

# Chapter 6

## Things to Know

“If you are out in the woods and come upon a Bigfoot, do not be afraid. Look the creature directly in the eye, and like a spark of lightening, a jolt of energy will jump between you and the beast; and you will acquire all the secrets of nature.”

— Karok Indian tribe of Northern California

### Signs:

Based on eyewitness accounts, the following is a list of things to look for in the woods that might indicate the presence or passage of a Bigfoot.

- The woods are noticeably quiet. No sound of birds or other wildlife creatures. Eerily quiet.
- Large, human-like footprints
- The overwhelming feeling of being watched. Or a feeling of dread or intense fear.
- If you bring along your dog, he shows signs of fear, refuses to travel any further, runs to hide, whimpers, or acts totally out of character.
- Something unseen seems to be pacing your movements.
- Loud crashing sounds through the woods.
- Trees or limbs with signs of being broken at seven feet up or higher
- Rocks apparently being tossed and falling into your area.
- The sound of rocks being rapped together, or the sound of wood knocking (trees or logs being rapped with a large branch).
- Stacked rocks/boulders on or along side a trail; rocks on top of tree stumps.
- Fallen trees blocking a path or trail.
- A bed of forest material (grass, twigs, leaves) that appears to be a resting place for a large animal.
- A large pile of scat (dropping) that appears human-like but is both too

much for a human and too large for a human body.

—Loud shrieks, howls, whoops, generally in the dark, that you do not recognize as coming from a known animal. Also, unusual whistling.

—An unusual and unpleasant odor/smell (sometimes described as that of a wet dog that has rolled in something). (Fully discussed in the next section.)

## **Odor:**

A strong and sometimes overwhelming unpleasant odor is occasionally associated with a Bigfoot encounter or its possible presence. What is the odor? Why do they smell so badly? Most of the following information is edited from a paper written by Dr. Henner Fahrenbach. He notes an observation of mountain gorillas as recorded by anthropologist Dian Fossey. She describes male gorillas as producing an “Overpowering, gagging fear odor” either when fleeing from enemies, or when in confrontational encounters with other male gorillas. At eighty feet, the smell is very intense, and may be coincidentally accompanied by a discharge of diarrhetic stool.

The origin of the odor seems to be in the axillary gland, a mass of apocrine sweat glands many layers deep in the armpit. Noted in the autopsy of a male gorilla, one gland was reported to be smelling and the other not, an indication of neural control over the discharge. (The gorilla had been shot, presumably on one side).

As humans, we may find ourselves exposed to intense odors such as those of a horse or cow without much of a reaction. However, we tend to be very offended by primate aromas such as the smell of the ape house at the zoo, or the smell of a Sasquatch.

There are repeated reports of people experiencing an overwhelming feeling of being watched; being overcome by fear, and abruptly leaving a campsite, forest or other area, to head for their cars or homes. This immediate emotional response may conceivably be due to a hormonal component of Sasquatch sweat that is being perceived at an unconscious level.

## **Names:**

The following are some of the names by which bigfoot, or bigfoot-like creatures, are known throughout the world..

### **North America (U.S. and Canada) —Common Names)**

<b>Name</b>	<b>State/Province</b>
Bigfoot	All areas in the U.S.
Fouke Monster	Fouke, Arkansas
Grassman	Ohio
Momo	NE Missouri
Mountain Devils	Pacific Northwest
Old Yellow Top	Ontario (See Note 1)
Sasquatch	All areas—Canada (See Note 2)
Skunk Ape	Florida
Windigo	Quebec
Woods Devil	New Hampshire
Wookie	Louisiana

Note 1: The reference here is to a particular sasquatch with a blond patch of hair on its head and a light-colored mane. It appeared and reappeared around Cobalt, Ontario over a period of 64 years. The last sighting was in August 1970.

Note 2: Note: This is an anglicized Indian name meaning “hairy giant.”

## Northwest North America Native Names

<b>Name</b>	<b>Meaning</b>	<b>People</b>
At'at'ahila	Not known	Chinookan
Bogs	Not known	Bella Coola
Buck'was	Wild Man of the Woods	Kwakiut
C'amek'wes	Not known	Lummi
Choanito	Night people	Wenatchee
El-Ish-kas	Not known	Makah
Hecaitomixw	Dangerous Being	Quinault
Itssuruqai	Cannibal monster	Shasta
Kala'litabiqw	Not known	Skagit Valley
Madukarahat	Giant	Karok
Omah	Not known	Yurok
Qui-yihahs	The five brothers	Yakima/Klickitat
Sasahevas	Wild man	Chehalis
Sasahevas	Wild man of the woods	Salish
Sc'wen'ey'ti	Tall, hairy, smells like burnt hair	Spokane
See'atco	One who runs and hides	Coast Salish
Sesquac	Wild man of the woods	Coast Salish
Skanicum	Stick Indians	Colville
Skukum	Devil of the forest	Quinault
Skookum	Evil God of the woods	Chinook
Sne Nah	Owl Woman	Okanogan
Steta'l	Spirit Spear	Puyallup and Nisqually
Ste ye mah	Spirit hidden under cover of woods	Yakima
Tsialko	Wild Indians	Puyallup and Nisqually
Yayaya-ash	The Frightener	Klamath

**NOTE:** Entries shown as “Not known” simply implies that I do not know the English meaning. There would definitely be a translation, but it was not shown in the material I studied..

## Non-North American Countries

<b>Name</b>	<b>Country.Region</b>
Almas	Mongolia & Russia
Biabin-guli	Europe
Barmanou	Afghanistan and Pakistan
Barmanus	NW Pakistan
Brenin Ilwyd	Europe
Chemosit	Africa
Chuchunaa	Siberia
Ebu Gogo	Flores Islands of Indonesia
Firla Mohir	Europe
Gin-sung	Asia
Grendel	Europe
Higabon	Japan
Kakundakari	Africa
Kapre	Philippines
Kaptar	Russia
Kikomba	Africa
Maricoxi	South America
Mapinguar	Brazil & Bolivia
Mecheny	Asia
Mirygdy	Asia
Ngoloko	Africa
Nguoi Rung	Vietnam
Nyalmo	Himalayas
Orang Pendek	Sumatra, Indonesia ((Note: This is a small man-like creature.)
Orang Mawas	Malaysia
Tano giant	Africa
Teh-lma	Tibet
Ucumar	Latin America
Woodwose	Medieval Europe
Yeren	China
Yeti (or Meh-teh)	Tibet
Yowie	Australia

## **The Seehtik Belief**

The following newspaper article which appeared right after the Mount St. Helens incident involving Fred Beck and his party of prospectors in 1924, sums up the unique belief of the Clallam native people on the nature of sasquatch/bigfoot. Although it brings into play various aspects of the paranormal (usually seen in native lore), it is nonetheless very compelling. It is not beyond reason that the sasquatch could be a race of aboriginal people as the Clallam natives claim.

**The Seattle Daily Times  
July 16, 1924**

### **Clue to “Gorilla Men” Found. May be Lost Race of Giants**

#### **Clallam Indians tell of Eight-Foot Seehtiks Who Killed Game by Hypnotism. Existence Kept Secret by Other Tribes**

1924 - Hoquiam, WA - Wednesday, July 16. “Mountain Devils discovered at Mount St. Helens near Kelso, are none other than the Seehtik Tribe,” said Jorg Totsgi, Clallam Tribe Editor of *The Real American*, an Indian national weekly publication in an interview here today. “Seehtik” is a Clallam pronunciation. All other tribes pronounce it: “Seehtkoh.”

The Indians of the Northwest have kept the existence of the Seehtiks a secret. Partly because they know no white man would believe them and the Indian, known for his honesty and truthfulness, does not like to be called a liar, and partly because the North-Western Indian is ashamed of the Seehtik Tribe, said Totsgi.

The “Mountain devils” or “gorillas” who bombarded the prospector’s shack on Mount St. Helens, according to the description of the miners, are none other than the Seehtik Tribe with whom every Indian in the North-West is familiar,” said Totsgi.

## **Were thought to be Extinct:**

The Seeahtiks were last heard of by the Clallam Indians about fifteen years ago, and it was believed by the present day Indians, that they had become extinct. The Seeahtik Tribe make their home in the heart of the wilderness on Vancouver Island and also on the Olympic Range.

As described by the Clallam Indians, the Seeahtiks are seven to eight feet tall. They have hairy bodies like the bear. They are great hypnotists, and kill their game by hypnotism. They also have a gift of ventriloquism, throwing their voices at great distances and can imitate any bird in the Northwest. They have a very keen sense of humor," Totsgi added.

In the past generations they stole many Indian women and Indian babies. They lived entirely in the mountains, coming down to the shores only when they wanted a change of diet. The Quinaults claim they generally came once a year to the Quinault River, about fall. The Clallams say they favored the river area near Brinnon on Hood Canal. After having their fill of fresh salmon, they stole dried salmon from the Indian women.

The Seeahtik Tribe is harmless if left alone. The Clallam Tribe, however, at one time several generations ago, killed a young man of the Seeahtik Tribe to their everlasting sorrow, for they killed off a whole branch of the Clallam Tribe but one, and he was merely left to tell the tale to the other Clallams up-Sound. The Clallam Indians believed that the Seeahtik Tribe had become extinct.

It is fifteen years since their tracks were last seen and recognized at the Brinnon River. Prior to that time, many Clallam Indians have met and talked with men of this strange tribe for the Seeahtiks talk the strange tongue of the Clallams, which is said to have originated from the bear tongue.

The Quinault Indians, however, claim that Fred Pope of the Quinault Tribe and George Hyasman of the Satsop Tribe were fishing about fifteen miles up the Quinault

River in the month of September four years ago when they were visited by the Seeahtiks. The two Indians had caught a lot of steelhead trout, which they left in their canoe, and the Seeahtiks stole these.

### **Possesses Hypnotic Power:**

Henry Napoleon of the Clallam Tribe is the only Indian who was ever invited to the home of the Seeahtik Tribe. It was while Napoleon was visiting relatives on the British Columbia coast about thirty years ago (that would have made the year roughly 1895) that he met a Seeahtik while hunting.

The giant Indian then invited him to their home, which is in the very heart of the wilderness on Vancouver Island. Napoleon claims they live in a large cave. He was treated with every courtesy and told some of their secrets. He claims that the giant Indians made themselves invisible by strange medicine that they rub over their bodies and that they had great hypnotic powers and the gift of ventriloquism.

Some Indians claim that during the process of evolution when the Indian was changing from animal to man, the Seeahtik did not fully absorb the "Tamanawais," or soul-power, and thus he became an anomaly in the process of evolution.

The Indians of the North-West are of the belief that the "mountain devils" found at Mount St. Helens are the Seeahtik Indians as it is generally their custom to frighten persons who have displeased them by throwing rocks at them.



## **Ordinances and Resolutions – Sasquatch Protection**

The continued insistence by witnesses and others that sasquatch/bigfoot do exist has prompted some government bodies to enact protective measures. The first was the Board of Commissioners of Skamania County, Washington, mainly brought about through the efforts of the noted bigfoot researcher Robert W. Morgan. It remained in effect for 15 years and was then modified. I present hear both versions (oldest first)

### **SKAMANIA COUNTY ORDINANCE NO. 69-01**

#### **BE IT HEREBY ORDAINED BY THE BOARD OF COUNTY COMMISSIONERS OF SKAMANIA COUNTY:**

**Whereas**, there is evidence to indicate the possible existence in Skamania County of a nocturnal primate mammal variously described as an ape-like creature or a sub-species of Homo Sapiens, and;

**Whereas**, both legend and purported recent sightings and spoor support this possibility, and

**Whereas**, this creature is generally and commonly known as a “Sasquatch”, “Yeti”, “Bigfoot”, or “Giant Hairy ape”, and has resulted in an influx of scientific investigators as well as casual hunters, many armed with lethal weapons, and

**Whereas**, the absence of specific laws covering the taking of specimens encourages laxity in the use of firearms and other deadly devices and poses a clear and present threat to the safety and well-being of persons living or traveling within the boundaries of Skamania County as well as to the creatures themselves,

**Therefore be it resolved** that any premeditated, willful and wanton slaying of such creature shall be deemed a felony punishable by a fine not to exceed Ten Thousand Dollars (\$10,000) and/or imprisonment in the county jail

for a period not to exceed Five (5) years.

**Be it further resolved** that the situation existing constitutes an emergency and as such this ordinance is effective immediately.

**Board of Commissioners of Skamania County**  
(Effected Tuesday, April 1, 1969)

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**SKAMANIA COUNTY ORDINANCE NO. 1984-2  
PARTIALLY REPEALING AND AMENDING  
ORDINANCE NO. 1969-01**

**WHEREAS**, evidence continues to accumulate indicating the possible existence within Skamania County a nocturnal primate mammal variously described as an ape-like creature or sub-species of Homo Sapiens; and

**WHEREAS**, legend, purported recent findings, and spoor support this possibility; and

**WHEREAS**, this creature is generally and commonly known as “Sasquatch,” “Yeti,” “Bigfoot,” or “Giant Hairy Ape,” all of which terms may be hereinafter be used interchangeably; and

**WHEREAS**, publicity attendant upon such real or imagined findings and other evidence have resulted in an influx of scientific investigators as well as casual hunters, most of which are armed with lethal weapons; and

**WHEREAS**, the absence of specific national and state laws restricting the taking of specimens has created a dangerous state of affairs within this county in regard to firearms and other deadly devices used to hunt the Yeti and poses a clear and present danger to the safety of the well-being persons living or traveling within the boundaries of this county as well as to the Giant Hairy Apes themselves; and

**WHEREAS**, previous County Ordinance No. 1969-01 deemed the slaying of such creature to be a felony (punish-

able by 5 years in prison) and may have exceeded the jurisdictional authority of that Board of County Commissioners; now, therefore

**BE IT HEREBY ORDAINED BY THE BOARD OF COUNTY COMMISSIONERS OF SKAMANIA COUNTY** that a portion of Ordinance No. 1969-1, deeming the slaying of Bigfoot to be a felony punishable by five years in prison, is hereby repealed and in its stead the following sections are enacted:

**SECTION 1.** Sasquatch Refuge. The Sasquatch, Yeti, Bigfoot, or Giant Hairy Ape are declared to be endangered species of Skamania County and there is hereby created a Sasquatch Refuge, the boundaries of which shall be co-extensive with the boundaries of Skamania County.

**SECTION 2.** Crime-Penalty. From and after the passage of this ordinance the premeditated, willful, or wanton slaying of Sasquatch shall be unlawful and shall be punishable as follows:

(a) If the actor is found to be guilty of such a crime with malice aforethought, such act shall be deemed a Gross Misdemeanor.

(b) If the act is found to be premeditated and willful or wanton but without malice aforethought, such act shall be deemed a Misdemeanor.

(c) A gross misdemeanor slaying of Sasquatch shall be punishable by 1 year in the county jail and a \$1,000.00 fine, or both.

(d) The slaying of Sasquatch, which is deemed a misdemeanor, shall be punishable by a \$500.00 fine and up to six months in the county jail, or both.

**SECTION 3.** Defense. In the prosecution and trial of any accused Sasquatch killer the fact that the actor is suffering from insane delusions, diminished capacity, or that the act was the product of a diseased mind, shall not be a defense.

**SECTION 4.** Humanoid/Anthropoid. Should the Skamania County Coroner determine any victim/creature to have

been humanoid the Prosecuting Attorney shall pursue the case under existing laws pertaining to homicide. Should the coroner determine the victim to be an anthropoid (ape-like creature) the Prosecuting Attorney shall proceed under the terms of this ordinance.

**BE IT FURTHER ORDAINED** that the situation existing constitutes an emergency and such this ordinance shall become effective immediately upon its' passage.

**REVIEWED** this second day of April 1984, and set for a public hearing on the sixteenth day of April 1984, at ten-thirty a.m.

(Effected Monday, April 16, 1984.

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**The Whatcom County Resolution for Sasquatch  
Refuge:**

**RESOLUTION NO. 92-043  
DECLARING WHATCOM COUNTY A SASQUATCH  
PROTECTION AND REFUGE AREA**

**WHEREAS**, legend, purported recent findings and spoor suggest that Bigfoot may exist; and

**WHEREAS**, if such a creature exists, it is inadequately protected and in danger of death or injury;

**NOW, THEREFORE, BE IT RESOLVED** by the Whatcom County Council that, Whatcom County is hereby declared a Sasquatch protection refuge area, and that all citizens are asked to recognize said status.

**BE IT FURTHER RESOLVED**, this resolution shall be effective immediately.

**APPROVED** this ninth day of June 1991.

## Sightings/Incidents Statistics (Compiled by C. L. Murphy)



This map/chart provides a reasonable idea of the distribution of sasquatch-related sightings and incidents in North America. The figures shown represent the number of what are thought to be “cred-

ible” reports up to 2003 (effectively 100 years). However, the true number of incidents would be much greater because most are not reported. It is estimated that the ratio is about 8 to 1. In other words, for every incident reported, 8 are not reported. One would therefore multiply the figures shown on the chart by 8 to arrive at what would probably be the true number.

To get an idea of how many incidents by state or province currently occur annually, the chart figures can be used to determine a percentage of the total which is then applied to a current estimate of the annual number of incidents (reported and non-reported). At this time, that estimate is 400 per year.

The figures shown on the chart total 2,557. If the question is, for example, what is the current annual number of incidents in Washington state based on the total for North America, the calculation would be:  $(286/2557)*400$ . This equates to 45. So it can be said that there are 45 reported and non-reported incidents in Washington each year.

If one wishes to isolate the US or Canada in the 400 per year figure, it is simply distributed on a percentage basis. Canada has 21% of the total and the US 79%. This equates to Canada having 84 annual incidents and the US 316.

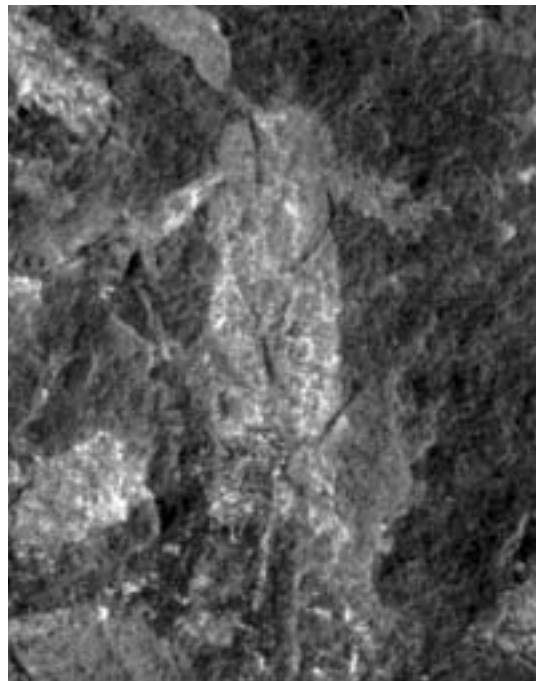
While all of this might be mathematically feasible, it cannot be used to reasonably estimate a sasquatch population in any area. One of the main factor that influences the figures is the number of people available to see sasquatch or find evidence of its presence. If, for example, Canada had the same population and distribution of people as the US, then there would likely be many more times the number of sasquatch-related incidents in Canada.. Nevertheless, having said that, the other main factor is the number of sasquatch available to be seen in a given area. Naturally, the more sasquatch available, then the more likelihood that they will be sighted or will leave evidence. We see that British Columbia has the largest figure for North America, yet the people population in this province is far less than Washington, Oregon or California. Consequently, it can be reasoned that B.C. simply has a greater sasquatch population than these states. How many sasquatch are there in North America? A good guess is 7 to 10,000 with about 80% living in (and staying in) Alaska, the Yukon Territory, British Columbia, Washington, Oregon, and California.

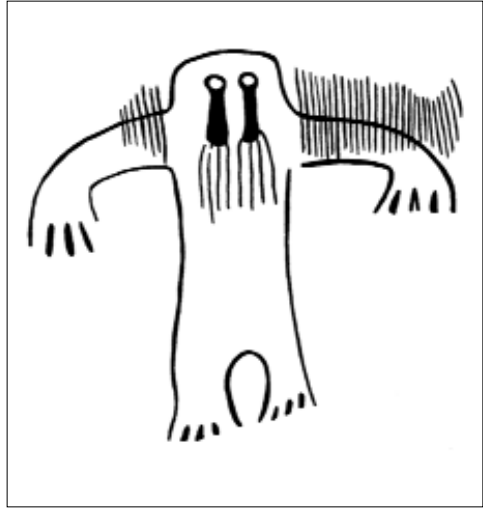
## Noteworthy Artifacts & People



Probably the oldest known sculptured depiction of sasquatch are the stone heads of which one is shown here. They were found in the Columbia River valley (Oregon and Washington) and date from about 1500 BC to 500 AD. Two anthropologists have stated that the heads have anthropoid (ape) features. Other stone heads show normal animals, so they rule out these associations. As there are no wild apes in North America, the sasquatch is considered a likely candidate.

The best petroglyph (image etched in rock) of a sasquatch is located at Painted Rock, California. The native people refer to the creature as the “hairy man,” and have a unique legend on how this creature and other forest creatures originated. The age of the image is not known, but would definitely exceed 500 years (Photo, Kathy Moskowitz Strain)





The best pictograph (rock painting) of a sasquatch is also located at Painted Rock, California., and the same information applies as that shown for the Painted Rock petroglyph on the previous page. The full rock image also shows the hairy man's wife and child, although not as discernible as the hairy man himself. (Photo, Kathy Moskowitz Strain; drawing, Brenden Bannon)

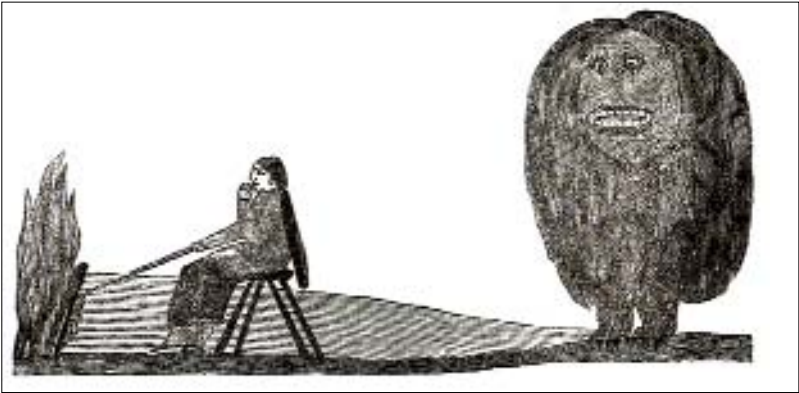
Possibly the oldest published image of a non-human primate published in North America appeared on the front cover of a 1785 edition of *Bickerstaff's Boston Almanac*.

It is said to show an "ape" from Africa. It is based on an earlier illustration by the pioneering primatologist Edward Tyson. It has a strange similarity to the sasquatch, and if this was the intent, then it would be the earliest known non-native depiction of the creature.

(Image courtesy of Dr. Brian Regal, Kean University, New Jersey).







Probably the oldest native drawings of sasquatch. They were both created by David Cusick (d. 1840), a Tuscarora native. The first, created in 1820, shows a native woman parching acorns with a surprised “cannibal monster” watching her. The creature was frightened away because he thought the woman was eating red hot coals.

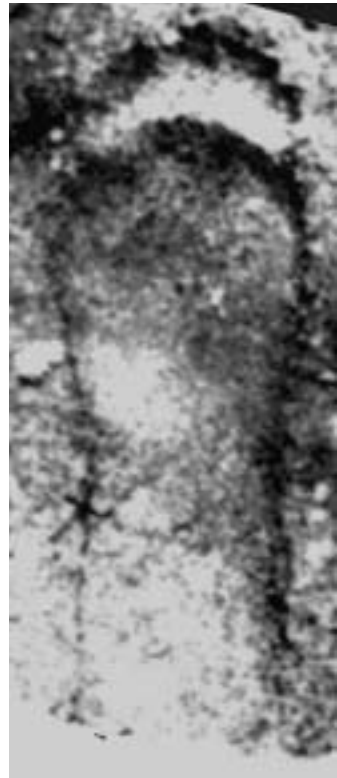
The second shows “Stonish Giants” chasing native people. The giants, it is said, started to overrun the country in about 242 AD. They were so ravenous that they devoured the people in almost every town. With the help of the “Holder of the Heavens” the giants were defeated and forced to seek asylum in the regions of the north.

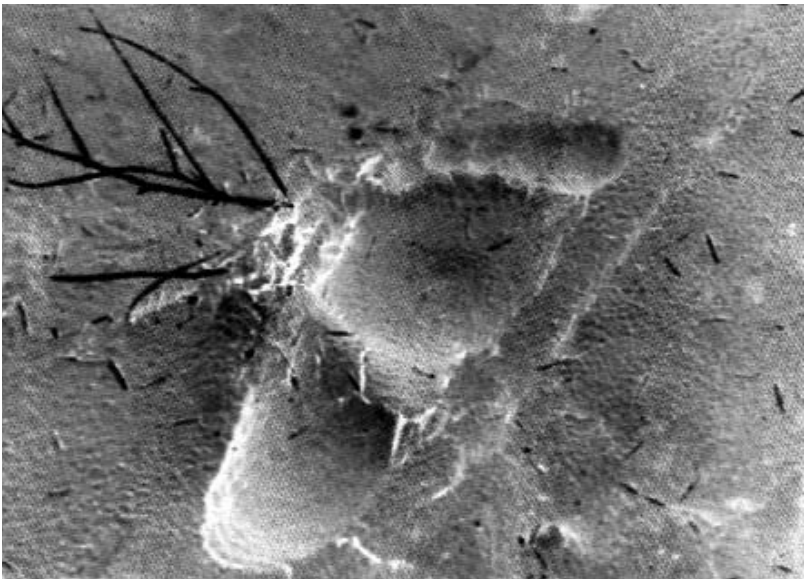
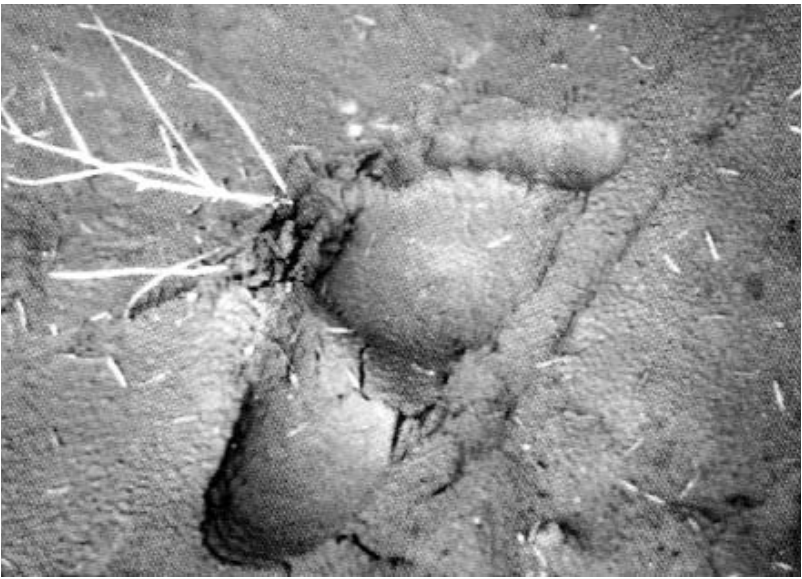


The best native sasquatch mask is this Tsimshian mask found in British Columbia in 1917. The actual mask was probably created in about 1850. There is no doubt that it shows an ape-like creature. The Tsimshian people state that they have a belief in “mountain monkeys.”

(Artwork by Peter Travers).

*The oldest photograph of a sasquatch footprint was taken in October 1930 at a location about two miles below Spirit Lake, Mount St. Helens, Washington. The print was 16 inches long. The photo came to light in August 1963, when Marge Davenport of the Oregon Journal was doing research on the sasquatch at the Spirit Lake Ranger Station.*

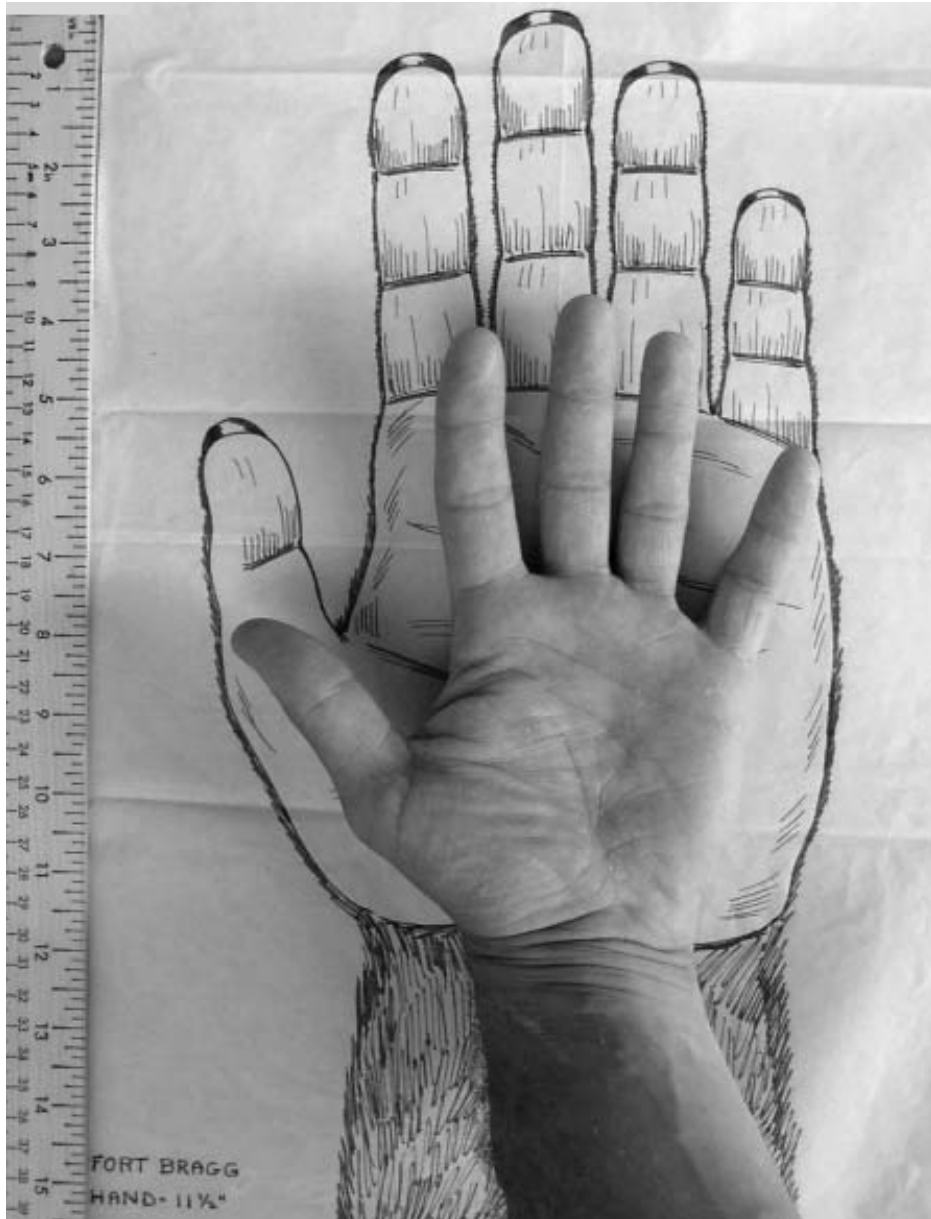




The best photograph of a sasquatch footprint was taken by Lyle Laverty at the Patterson/Gimlin film site on October 23, 1967. The first image shows the print as it appears in the photo. The second image is the same photo *inverted* to eliminate the optical illusion associated with some photos (prints appear raised rather than impressed). As can be seen, the creature stepped on a twig. The break in the center of the print has significant scientific meaning as to the nature of the creature's foot. The print length was 14.5 inches.



The best sasquatch footprint cast was taken by Deputy Dennis Heryford at Abbott Hill, Washington in 1982. Many prints were found, along with half-prints that indicated a fully flexible foot. The prints were about 15 inches long. The foot configuration is different from that of the creature in the Patterson/Gimlin (Lavery photo) and perhaps this is because that creature was female and this creature was male. For certain, human female feet are much “neater” than human male feet, and I would suspect that the same applies to sasquatch. This excellent reproduction of the Heryford cast was made by Rick Noll. It is an astounding artifact.

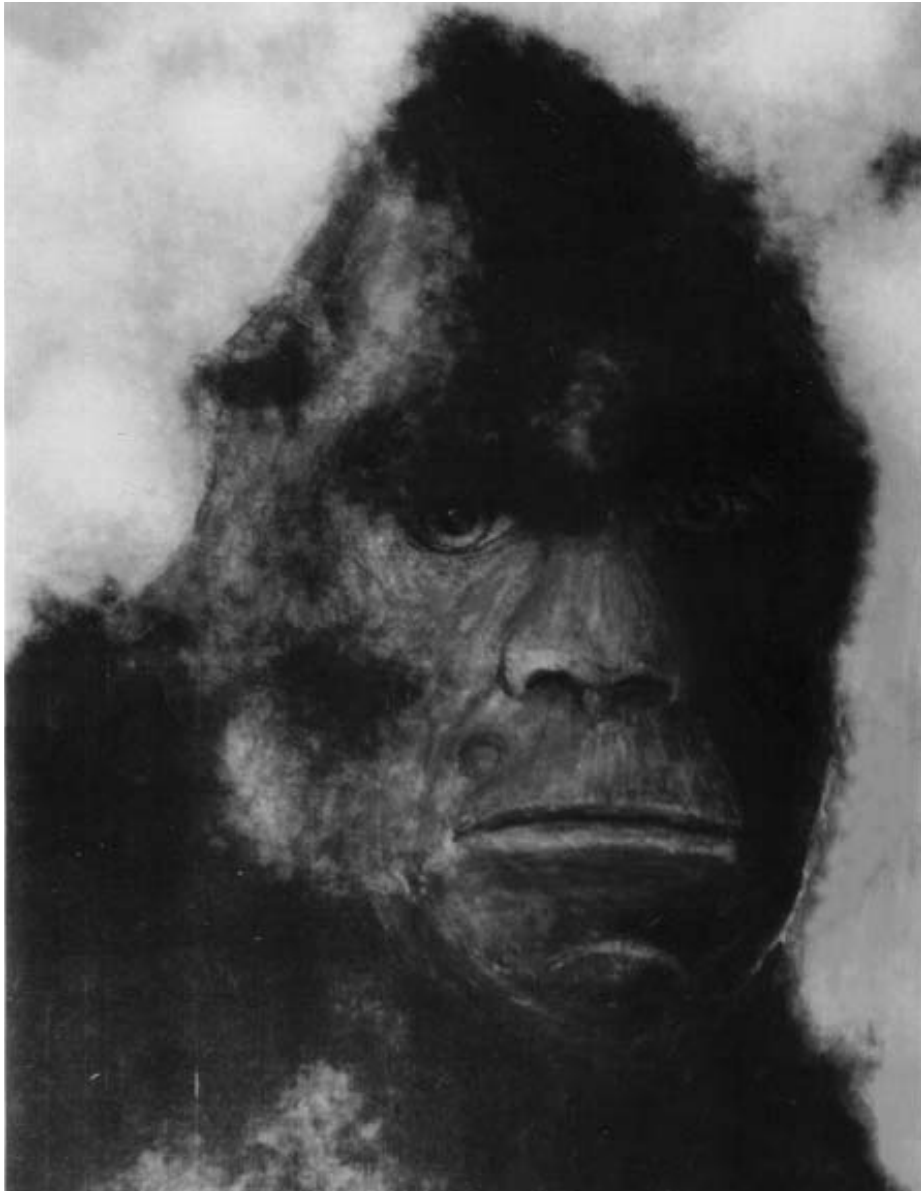


The best tracing of a sasquatch hand print was made at Fort Bragg, California in February 1962. The creature was observed in the back yard of a house owned by Mr. and Mrs. Bud Jenkins. It then approached the back door of the house which was open. When Mrs. Jenkins, tried to close the door, she got it within 2 to 4 inches of closing it when the creature pushed back. She kept pushing, and after a few moments the creature simply walked away, leaving a dirty hand print. The human hand shown for comparison is of a 6 foot tall male, 200 pounds. The hand print tracing (base of palm to longest finger tip) is 11.5 inches long.

The first photograph of a sasquatch was probably taken by Zack Hamilton in the 1950s. He took the film for development to a shop in San Francisco and told the clerk that he was a woodsman, and that he had been stalked by some sort of hairy monster while in the Three Sisters area, Oregon. He ordered developing of the film roll, which showed shots of the creature, but never returned to pick up his photographs. In 1965, *The San Francisco Chronicle* carried an article about the search for the sasquatch. As a



result, the camera shop clerk (now assistant manager, Dick Russell), recalled Zack Hamilton and his photographs that had never been claimed. Russell had looked at the photos about three years prior, and saw that they showed something very odd. He called *The San Francisco Chronicle* and they featured an article about the Zack Hamilton event on December 7, 1965. Russell is quoted in this article as saying the following when he first examined the photos, "I got prickly all over when I realized they were the pictures the old timer said he had taken in the brush. I never saw anything like them." The *Chronicle* article showed one of the photos which is seen here. The rest of the photos were never published and have not come to light.



The first reasonable portrait of a sasquatch was created by Chris Murphy in 1996. An image from the Patterson/Gimlin film was enlarged and photocopied. Chris then worked on the image with pastels, enhancing what details he could see and guessing in details that were not available. The creature's mouth was closed to give it a more "pleasing" appearance and a decent chin was added. Many posters were created and the image has been used on the covers of several books and as an illustration in books and magazines. It is likely the most publicized portrait (artwork) to date.



The first sasquatch image by a professional artist based on the creature seen in the Patterson/Gimlin film was by Peter Travers in 2002. Travers' exceptional work give us a good idea of what sasquatch may actually look like. His skillful blending of human-like and ape-like features is very close to what many sasquatch witnesses say they have observed.





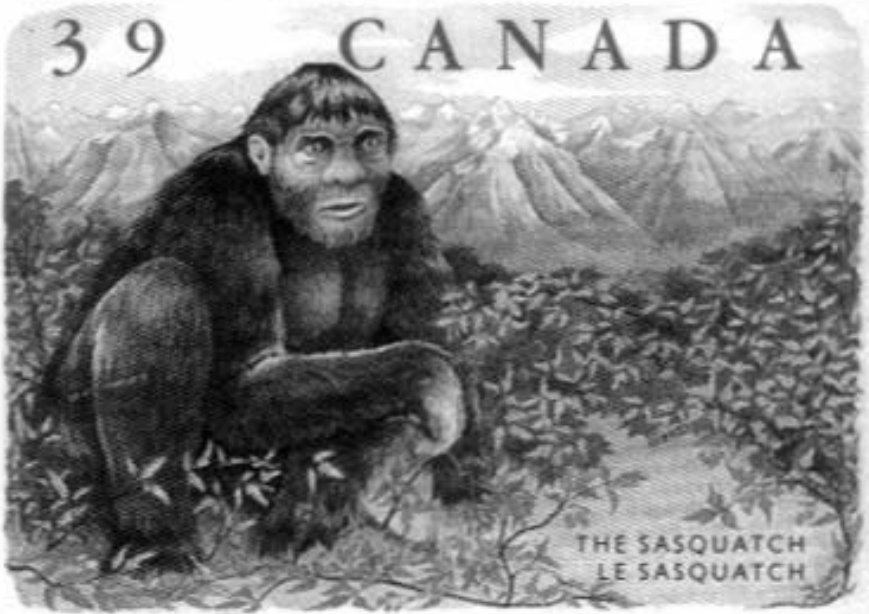
The best non-native sasquatch head sculptures were created by Penny Birnam, a Vancouver, B.C., artist in 2003. They were created for a sasquatch exhibit at the Vancouver Museum in 2004/5. Each head has different facial features as it is believed sasquatch, like humans, would have individuality. The heads vary in size. The first head (upper left) is 18.5 inches high, however these images are not proportional.



The first sculpture of the creature seen in the Patterson/Gimlin film was created by Igor Bourtsev, a Russian hominologist, in the early 1970s. He made several copies. The sculpture shown here was gifted to René Dahinden after his visit to Russia in 1971.



The only object for which we have photographic evidence that a sasquatch touched is this wood fragment. The creature in the Patterson/Gimlin film sort of stepped on it as she progressed along the gravel sand bar at Bluff Creek. In the film, the fragment can be seen to move slightly, so we are sure contact occurred. When René Dahinden visited the film site in 1971, he saw that the fragment was still in place. He took it home with him to Richmond, B.C., and many years later (early 1990s) it was used as a cursory indicator to determine the creature's height, which came out as about 7 feet tall. The fragment is about 26.25 inches long, 3.25 to 3.5 inches high and 1.25 to 1.50 inches wide (height and width vary). It weighs about 2 pounds. Studies indicate that it can be reasonably confirmed that the fragment was the same as that seen in the film.



The first (and only) government-issued postage to depict a sasquatch was released by the Canadian government in 1990. It was part of the Canadian Folklore series entitled Canada's Legendary Creatures. The Patterson/Gimlin film was instrumental in the design of the stamp, and the government publication on the stamp series references the film and shows one of the film frames. (© Canada Post Corporation, 1990. Reproduced with permission)



The first and greatest of the main 20th Century sasquatch researchers was Bob Titmus (d. 1997). His interest, and long search for the creature began in 1958 when he taught Jerry Crew how to make a plaster cast of one of the prints he found in the Bluff Creek, California area. Titmus had two sightings of the creature. He investigated many footprint discoveries and took excellent casts.



The most referenced Sasquatch-related totem pole is this Kwakiutl pole that shows D'sonoqua, the cannibal woman, with her child. Some native legend has it that the sasquatch were fearsome cannibals. It is likely the size and look of the creature resulted in this myth.



This most elaborate native Sasquatch mask is this Kwakiutl “transformation” mask. It is used to portray different characters in native dance stories. It is operated by pulleys. I do not know its age, but believe it has been used for a considerable time.



The four main high-profile sasquatch researchers to date. They are (left to right) John Green, Dr. Grover Krantz (d. 2002), René Dahinden (d. 2001), and Peter Byrne. Known as The Four Horsemen of Sasquatchery, these individuals spear-headed sasquatch research for up to 50 years (Green, Dahinden and Byrne since 1958, Krantz since 1963). Although they differed greatly in personality and opinion, they all held a common belief in the reality of the creature and made major contributions in the field of sasquatch studies. All four authored books.

## Paranormal Aspects (By C. L. Murphy)

Although scientists in general and “normalist” Bigfoot researchers have absolutely no time for any talk of the paranormal, it remains a contentious and much-debated issue.

Remarkably, the contention that the creature was paranormal or supernatural is far older than science as we know it. This was, and continues to be, the belief of many of North America’s aboriginal people whose presence on this continent dates back to about 8,000 BC. Science, of course, rationalizes this fact by pointing to the many other creatures in native myth and legend which also have paranormal aspects. In other words, if you believe what is said about these other creatures as being mythological, then you must concede the same for Bigfoot.

However, there is an importance difference. Bigfoot is the only native “mythological” creature that has been seen, and continues to be seen, by thousands of non-native people. It is also the only one that appears to leave physical evidence (footprints, hand prints and so forth).

Naturally most non-native people don’t believe in mythology, so the creature is given “natural status.” As such, it is stripped of its paranormal trailings and sought after as one would seek any other natural animal (with guns, cameras, and all manner of electronic devices).

Given the number of years (about 200) since Europeans reported seeing the creature, the amount of physical evidence and photographs we have that support the creature’s existence as a natural animal is, in a word, **pitiful**.

There can be no doubt that this fact has resulted in convincing some people that the creature is of a paranormal nature as contended by native people. In other words, it can disappear at will and some how manage to remain “unconfirmed” as to its reality.

