

## First Nations Wood Carvings

Images of ape-like creatures have also found their way onto early wood carvings of First Nations people, as presented here. Actual sasquatch sightings have long been considered the source of inspiration for the carvings.

*The most intriguing wood carving is this Tsimshian mask discovered in British Columbia in the early part of the last century. Other than a sasquatch, the only plausible explanation for the source of the image is a pet monkey brought to North America by an early European sailor.*



*These associated Nishga images (left) show some ape-like traits.*



*This sasquatch mask was created by Ambrose Point of the Chehalis First Nations people in the 1930s. It is quite large, undoubtedly reflecting the size of the creature it represents. We believe Point saw a sasquatch, and the carving was based on his sighting. That the mask is not painted might be an indication it is meant to represent an actual creature that was seen, rather than merely belief in such creatures.*



*Seen on the left is a Kwakiutl First Nations dance mask. It represents the buck'was, or "wild man of the woods." On the right is a Kwakiutl heraldic pole that shows D'sonoqua (the cannibal woman). D'sonoqua is the main crest of the Nimpkish First Nations people.*





*Left: This Delaware First Nations “warning sign” carving is the top of a 10-foot (3-m) pole planted in the ground as a warning that one is entering “wild man” territory.*



*Center: Another Kwakiutl buck’ was (wild man of the woods) mask. Right: Haida gagit, or “land otter man” mask (man-like creature that may be associated with the sasquatch). The spines in the lips are representations of sea urchin and fish dorsal spines, which the gagit endured in eating such food. Both masks are replicas. It is believed the originals are very old.*



*An astounding display of sasquatch-related Native masks at the Museum of Anthropology, British Columbia, Canada. Tony Healy from Australia (seen here), and I visited the museum in July 2007. I later contacted the museum and asked if they would slide back the glass so that I could get proper photographs. Despite my references and pleadings, my request was denied. I*

*talked to both the director and the lady in charge of such requests. Nevertheless, from what we can see, there is a remarkable assortment of such masks, most with the familiar whistling lips.*



*Carved images in a dying tree, Salt Fork State Park, southeastern Ohio. Robert Morgan took this photograph in 1999. Upon encountering an elderly gentleman who was attending a family reunion on the site of his original homestead (his family lost their land to the Salt Fork Dam), Morgan asked about the carvings. The gentleman told Morgan the carvings represented a “woolly-booger” (another name for sasquatch). He further stated that as a child he had seen these creatures on many occasions.*