

# Bits & Pieces – Issue No. 61

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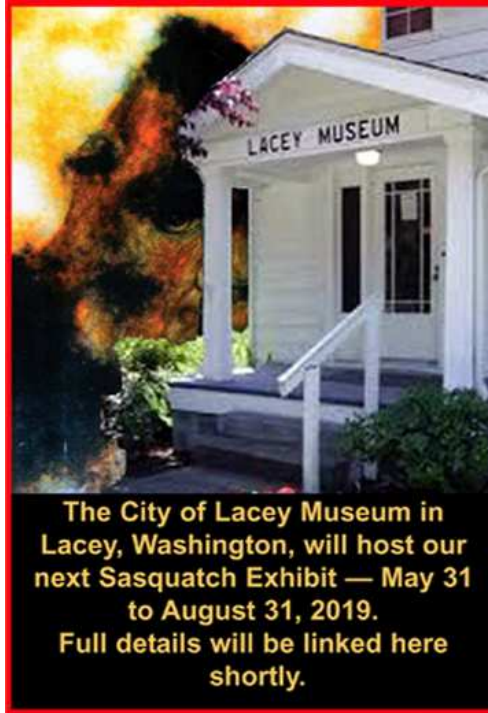
This image shows a different type of “evolution.” Everything is great up to about mid-life. It then becomes more and more difficult to comprehend and associate with the changes taking place in all aspects human society. Knowledge continues to increase, but using that knowledge correctly gets to be a 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 incompetance” 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.”



The City of Lacey Museum in Lacey, Washington, will host our next Sasquatch Exhibit — May 31 to August 31, 2019. Full details will be linked here shortly.

I am pleased to make this announcement and look forward to going to Lacey. The City is about a one hour drive south of Seattle, so I am sure many people in the region will get to the exhibit.

This year marks 15 years that my exhibit has “traveled.” In count, it is my ninth public museum exhibit. It all started in 2004 with an exhibit at the Museum of Vancouver (BC) and soon found its way in to the US.

I don’t have an accurate number of how many people have physically seen the exhibit, but a good estimate is around 100,000.

There will be speakers at the exhibit opening on May 31, but this has not been sorted out yet.

I am always pleasantly surprised at how museum people (museologists) display artifacts and other material; every exhibit is different.



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 Ginlin 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.

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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.

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**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 backyard, 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 are told they have been hit by trucks, cars and trains but manage to wander off, or their body is spirited away by Native people. There are unusual cases whereby it is alleged remains have been confiscated by authorities; but I am not sure I buy that one.

Whatever the case, that they must die at sometime is a fact and there should be bones available at least for a few weeks; but finding them is a tough call, especially since so few people are looking for them. Odd bones have been sent to museums, but they apparently disappeared—probably put in storage.

A few years back, a museum in Toronto found in its storage massive rare dinosaur fossil bones that had been there for years and totally forgotten. A museum scientists on a trip to look for that particular species happened to notice an entry in an inventory list while on a plane. He turned around and went back to the museum and found exactly what he was looking for. There was a TV documentary on the event. One just has to look in a major museum storage area to realize how this is possible.

Whatever the case, what most journalists and indeed most people don't seem to realize is that if you have something physical (footprints, hand prints, images) then you must disprove that they are authentic without using the words or inferences, “In my opinion,” or “I think,” or “So-and-so said,” and so forth. You must take the object or image and prove your point based on a physical objective analysis.

This is where we are stuck—objective scientific analysis indicates the objects and images are real. In other words, we can't prove they are faked. 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.

When you have the type of evidence we have, the issues moves from legend into science, or “tentative reality.” I have stated that the sasquatch is “A cultural phenomenon on the fringes of science.” This implies that it is worth looking into by the scientific establishment.

The sasquatch issue is far beyond journalists and others playing around with it. They have now all had their say and its time to consider the scientific facts.

I cordially invite Mr. Judd to my sasquatch exhibit in Lacey, Washington. Please come and see what is exhibited and listen to the presenters. If you come on opening night, I will show you around.

Details will soon be posted on the Sasquatch Canada website.

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Gene Baade has provided us with a great presentation of 6-toe prints found in Northern Wisconsin during 1979 and 1980. The full report is on the main page of the Sasquatch Canada website.

In humans, 6 toes and 6 fingers on each foot or hand occurs in a small percentage of the population. The condition appears to go back thousands of years as we find 6-toe/finger depictions in petroglyphs. There are also examples seen in ancient and medieval art.

Ron Morehead reported that six-toe print, believed to be of a sasquatch, were found in Nevada in the late 1970s. Casts were made of four prints of which one is seen here.



I contacted Ron and the following is what he stated:

The six-toed print was shown to me by a Miwok Native in Mariposa, CA, who knew I was involved with these beings. I saw them sometime in the late 70s. His name was Little Bear. He cast four of them at a lake where he does his meditation. Both feet had six toes. As the crow flies, it was about 20 miles from our Sierra camp.

My personal opinion is that this is caused by cross-breeding, not with indigenous people but from another related sasquatch.

I cannot find any references to this condition in gorillas and chimpanzees, so it just might be that humans are unique in this regard; but my resource is simply the Internet and I will stand to be corrected.

Nevertheless, if I am correct, then this might be another indicator of sasquatch closeness to humans. In other words, we share a little oddity not seen in other great apes.

Of course, in the world of science, this pushes the envelope even further. Ordinary 5-toed prints are debated and now saying there are 6-toed prints as well is absolutely too much.

I am sure our scientists (Krantz, Bindernagel and Meldrum) knew (or know) of this anomaly, but did not want to “go there,” and I really don't blame them.

As to artwork, there can be no doubt that artists sometimes lose count. Here is an old Monaco postage stamp detail showing the left hand of President Franklin D. Roosevelt with 6 digits.



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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When my grandfather went to have one of his daughters Christened, the priest said, "The name you have chosen is not that of a Saint." Grandfather responded "Give me a chance to make one." Oddly, this daughter and three others became nuns.

I think of this little story when hominology gets raked over the coals for not having more evidence. Yes, the time since serious research started is around 60 years; but real and more sufficient interest did not come about until the Internet was firmly in place—about 1995 with Mat MoneyMaker's Internet Virtual Bigfoot Conference (IVBC). This initiative transformed into the BFRO.

Nevertheless, 24 years is still a long time; but it may not be that long for this sort of an issue., especially since there is no central organization guiding and funding research.

My bottom line here to those who wish to download on the issue is, "Please give us a chance."

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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.



Maya Bykova

Dr. Meldrum provides an Editorial Note that gives a more complete summary of the manuscript's history. Great work by Dr. Michael Trachtengerts 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 masquatch's head in Frame 350 of the P/G film seemed to indicate that the homin's right ear was folded. This is likely just light and shadows; however, I looked up "folded ears" and found that this is a condition in humans.

This is highly speculative; film enhancements by any process cannot be considered reliable because the needed resolution is just not there.

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