This image shows a different type of “evolution.” Everything is great up to about mid-life. It then becomes more and more difficult to comprehend and associate with the changes taking place in all aspects human society. Knowledge continues to increase, but using that knowledge correctly gets to be a challenge, and unfortunately memory decreases. For certain, not all people are the same, so there is a bit of tolerance here.

In the world of hominology, we have this problem with professionals; they are people just like you and me so the same thing applies; but it has other aspects. Those in the “second half” are not likely to accept much that has not been a part of their “first half” and those in the “first half” are usually guided by those in the “second half”; although there is a cut-off when a “second half” individual fades into retirement.

In my opinion, it is those individuals who were born in the new millennium (2000 and beyond) who will seriously take up the challenges we face in hominology. Some will go on to university and will think about what they have seen since they reached the age of reason (about age 7).

Although discussing hominology is not a critical issue, it’s a totally different story with political issues that affect the livelihood, welfare, and even the physical lives of people. I believe that most people reach their “level of incompetence” at about age 70 and we should be very careful in electing them to a position of power beyond that age.

By the way, I turn 78 this year and wonder what is “flying over my head.”

We have added this new feature to the Sasquatch Canada website. The narratives are also on YouTube. The first discusses possible sasquatch use of tree bark, and four others discuss the Patterson and Gimlin film.

My idea was to kind of get a little time on “coffee shop” viewing; just sit back and listen. I do, however, also provide the script if one wants to read everything for him/herself.

As to the Patterson and Gimlin film, I try to stay within the boundaries of “scientific logic,” and only comment on what can be seen without excessive magnification. In other words, I stay within what is considered the “image credibility threshold.” Unfortunately this makes things much less exciting than fiddling around with excessive image enlarging and enhancing. I certainly did that sort of thing in the 1990s, but was sternly told that it is not scientifically viable—it definitely got me into a lot of trouble.

Nevertheless, that was a different time; now one does and says whatever he or she wants, but I will stick with the old way.
The other week I got an email from a man who said that as a boy he saw a "huge, hairy monkey-like creature" at a lake (seen above), about an hour’s drive from where I live. Here is what he wrote:

When I was 7 years old we lived on Hatzic Island near Mission BC. At the time I had no idea that such a beast [sasquatch] existed, I spotted a huge hairy monkey like creature and followed it from swans point, the sugar shack side, to across the sandbar. He or she had a small nest there.

At the time I had no idea of what I'd seen. A few years later in school at Kamloops the class learned about bigfoot. I was a little shocked—that was the closest thing to what I saw. They most certainly do exist.

I don’t know the man’s age, but I am sure he is talking about a time when the lake was much more “in the wilderness” than it is now.

I do know the lake, and back in the 1950s I would go up that way in my first car and fish for trout. In about 1983, a friend had a trailer on the lake and I visited him a couple of times. The lake is very shallow, so in the summer time the water gets quite warm; really great for a dip. I did go on a little boat trip and noticed that certain areas have profuse growth of water weed.

I mention this little story because if the boy involved went on to become an anthropologist or other related professional, he will remember his experience and take an interest in hominology without concern for the mess created over the last 50 years. This is not wishful thinking; kids do grow up and their childhood experiences last a lifetime. The “next generation” (still in school) is going to be very important to hominology.

Harrison Hot Springs Tourism has posted a great video on its sasquatch museum. Please netsearch “Sasquatch Museum - Harrison Hot Springs.”

I provided a presentation on the exhibit in BP#27, but a video gives additional insights.

Since 1958 Harrison has wavered back and forth on acceptance and rejection of the sasquatch as a town attraction. It has now fully accepted the homin and gone to considerable length to provide something for everyone. The provincial government even stepped in by naming a large tract of land Sasquatch Provincial Park.

Despite the somewhat excessive develop of the town, which I have personally watched since 1958, the entire region still measure in sasquatch-related incidents. The steep mountain sides in two directions will never see development so I don’t think this will end.

John Green’s house was right below a massive mountain—enormous rock faces. I would often look it sitting on the sun deck.

The Tourism exhibit video calls attention to the possibility of a sasquatch encounter and according to our records, it is right. Bill Miller and Thomas Steenburg run a little tour using a special vehicle, but no incidents have occurred to date.

I was elated that a sasquatch exhibit was planned and provided assistance in the provision of artifacts and posters. The exhibit is highly professional and well-worth a visit. It is dedicated to John Green and I am sure he would be impressed.

Beside my traveling exhibit, which is very large, the Harrison exhibit is likely the best sasquatch collection available for public viewing.

The legend of Sasquatch won’t die. (But if just one Bigfoot would—die, that is—Ron Judd would become a believer.)

The Seattle Times, January 17, 2019

This article blasts the sasquatch or bigfoot issue including the Patterson and Gimlin film. The bottom line being that if definitive proof is not provided then this homin does not exist.

I usually don’t get involved in these issues, but seeing I have a sasquatch exhibit coming up in Mr. Judd’s back yard, perhaps I need to say something.

Although I can’t provide the proof Mr. Judd demands at this juncture, it is
the evidence that is continually provided that keeps the homin “alive.” There are just too many reports to ignore, of which numerous are by very credible people. Also, there are the footprints that we can prove are not faked. As to the Patterson and Gimlin film it has been studied by a forensic scientists, plus other scientists, and cannot be shown to be a hoax.

We all wish a bigfoot would die somehow having willed us its body. We and cannot be shown to be a hoax. As to the Patterson and Gimlin film it has been studied by a forensic scientists, plus other scientists, and cannot be shown to be a hoax.

Also, there are the footprints that we can prove are not faked. As to the Patterson and Gimlin film it has been studied by a forensic scientists, plus other scientists, and cannot be shown to be a hoax. As to the Patterson and Gimlin film it has been studied by a forensic scientists, plus other scientists, and cannot be shown to be a hoax.

Now, when you go to the stacks of witness reports and put two and two together, the high probability of hominoid (sasquatch and so forth) reality emerges.
I really don’t think that someone would fabricate tracks that have 6 toes, especially some 40 years ago; and I don’t think a human with 6 toes and a 19-inch foot made the prints we see in Gene Baade’s presentation. This is another one of those “Where do we go from here?” issues.

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Zhugdariyn Damdin
(ca.1900 – ca. 1980)

Shown here is the main chronicler of the Mongolian almas (not to be confused with “almasty,”) a Russian Snowman. Although I hate to say it, his great work has vanished. Nevertheless, some of it has come to light and has been featured on the RHI website by Dr. Jeff Meldrum.

Damdin might be said to have paralleled Roger Patterson. During the years 1962 to 1965, Damdin did extensive hominology research. He traveled and interviewed people in Mongolia, keeping a record (including photographs) of his findings. He prepared a book manuscript of about 300 pages.

Some Russian researchers were provided with the manuscript and some of it was translated into Russian and later English. It ended up with Maya Bykova for a complete translation into Russian. Maya died in 1995 and the manuscript is now lost.

Dr. Meldrum provides an Editorial Note that gives a more complete summary of the manuscript’s history. Great work by Dr. Michael Trachtenherts and Dr. Igor Burtsev resulted in the abridged summary now on the RHI website under the manuscript title: In the Footsteps of the Almas.

I find it interesting that when researchers first looked at the P/G film in October 1967, they all thought, “Well, that’s it, the sasquatch will be proven any time now.” As a result they did not do things they should have done when the “trail was hot” sort of thing.

It could be that this same mind-set was in Russia in the 1960s. There was a lot of information available on the Russian snowman, so Damdin’s work was not given the attention it deserved. Also, there was time and effort involved and everything had to be done on a voluntary bases.

Why nothing found its way to North America is not unusual. Our relationship with the then USSR was on very thin ice in the 1960s and 1970s, although it rapidly improved during the 1970s and beyond.

Russian researchers Dmitri Bayanov and Igor Burtsev were the first to realize the full importance of the P/G film and some of this was obviously because Russia had greater scientific interest in hominology with considerable documentation.

You will note in the RHI presentation that almas contacts have been very close and a skull obtained that is believed to be that of the homin. Why there is nothing beyond that, I don’t know. I am not a scientist.

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My enhancement artwork of the sasquatch’s head in Frame 350 of the P/G film seemed to indicate that the homin’s right ear was folded. This is highly speculative; film enhancements by any process cannot be considered reliable because the needed resolution is just not there.

ARTWORK

Maya Bykova