That would be very odd. Men seldom bothered to shave when out on expeditions and taking along shaving supplies was "extra baggage." Furthermore, a beard does offer protection for one's face; it's best to grow as much hair as you can.

You might also note that Thompson is wearing "long johns" (long underwear) typical at the time with their little "trap door." I would also bet that he smoked a pipe. Tobacco can ease hunger, allowing one to concentrate better for finding a meal.

As a geographer Thompson traveled and mapped Northern Canada. In sasquatch lore, he reported finding (1811) strange four-toed bi-pedal footprints with claws near Jasper, Alberta. First Nations people in his party would not accept that the prints were made by a bear. This does not correspond with what we know of sasquatch; however, there is likely an explanation. In some cases the little toe hardly registers in prints, and human nails if allowed to grow curve downward and would register in footprints.

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Mike King, the young man in the center of this photograph, was one of our earliest sasquatch witnesses. In 1901 he saw near the town of Campbell River, BC, what he called a "man beast" bending over a water hole washing wild onions; it had two neat piles—unwashed and washed. He provided a full report on the incident and everything points to a sasquatch. I was lucky to obtain a photo of him from the Campbell River Museum. He went on to become someone of importance thus photos were kept.

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For my Museum of Vancouver exhibit, I was able to obtain one of the Native stone heads (about human size) said by scientists to represent apes. There are six heads discovered in the Columbia River valley, Washington/Oregon in the late 1800s. The head shown here is in my opinion the best one.

The heads are between 1,500 and



3,000 years old, so any reference to apes in North America at that time is a mystery. The heads have been connected with sasquatch, which would have been here in that time-frame. Other justification for this is that the heads are obviously not of a human, and heads were found of at least one known animal (a ram).

I would guess that the Native people of that time also made wood carvings, but wood being organic does not last unless it is preserved; it would not last 1,500 years if simply left to the elements. Stone, of course, lasts forever.

As with wooden Native sasquatch masks we have from a later time, the stone heads were likely carved to honor the sasquatch and had spiritual significance.

We don't know a lot about the people who carved the stone heads. In British Columbia archaeological digs shed a little light. Artifacts found in one dig have been dated at 5,000 years old.

From other information determined, the people made and lived in cave-like structures, as shown here in reconstructions.



The inside of a structure is said to look like what is seen in the following image. Note the fire in the center that was vented with a hole in the roof.



Around the perimeter there were wooden benches and floor space where people slept.

No stone heads have been found in British Columbia to date, but a stone foot was found near Lillooet and donated to the Museum of Vancouver in 1947.

The foot is broken off at the bottom and is missing its big toe. The images that follow show the foot from below, and then from above. The next image, shows the foot in the hands of Lynn Maranda, curator at the Museum of Vancouver, and the last is a photographic reconstruction I performed to give some idea of how long the foot might have been if it were not broken off.



There is a hollow in the center of the foot (top side), so it has been called a medicine man's ceremonial bowl. Speculation has it that the foot was made in the image of a sasquatch footprint.

We don't have a date for the foot, but I think it can be assumed it would be the same as the stone heads.

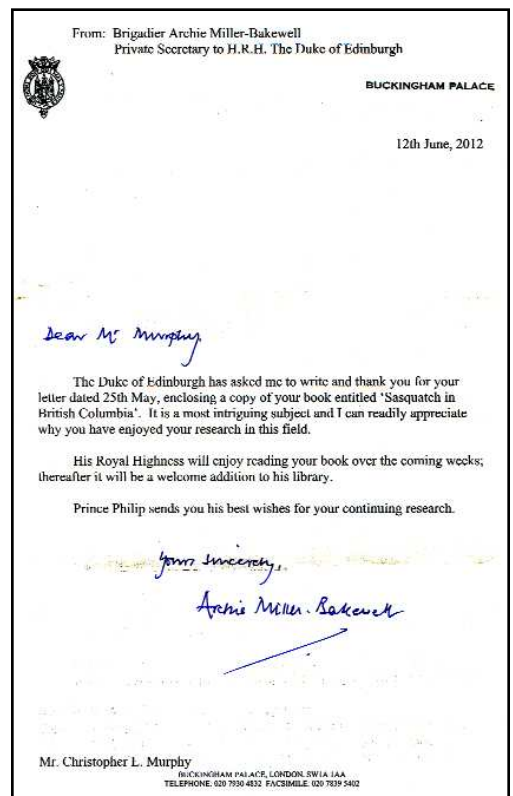
Obviously early people in British Columbia also created stone carvings. All the people of the Pacific Northwest likely had the same or similar culture.

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When the Queen and Prince Philip visited Canada in 1958, they were given a presentation on sasquatch while staying near Kamloops, BC. They were told the stories regarding Serephine Long, Jacko, the Bishops Cove incident, Albert Ostman, William Roe, and Stan Hunt. John Green and René Dahinden were responsible for the publicity for the event. The Canadian postage stamp seen here was issued in 1957. Unfortunately, it would be nine more years after the visit before Patterson and Gimlin took their film of a sasquatch, but I am sure the royal couple heard about it. Nevertheless,



just to make sure they are up-to-date, I sent Prince Philip a copy of *Sasquatch in British Columbia*. Here is the reply.



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