



John Morley

On Killing A Sasquatch & Beyond

I have stated numerous times that I entered this research to discover the scientific nature of sasquatches. It initially took only a few years, and I am confident with the results of my research. Yet, I see others who also claim scientific accreditation, and who still fail to recognize the morphological evidence of sasquatches which has always been available to them. Based on anatomical science, it is not required that a sasquatch be killed for researchers to understand how it should be classified or its subsequent taxonomic nomenclature be assigned. Morphology is defined as the form and structure of an organism or any of its parts.

The collection of a sasquatch in the name of science using weapons (including guns) is not as palatable as one may think. In fact it is very much like hunting, rather than the humane collection of a lab specimen. I've included below the quote directly from the North American Wood Ape Conservancy (NAWAC) website regarding their past effort to kill a sasquatch in Oklahoma:

The NAWAC investigator fired upon the animal with an auto-loading shotgun in an attempt to collect a specimen. The creature ran off and no blood was found before the loss of daylight. Additional teams returned to the area in the following days to continue the search for evidence. Stones with apparent

blood stains were subsequently discovered a short distance east of the original sighting location in the dry creek bed that is adjacent to the cabins. Several, but not all, of the rocks were collected. Another team was sent to collect the remaining rocks, but a hard rainfall took place on the day of their arrival, and the team was unable to locate any. Subsequently discovered a short distance east of the original sighting location in the dry creek bed more of the rocks.

The member who identified and followed the blood trail is a very experienced trapper, tracker, and lifelong hunter. He stated, "It was traveling down the rocky creek bed for a fair distance and dropped very little blood." In his opinion, the coloring, sparse distribution and drop pattern of the blood evidence was not indicative of a mortally, or even significantly, wounded animal. The observed blood pattern, he said, was almost certainly produced by a slow steady drip from a flesh wound, probably to either an arm or leg.

Question 1: Did the shooter aim for an arm or a leg to collect a specimen, or was this simply the best shot he could muster in the heat of the moment? So much for being scientific in the collection (killing) of a type specimen. Certainly we can all feel better after hearing that the "lifelong hunter" indicated that in his opinion the wound was not mortal. Since it was not killed, the lifelong hunter's opinion was that the flesh wound would heal and the sasquatch would live.

Question 2: How many more sasquatches will be wounded before this organization or some other person actually kills one? Some could be wounded only to die later. I have included below the position of the late Dr. Helmut Loofs-Wissowa as relates to the killing of unknown wildmen species. I quote from his "Seeing is Believing, Or Is It? How Scientific is 'Wildman' Research?"

Unlike cryptological research, that

for Wildmen is really anthropological research (i.e., the search for unknown human beings) and must therefore be conducted according to the ethical principles and scientific rules of anthropology rather than of zoology or paleontology. If there is now the tendency, among more enlightened primatologists and other scholars, to view the great apes as being entitled to the same protections as humans (right to life, protection of individual liberty and prohibition of torture), why should this not be so for still unknown hominoids and especially non-sapiens hominids? The latter are clearly man and should automatically enjoy the rights thereof, regardless of whether these rights will eventually also be accorded to the great apes. In practical terms this means that in no circumstances (except self-defense) is a researcher allowed to kill the object of his or her research in order to get possession of it as ironclad proof of its existence. Even the hunting, subduing, stunning or capturing of a Wildman cannot be permissible because it would deprive this creature of its liberty and would probably even involve some form of torture.

What if, for argument's sake, a hitherto unknown tribe was discovered tomorrow in a remote valley in Irian Jaya: could any western scholar, sitting in his armchair say "get me one of those blokes dead or alive or I am not convinced of their existence?" Certainly not. He would either have to go to the remote valley to see for himself or he would have to be content with the description provided by the anthropologist in the field without this being less scientific.

In keeping with Dr. Loofs-Wissowa's position, I refer to a filmed discussion made in the 1972 between John Green, René Dahinden, and Robert Morgan. This discussion was only five years after the 1967 Patterson and Gimlin film. We know that John Green was at the same site within eight months of the original

filming. In this filmed discussion, Green and Morgan were in disagreement regarding the killing of animals, and in particular a sasquatch. Dahinden was strongly in favor of such a killing.

As this discussion continued, Green asked Morgan two questions. "Why take this species? (meaning why start with his species to stop the killing of animals as advocated by Morgan). Why start with this one? But before Morgan could respond Green stated:

"I'll tell you why. It's because it looks more like man than any other, and as far as I'm concerned that is a concern for human kind, not for any animal kind."

A few years later, Green changed his mind and considered the sasquatch an ape, thus the title of his 1978 book, *Sasquatch the Apes Among Us*, and he did support killing a sasquatch. He was likely influenced by Dr. Grover Krantz.

This is an absolutely revealing statement by John Green, which since 1972 has received virtually no publicity. We know that John had been at the same site of the 1967 Patterson and Gimlin filming. Yet this discussion was five years after the filming. John did not cite any scientific evidence to support his statement, thus it remains an open question as to why he made such a statement. Yet I find it exquisitely significant that John did not say, "It looks more like an ape than any other."

Later in the same filmed documentary, Robert Morgan asked Hattie Carter to relate her experience with a sasquatch mother. Hattie befriended a pregnant female sasquatch who repeatedly came to a creek to drink, and already had one child. Hattie was able to observe this mother give birth behind a stump, only 25 to 30 yards from her. She observed the mother cleaning the newborn, and holding it close to her chest.

Robert asked Hattie if she thought a sasquatch was an animal. Hattie replied: "No they're not, they're human."

Related to the above quote from Dr. Helmut Loofs-Wissowa, a great ape research ban, or severe restrictions on the use of great apes in research, is currently in place in the Netherlands, New Zealand, the United Kingdom, Sweden, Germany and Austria. These countries have ruled

that chimpanzees, gorillas, and orangutans are cognitively so similar to humans that using them as test subjects is unethical. Austria is the only country in the world where experiments on lesser apes (the gibbons) are also completely banned.

It seems appropriate to provide here the definition of the field of study known as biological anthropology. The following is from Wikipedia:

Biological anthropology and physical anthropology are synonymous terms to describe anthropological research focused on the study of human and nonhuman primates in their biological, evolutionary, and demographic dimensions. It examines the biological and social factors that have affected the evolution of humans and other primates, and that generate, maintain or change contemporary genetic and physiological variation.

Biological anthropology, also known as physical anthropology, is a scientific discipline concerned with the biological and behavioral aspects of human beings, their extinct hominin ancestors, and related nonhuman primates, particularly from an evolutionary perspective. It is a subfield of anthropology that provides a biological perspective to the systematic study of human beings.

We are fortunate that even in 1978 not everyone believed that a sasquatch was an ape. George Haas, a founder of the Bay Area Group, when asked what sasquatches are, replied: "Their footprints indicate they are not apes." Even George Haas recognized the anatomical differences between a sasquatch foot and that of an ape.

There exists an extensive, even exhausting data base of scientific studies related to human and nonhuman primates. Existing and new evidence of suspected sasquatch activity must be analyzed against such a data base. It is no longer OK to fantasize, paranormalize, dogmatize, speculate, or exercise selective bias in this research. All evidence must be analyzed and juxtaposed with existing science. Thus it is time for sasquatch research to go forward based on a foundation stemming from and supported by documented

research studies of human and nonhuman primates.

What I am about to say is not meant to demean, insult, or be rude. That said, other researchers who also claim scientific credentials must correctly analyze all evidence juxtaposed with the existing science of human and nonhuman primate knowledge. If we fail to do this, we will remain stuck in 1978 thinking.

Note 1: There are several hundred scientific studies that should be read by researchers desiring to understand human and nonhuman primate morphology; in particular the anatomy of the foot. In studying these, one is likely to find additional references.

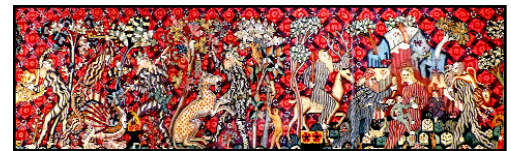
John Morley
Biologist
Texas Hominid Research

Note 2: For references and further information on this subject please email John Morley <joro1120@earthlink.net>.



Robert Morgan (left), René Dahinden (back), and John Green at Cougar, Washington, in 1974. At that time the three were our most high profile sasquatch researchers.

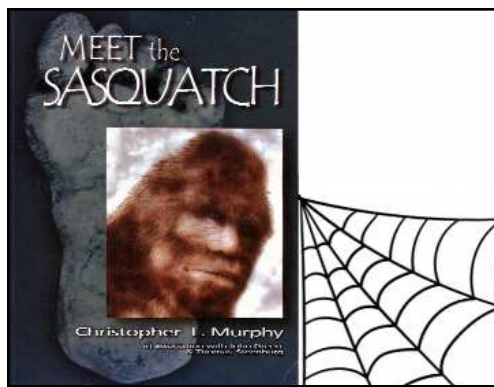
—00—



Gene Baade's presentation, "When Art Imitates Life," given at the Sasquatch Revealed speakers' forum in Lacey, Washington, May 31, 2019 has been posted to the main page on the Sasquatch Canada website.

This is a superior talk on an intriguing subject, with astounding images. Please have a look. You are in for a real "hominology" treat.

—00—



This is old stuff; 15 years is a long time. Nevertheless, I am posting it because I feel a little sort of cheated.

Back in 2004, Dr. Daris Swindler, one of the leading anthropologists of the last century, provided a wonderful report on my book *Meet the Sasquatch*. Unfortunately, it was sent to the RHI and inadvertently filed away, so I did not see it. In 2015 it came to light and was published on the RHI website, and I stumbled on it one day. By this time Dr. Swindler had passed away (died 2007). I never, therefore, had a chance to thank him.

The book has now essentially passed away, so here is the posthumous book report

Book Review

Meet the Sasquatch. By Christopher L. Murphy, in association with John Green and Thomas Steenburg. Blaine, WA: Hancock House Publishers, 2004. 239 pp. ISBN-0-88839-574-4. \$75.00 (hardcover).

Meet the Sasquatch is an encyclopedia of information about a creature known as Sasquatch, or Bigfoot. The book is a beautifully illustrated and clearly written account of references to sasquatch beginning in ancient times through 2004. The book was prepared in conjunction with a sasquatch exhibit (provided by the authors) held at the Vancouver Museum, British Columbia, Canada, in 2004.

There have been thousands of sasquatch sightings, as well as hundreds of casts made of their footprints, through the years in North America. A map (p. 171) displays these reports throughout North America for approximately one hundred years and numbers them at 2,557. Sightings have been reported in nearly every state in the United States, and in most provinces in Canada. Most scientific institutions and scientists remain unconvinced of the existence of

this creature, or at least "would like to see some hard evidence." Perhaps much of the evidence is already out there since, as the authors' say in their introduction, "One thing is certain—the mystery is far beyond the possibility of a "hoaxing." Mainly, there are just too many credible sightings, over too vast an area, over too many years, to even consider this possibility" (p. 9).

There are eleven chapters, an excellent bibliography, an index, and over 720 photographs, many in color, many published for the first time. Indeed, the book is worth getting for the history revealed by the photographs alone.

Chapter 1 deals with reported early contact between the First Nations and "creatures of the forest," as seen in stone carvings (one dated to 1500 BC), pictographs, totems, costumes, and native mythology. For example, the Kwakiutl D'sonoqua mask (the whistling cannibal woman) is believed to represent the sasquatch.

A short Chapter 2 discusses early explorers and travelers in North America and their writings and reports about contacts with sasquatch creatures that go back about 200 years.

Chapter 3 is entitled, The Sasquatch "Classics," and includes the reports of six individuals who have claimed to have had various types of contact with sasquatch, beginning with Fred Beck (1) and four friends all attacked by multiple ape-like creatures while prospecting for gold in the Mt. St. Helens and Lewis River region of southern Washington State in 1924. Incidentally, the area is now known as Ape Canyon. Albert Ostman (2) said he was captured in 1924, in British Columbia, by a family of sasquatch and claims to have lived with them for six days before escaping. John Green and I interviewed Ostman shortly before he died and we were impressed with his memory for the details regarding his capture and subsequent escape and his accurate descriptions of ape-like creatures at a time when such details of great ape anatomy and behavior were certainly not common knowledge. John W. Burns (3), who lived with the Chehalis Indians for years, first coined the name sasquatch (wildman of the woods) to describe the beings the Indians said lived in the forests, although, he never saw a sasquatch himself. Jeannie Chapman (4) and William Roe (5) reported seeing giant upright man-apes in British Columbia in 1941 and 1955 respectively. Jerry Crew (6) first made a plaster cast of a giant

footprint he discovered near Bluff Creek, California, in 1958, spawning the appellation "Bigfoot" to describe the footprints. That term is usually used in the United States for the creature while sasquatch is the designation used in Canada, although both terms are interchangeable.

Chapter 4 considers the most visible expeditions that had been organized through 2004 to find sasquatch. There have been, actually, only two, both organized by the late Tom Slick, a Texas oil millionaire with a strong passion for finding sasquatch and yeti. The undertakings were known as the Pacific Northwest Expedition and the British Columbia Expedition. Unfortunately, after Slick's untimely death in a plane accident in 1962 funding stopped.

Chapter 5 discusses in great detail the famous Patterson-Gimlin film, made on October 20, 1967 along Bluff Creek, California, that alleges to portray a female Bigfoot walking on a sandbar retreating from the witnesses. The film has been examined through the years by scientists and nonscientists and several of their reports are reviewed in this chapter, including seven of the more significant claims that the film was a hoax. It is the opinion of the authors however, that the film "cannot be proven to be a fabrication" and that "findings indicate that the creature filmed was a natural creature" (p. 50).

Chapter 6, Bigfoot Goes Digital, is an absorbing discussion of how high tech equipment and computers have made it possible to create a digital Bigfoot that accurately walks across the screen so scientific experts can analyze the biomechanics of its movement. As documentary producer Doug Hajicek states, "Technology will never replace field studies but it does greatly enhance such studies" (p. 93).

Chapter 7 is a short chapter presenting several pages of artwork by various people in addition to several morphologically interesting reconstructions of the head and face of sasquatch based on the Patterson-Gimlin film. The physical evidence for the existence of sasquatch is presented in Chapter 8 and consists mainly of plaster casts and photos of footprints. Hundreds of large human-like footprints have been discovered all over North America and many of these have been preserved as casts. A significant assemblage of these is housed in the laboratory of Dr. Jeff Meldrum at Idaho State University. Based on the study

these specimens, Meldrum has inferred a model of the functional morphology of the sasquatch foot, offering a coherent hypothesis of a locomotor adaptation suited to a giant bipedal ape (p. 129). Some of these footprint casts may have been fabricated, but it seems highly unlikely that all have, since they span several decades and thousands of miles. The question of fabrication is considered in detail here and the carved wooden feet of the late Ray Wallace are presented for comparison and the Wallace family's claims of hoaxing examined.

Pictures of 17 casts are shown on pp. 105-107, with dates, locations, and who made them. Their lengths range from 13" to 18.5" and they present an interesting array of information regarding the anatomy of the plantar surface of the inferred sasquatch foot. The authors conclude, "The existence of multiple, independent examples of footprint casts—the combination of distinctive anatomy of the foot and details of ridge texture and flow make the probability of a hoax unlikely" (p. 141).

Among the most intriguing material to MURPHY – *MEET THE SASQUATCH* to appear in years is the Skookum cast. In 2000, the Bigfoot Field Researchers Organization (BFRO) coordinated a group that spent some time in the Skookum Meadows east of Mt. St. Helens, in Washington State. They removed a large cast of what appears to be an impression of the buttocks, thigh, lower leg, heel, and forearm of a reclining sasquatch. The conclusion of several scientists that examined the cast, is that it may represent the impression of an unrecognized hominoid. However, there are alternate claims that it is an impression of a bedded elk. The remainder of the chapter discusses purported hair samples of the creature that on analysis appear to resemble human hair, with certain consistent differences; maps showing the locations and numbers of the many sightings and tracks of sasquatch in North America; ordinances that have been adopted by several counties in Washington State for the protection of sasquatch; and finally, sasquatch roots. If the creature exists, where and what are its origins?

The most logical theory was proposed by John Green, and advocated the late Grover Krantz, who stated that sasquatch belongs to a species allied to *Gigantopithecus blacki*, found in China, and thought to have become extinct as recently as 200-300 ka. *Gigantopithecus*

represents the largest known primate that ever existed.

Chapter 9 pays tribute to many of the individuals, past and present, who have maintained a continuing interest in the arena of sasquatch investigation. One must read this chapter to get the full impact of the strong personalities of these individuals as described by the authors. For example, there is the incomparable, late Bob Titmus, "the greatest of the 20th century sasquatch hunters" (p.181). John Green is the legend among us. He is a true doyen of sasquatch investigators in North America, and I might add, still active. [John died in 2016.]

The late Grover Krantz spent some thirty-nine years investigating the evidence for and against sasquatch, writing several books and numerous papers on the subject. His efforts will someday be more fully appreciated. The tributes continue for Rene Dahinden, Tom Steenburg, Daniel Perez, Richard Noll, J. Robert Alley, Ray Crow, Matt Money-maker, Bobbie Short, and Paul Smith. This list, as noted by the authors, only includes a few of the many individuals who have contributed to sasquatch research.

Chapter 10 is an interesting discussion of the many sightings and stories of unusual hominid creatures in Russia with a short mention of the famous Yeti (or Abominable Snowman) from the Himalayan Mountains. The Yeti has been known for about 100 years from sightings and footprints, but not photographs. The latest information on Yeti is from a British expedition to Bhutan in 2001. Strands of hair found were attributed to Yeti and later when analyzed at Oxford University, the DNA in them appeared not to be human or bear and could not be recognized as from an existing animal.* This fact, in itself, is most intriguing.

Chapter 11, Conclusion, can be wrapped up with the following statement from the authors,

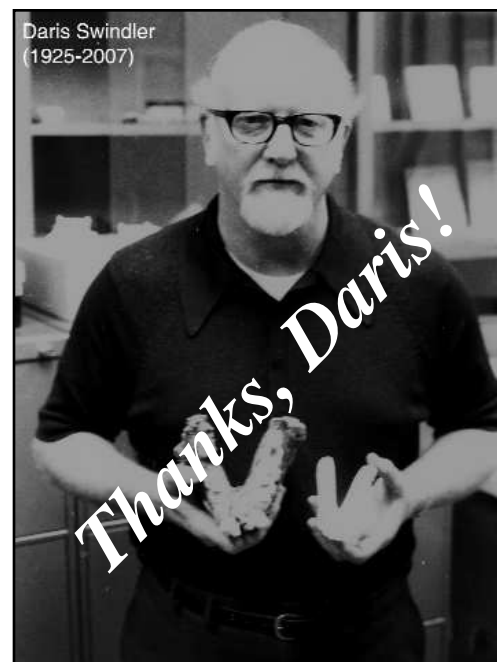
"The evidence presented in this work definitely indicates that sasquatch exists. Certainly, men have been sent to the gallows on the strength of less convincing evidence" (p. 228).

The book is a milestone in sasquatch publications and should be read by enthusiasts and skeptics alike, since there is so much to be learned from this book about this mysterious creature of the forest. The authors make a compelling case that there is substance to this mystery that clearly warrants

serious consideration. Ultimately they bring us to the brink of a pertinent question: Is the evidence sufficient to concede the existence of sasquatch as a wildlife form that represents North America's great ape?

Daris R. Swindler
Spokane, WA 99223

*Later recognized as bear hair.



—00—



This narrative has now been posted to YouTube and Sasquatch Canada. It features the main scientists who have been involved in the sasquatch issue.

—00—

Here is a list of the people with PhD status who have looked at the sasquatch issue and at least stated, implied, or inferred that mainstream science needs to become involved.

Dr. Boris Porshnev*
Dr. Marie-Jeanne Koffmann
Dr. Igor Burtsev
Dr. Dmitri Donskoy*
Dr. Donald W. Grieve
Dr. John Napier*
Dr. Grover Krantz*
Dr. Roderick Sprague*
Dr. Vladimir Markotic*
Dr. Henner Fahrenbach
Dr. Daris Swindler*
Dr. John Bindernagel*
Dr. Robert Bartholomew
Dr. Christine Marie Janis
Dr. Jean-Paul Debenat*
Dr. Robert Pyle
Dr. Chris Bader
Dr. Jeff Meldrum
Dr. Jane Goodall
Dr. Nikolay Drozdov
Dr. Paul LeBlond
Dr. Henry Bauer

(*Deceased)

This is important because people with a doctorate (PhD) have greater credibility than people who don't. In addition, PhD scientists are inclined to listen to their degreed peers rather than to non-degreed people.

You may need to understand how this works. When a person goes through university and earns a doctorate (can now put the initials "Dr." in front of his or her name), they all go through essentially the same process no matter what the subject. The initials "PhD" often shown after their name simply means "doctor of philosophy," which signifies they have achieved the highest qualifications in their chosen field. A doctorate in medicine is slightly different; here the initials "MD" are used which means "doctor of medicine."

It is only natural that people who have the same basic background will look upon each other differently than they look upon other people. You might think about it as a big organization or club whose members all hold something in common and are therefore bound together. The same principle applies to engineering and religion.

It is also natural that people who do not have a university degree will often consider those who have in very high regard. In our case (the sasquatch issue), when we see the initials "Dr." that generally means that the person is a qualified scientist. Please note that only doctorates earned at an accredited university are valid. One who does not have a PhD can be recognized as a scientist, but that's a different subject beyond the scope of this paper.

Although this gets us to a general level of credibility for the individuals listed, there is yet another consideration in our field of study. The degree of credibility in what a person states depends on their "specialty." A PhD degree in anthropology is paramount because we consider the sasquatch a hominoid. This would be followed by zoology, wildlife biology, and so on down the line. Degrees in non-biological fields would be the least credible. However, if the person has also specialized in biology, then that changes things.

You can determine for yourself the credibility of each individual listed by simply netsearching (Google) their name.

I urge you to do this and you will realize the tremendous scope of knowledge that has been applied to the sasquatch issue. This, in my opinion, is never considered by journalists, skeptics, and even some PhD professionals who fail to properly research this subject.

—00—



At the speakers' forum in Lacey, Washington, I gave a talk on sasquatch heads in comparison with human heads using my actual sculptures as seen here. Of course there are obvious differences; size being the most noticeable.

The heads were on a turn-table so I rotated them to provide different views. I pointed out to the audience that "what you see is what you get." In other words, if you were in the forest and saw a sasquatch, the level of detail you would be able to see would depend upon the distance you were from the homin. You would have to be very close to make out what you see in this image—probably about 15 feet. You would be lucky to get within 100 feet. When I showed a back view, someone said, "It looks like a tree stump." That is exactly right. I recalled sightings where the witness said, "I thought it was a tree stump until it moved." You need to keep that in mind; sasquatch just need to stand still and they will blend into their surroundings. Does it know that? Of course it does. Human eyes are really very poor, and our hearing and sense of smell is pitiful. I suppose at one time (200,000 years ago) we had much better senses. In this connection, if the sasquatch is a relict hominoid, then it has likely retained much better senses than we now have.

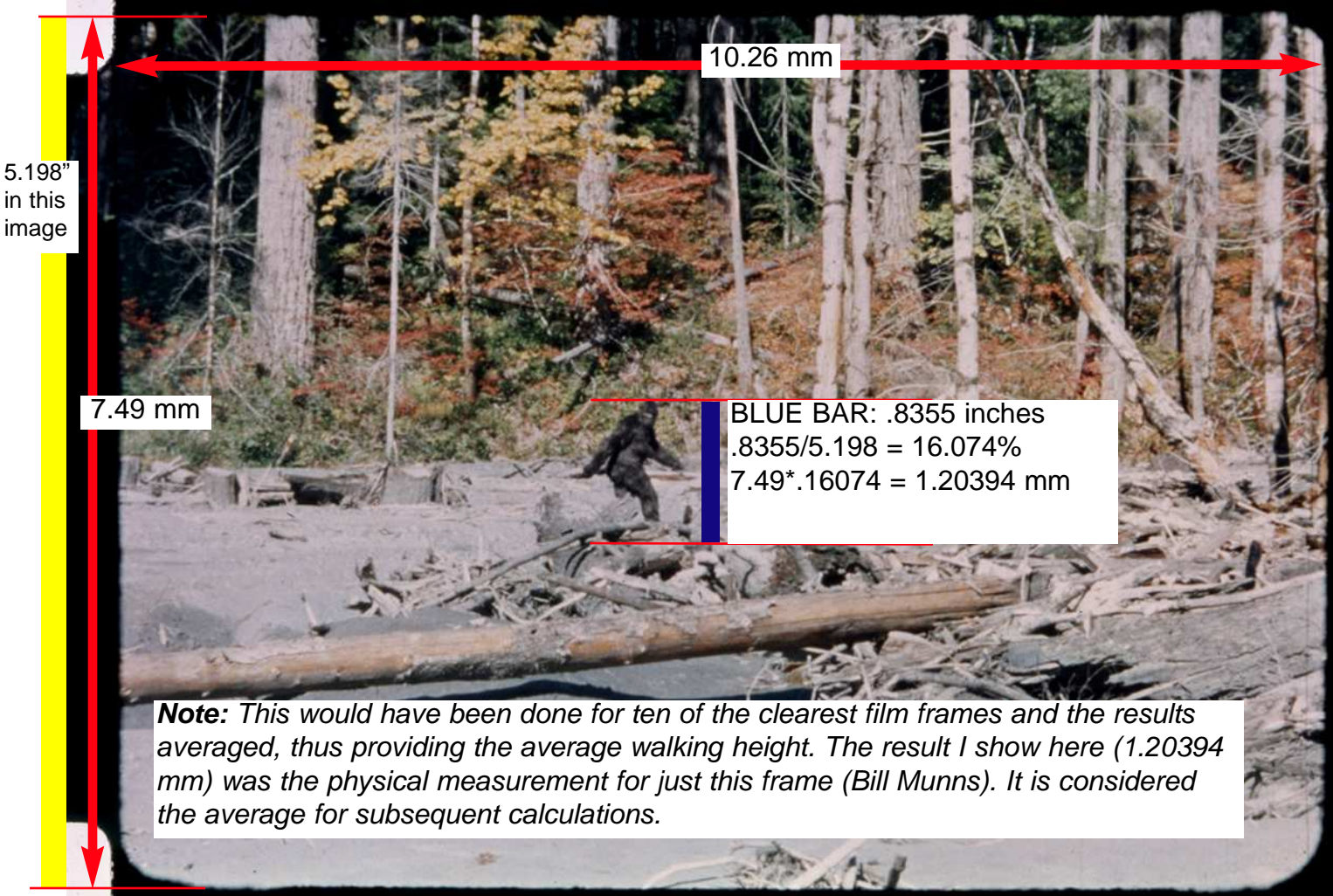
Humans can, of course, supplement their senses with various devices. They can also conceal their body odor (which is significant to animals) with a spray chemical. Hunters use this to avoid detection by bears, deer, elk, moose and so forth.

At one point I was asked why there were so few hominoids. There were quite a few at one time, and it appears one of them (the "sapiens") got ahead of the others and possibly got rid of the competition.

Although scientists believe we (technically *Homo sapiens*) just got smarter for some reason, one professor, Dr. Pat Shipman (See B&P #40, p.2), says our main advantage may have been in using wolves (dogs) to assist in hunting and likely fighting and protection. Generally, nothing can stand up against three or more large dogs. Dogs bond, they will stay with you for life. We still use them in numerous ways to our own advantage.

It appears to me that dogs freed the sapiens to pursue other things and thus they "got smarter." They likely just lucked-out in befriending dogs (puppies); probably some cave-kid just having fun.

—00—



Note: This would have been done for ten of the clearest film frames and the results averaged, thus providing the average walking height. The result I show here (1.20394 mm) was the physical measurement for just this frame (Bill Munns). It is considered the average for subsequent calculations.

Had university scientists in the 1970s to about 1999 walked a few doors down to the engineering department and said, “Hey guys, we have the image of something and we want to know how tall it is, can you help us?”

An engineer would have said, “Well, the formula for the height of an object in a photograph is DISTANCE times the IMAGE HEIGHT divided by the FOCAL LENGTH of the camera.”

The scientist would have then said, “We know the camera had a 25 mm lens, so there’s your focal length. As to the other needs all we have is an estimate of the distance.”

The engineer would have responded, “Well, I can get the image height,” and performed the little exercise I show above resulting in a height of 1.20394 mm or .0474 inches (give or take a little). He then would have asked, “What are your distance estimates?”

The scientist would have said, “About 102 feet.” The engineer would have got out his calculator (or slide-rule) and a pad of paper and said, “OK in that case your ‘thing’ was about 59 inches tall,

or 4 feet, 11 inches.”

The scientist would have responded, “You guys are nuts, the guy who took the image says it was around 7 feet tall.”

To which the engineer would have said, “Look, math does not lie, there is obviously something wrong with the distance of 102 feet. Anyway, let me tell you what the distance would have been if the thing was about 7 feet tall.”

Again grabbing his calculator the engineer would have calculated 145 feet. To this the scientist would have said, “How can we be out 43 feet?”

To this the engineer would have said “Are you sure the camera had a 25 mm lens?” If this was prior to January 15, 1972 (when Roger died), a call to Roger would have resolved this question. Nevertheless, if Roger was not sure, a call to the shop where he rented the camera would have provided the answer. I am sure the shop existed for many years after 1972.

Whatever the case, the scientist would have definitely known that there was something wrong and not proceeded with the 102 feet estimate. Indeed, he

could have called John Green and asked that he do an actual measurement of the distance while the footprints of the subject were still partially visible; which they were when Green went down to the film site with Jim McClarin.

As I mentioned in my last B&P, Green’s work at the filmsite indicates he had his camera placed at about 134 feet; but using a registration (matching things up to an image with a camera) is hardly efficient. He could have been short up to 20 feet.

All of this is now immaterial because we now know the subject in the film was about 7 feet, 3.5 inches tall, and this being the case it had to be 151.4 feet from the camera GIVEN A 25 mm LENS WAS USED. The jury is still out on this question.

Perhaps (and just perhaps) things would have been different if an engineer would have been asked. There would have been much more credibility assigned to the P/G film back when this was very important. Let’s not make the same mistake again.

About one year ago, Kerry Clausen-Kilmury provided us with the great map of sasquatch-related incidents for British Columbia (BC). At that time, Kerry said she was working on making the map interactive. In other words, when you click on a location (balloon) the details of the incident come up.

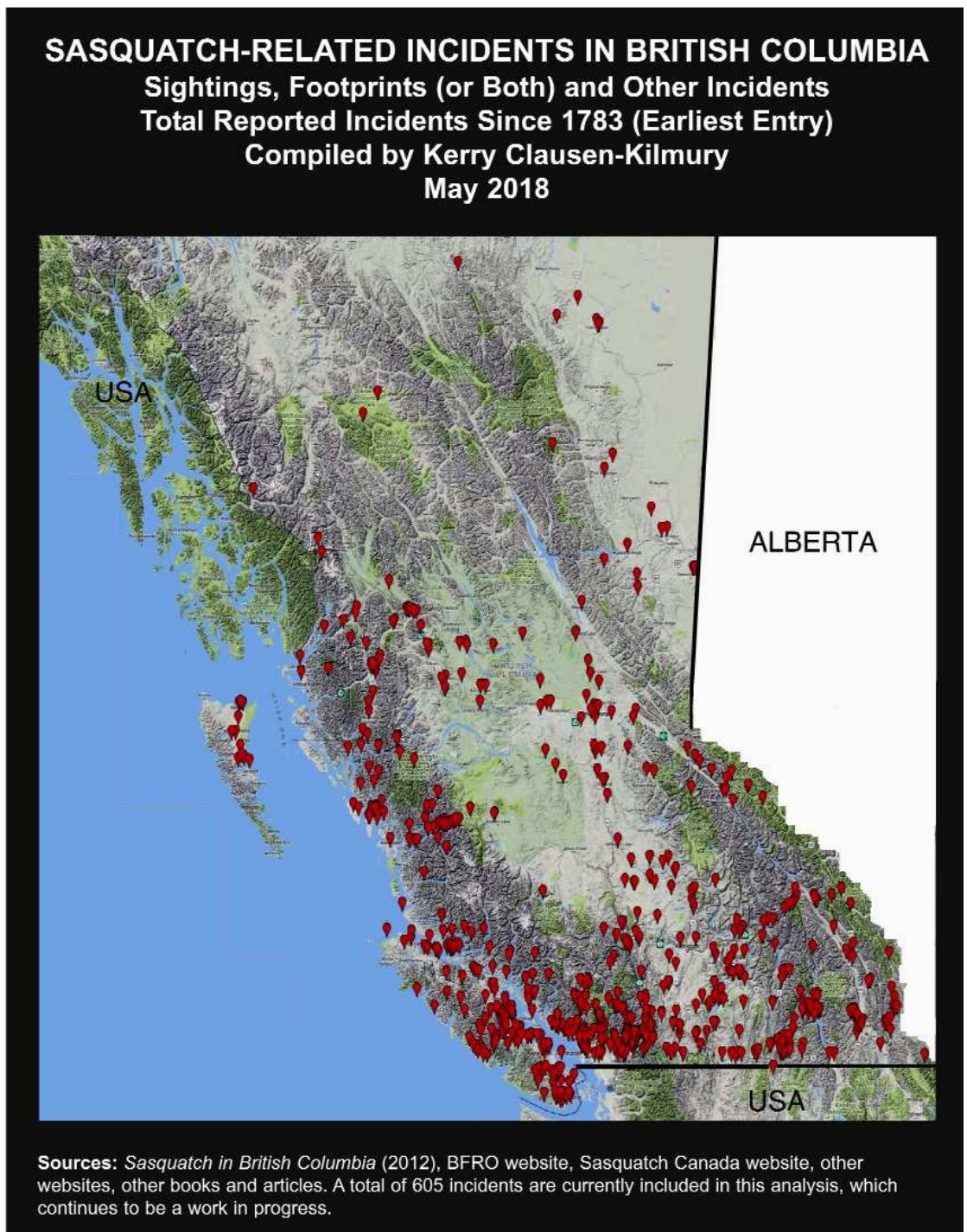
I am pleased to inform that Kerry has completed this project and the interactive map is now posted on the Sasquatch Canada website (first page).

The first map of this nature was created by John Green, showing incidents up to about 1980. John manually plotted incidents with a map-pin on a large map above his desk and then created a map (drawing) with the incident indicated.

We have now come some 40 years and Kerry has taken us to this superb interactive map. John would have been quite astounded with this work.

Political boundaries, of course, are of our own making; they would not mean anything to sasquatch. Their primary territory extends north into the Yukon and Alaska, then south to Washington, Oregon, and California. Nevertheless, I am confident that the main population of sasquatch is located in the interior regions of BC. Of course, in order for an incident to be registered, somebody had to see something. In BC there are very few human eyes beyond about 100 miles north from the Canada/USA border (49th parallel). This is the reason for so many incidents in southern BC. Sasquatch obviously wander out of their main habitat resulting in observation by humans.

For well over 20 years I have been talking about BC and how probably 90% of the land is what we might call “inhospitable,” (an environment harsh and difficult to live in). Naturally, the reference applies to humans only. With non-human animals it’s a totally different



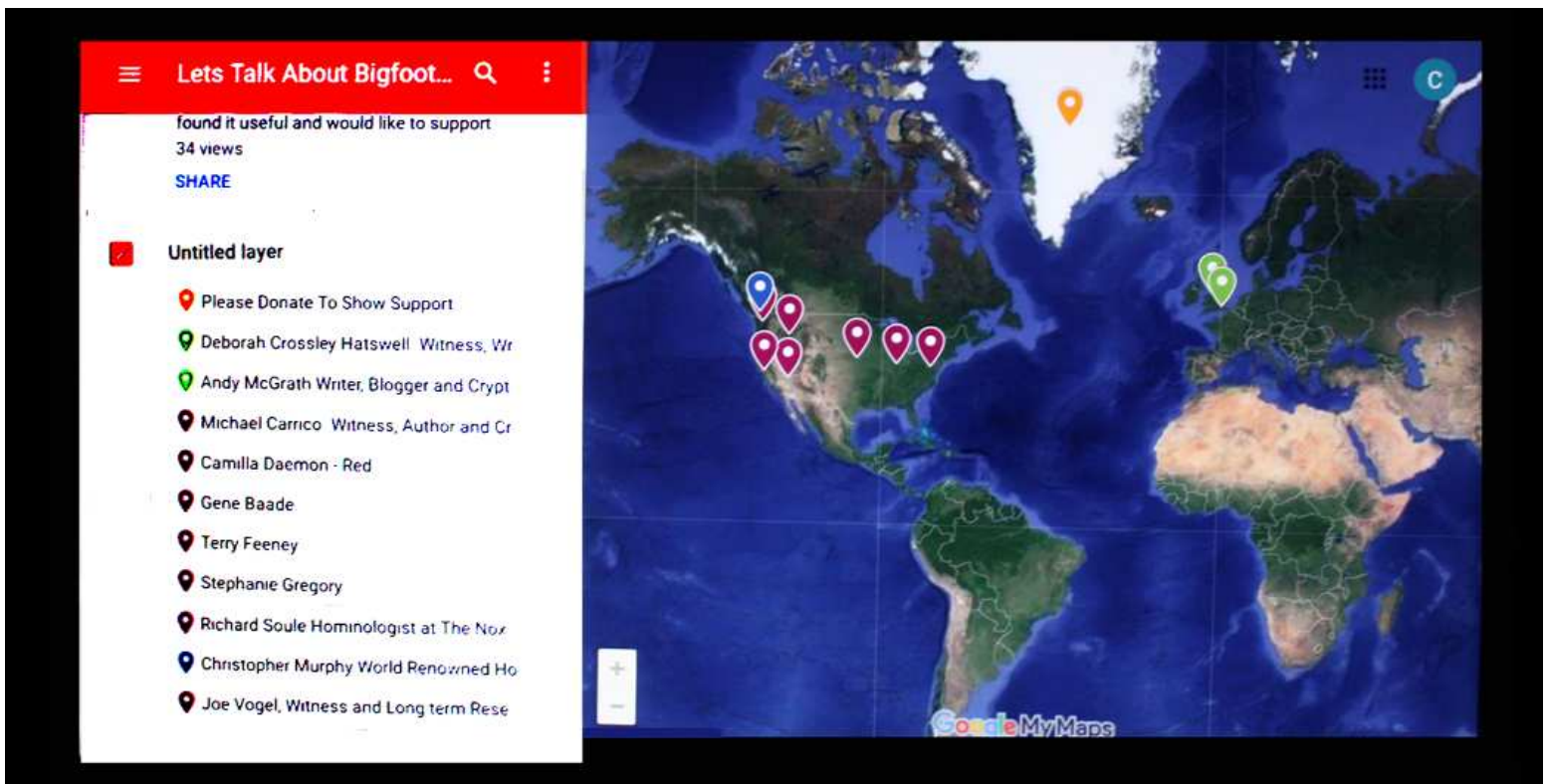
story. Moose, elk, musk ox, bear, cougar, deer, and a whole host of other animals are very content with their environment, and have been for millions of years. Food resources for these animals is absolutely not a problem. I need to mention that long before Europeans and others came to North America, First Nations (Native North American) people did just fine living off the land.

Few researchers (or anyone for that matter) have even set foot on some 40,000 islands off BC’s coast. Bob Titmus went on to some of them back in the 1960s and found remarkable evidence of sasquatch. Some of these islands are close to Vancouver and have

become vacation destinations. Kerry has included the little incident on Bowen Island, provided to me by a nurse in the rest home looking after my father (died 2007 at age 101).

For certain, Kerry has provided us with a remarkable research tool and hours of entertainment for those who just like to read about sasquatch. The map will be automatically updated as time goes on, so there will always be “something new” in BC.

I will close by saying that there are just too many incidents for scientists to write off as “something else” or “imagination.” People in BC especially know what a bear looks like; they are everywhere.



Deborah Hatswell in Great Britain has come up with a brilliant process for making contact and getting information on sasquatch-related incidents or any other matters. A map, such as that seen here, shows a balloon for an individual in a particular city, town, village or community world-wide. When the balloon is clicked, information about that person and his or her email address comes up. This is the same sort of process as with the sasquatch incidents map. The map enlarges to show very fine detail as to a location.

People, of course, need to request that they be shown, and I am hoping we will get a lot of individuals willing to subscribe. Whether one is a researcher or just an observer does not matter; everyone is important. You know what is happening in your little corner of the world and can provide information on all manner of things. If there is a sighting in your neighborhood, your eyes and ears can greatly assist us in research. Also, if we need something checked out at a local museum or town archive, your assistance would be invaluable.

Particularly important are rural locations or little communities far from the beaten track. Sending someone in “cold” to check something is difficult and expensive. In many cases, you might even have the information needed. or can get it with little trouble.

In addition, the process will enable you to find people in your region with the same interest you have and thereby foster communications and friendship. This same idea is used in large fraternal organizations, which publish a roster showing contact information.

Generally speaking, what we have here is the basic plan for a World Hominology Internet Society (WHIS), but with no hierarchy or dues; simply people with a common interest coming together.

Deborah would need to create and maintain a listing of emails and this would be very useful for me in alerting people to new postings, events, and so forth—what I call “Heads Up” emails. I would default to this list rather than my ever-increasing personal list. The “Blind Carbon Copy (BCC) facility would be used to eliminate improper use of the list. Of course, if you wished to be deleted, you would simply tell Deborah.

When the Internet first came about, Matt Moneymaker created what was called the Internet Virtual Bigfoot Conference (IVBC), the same idea, and it led to the creation of the Bigfoot Field Researchers Organization (BFRO). I don’t see this initiative going to that extent. What I envision, however, is much wider application—the inclusion of all the primary hominoids world-wide.

In short, I wish to “get it together” for



hominology, not just sasquatch or bigfoot; essentially in accordance with Dmitri Bayanov’s plan in his (our) book *The Making of Hominology*.

The only downside is that you will have to allow your email address to be posted. Some people fear abuse in this regard or being inundated with junk emails. All I can say here is that my email has been “out there” for many years and I don’t have a big problem; yes, I get some junk mail, but it’s not a big issue.

If you wish to be included on the map, please email Deborah:

<debbiehatswell@gmail.com>

Your support will be greatly appreciated.

—00—