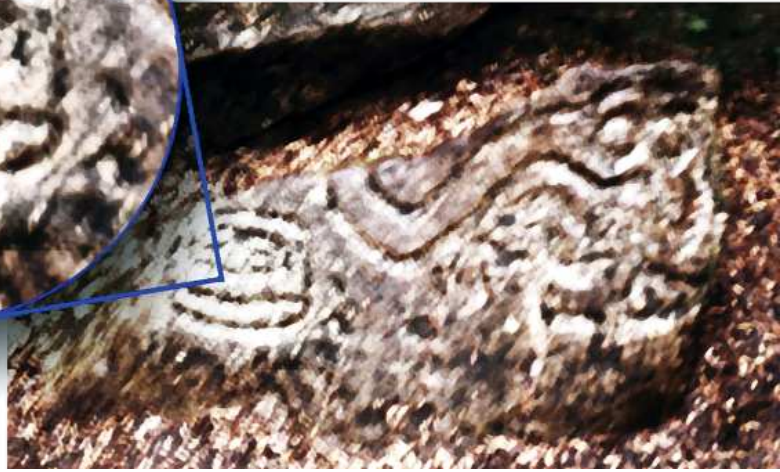


First Nations Petroglyphs

First Nations petroglyphs are images etched in stone. They depict numerous designs and representations of animals and people. Some images appear to represent sasquatch-like creatures. As the images are thousands of years old, we must again wonder at the source of the imagery.

Somewhat similar to features seen on the stone heads is a petroglyph carving in Belle Coola, British Columbia. The carvings in the area show many images of human faces with what might be termed "normal" human features. This carving, however, is distinctly different. (The carvings are not attributed to the local Belle Coola First Nations people.)



A Bella Coola carving of what I thought might be a normal human head.

This petroglyph is said to represent the Hairy Man. It is located at Painted Rock, which is on the Tule River First Nations Reservation, California (Sierra Nevada foothills). Painted Rock is also the site of many First Nations pictographs, which are presented in the next section.

The following material was provided by Robert W. Morgan, co-founder and current president of the American Anthropological Research Foundation, Inc. Robert has been involved in sasquatch research since 1957. He has traveled extensively throughout North America gathering evidence and is highly respected in the field. (A full profile is provided in: Chapter 10: Tributes—American and Canadian Researchers.)

“As she slept, they built a great fire near the cave entrance. Before she awakened they swung three huge boulders down to seal her inside with the bones of her victims.”

THE NEW MEXICO PETROGLYPHS

Along the Rio Grande River north of the Pueblo Indian village of Cochiti, New Mexico, is a valley that is now flooded by one of the world’s largest earthen dams. This is the setting for the ancient legend of Gashpeta, the place where an old, starving, and possibly crippled giant hairy ‘cannibal’ woman had once terrorized the Cochiti tribe. Having been left behind or somehow separated from her own group, those whom we now call the sasquatch, she began raiding the nearby pueblo to steal unwary children and food from the elderly.

One version of this legend relates that desperate shamans of the tribe called upon the fabled “Twins” to help save the villagers. With the aid of the villagers, these Twins managed to shut the raiding cannibal giantess up in her cave. Initially, one shaman sacrificed himself by going inside to put her to sleep. As she slept, they built a great fire near the cave entrance. Before she awakened, they swung three huge boulders down to seal her inside with the bones of her victims.

If this legend is true, the cave may hold the bones of a giant desert sasquatch. The cave was reportedly flooded in the early 1980’s. All of the photographs that follow were taken in 1972.



The whistling mouth symbol seen here is identical to the Canadian representations of the dreaded D’sonoqua, the Cannibal Giant of the Kwakiutl Tribe in British Columbia, yet these petroglyphs were over 2,000 miles (3,200 km) away.



Two petroglyph footprints. The print on the left appears to be human. It contrasts dramatically with the print on the right, which shows some similarity to the stone foot previously discussed.



The fat belly of a satisfied giant.



These stone plugs mark what is called the entrance to the giantess' s tomb. When Morgan asked permission to remove them to see if bones existed, his request was denied by certain elders, who feared that the spirit of the evil giantess would be released. Unfortunately, the dam raised the river waters to the extent that any bones, and even the petroglyphs, may now be lost forever.



The "power stone" set in place across the site that magically seals the feared cannibal giantess in her cave.



The image seen here represents the capture of a smaller human by the cannibal giantess.