



Bits & Pieces – Issue No. 127

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Edited by Gene Baade



It has now been 23 years since this artwork was created, so perhaps it's time to provide the story for this publication. The Columbia Brewing Company (Kokanee beer people) contacted René Dahinden and said they wished to feature him in television commercials. I worked out the details and a number of very humorous commercials were produced. The actor William (Bill) Reiter was the sasquatch, whose dog "Brew" brought him beer. René was featured in situations where he was diligently hunting for sasquatch but did not see what was happening behind his back.

René just played himself with a naturalness that brought him considerable popularity. Indeed, he won an actors' award for his performances. Also, the Kokanee people had the artwork shown above created and presented to him. It shows René, the dog "Brew" and the sasquatch (Reiter) in a Mount Rushmore-like setting. Two cans of beer are seen being carried by Brew.

René gave the artwork to the Vancouver Gun Club in Richmond, BC, where it hung in their main hall along with two footprint casts for years, but has now disappeared.

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The following is an excerpt from the article "The Canadian Village Where Sasquatches Are Said to Roam" by Kat Long, April 13, 2008 (Institute for Journalism and Natural Resources). It is about the tiny settlement (population 505 in 2007) of Klemtu on the coast of British Columbia, about 340 air miles from Vancouver. It has a long history of sasquatch lore:

Around 1960 [probably around 1968], a journalist named John Willison Green arrived in Klemtu. He had come from Harrison Hot Springs, a small town east of Vancouver where, 40 years earlier, a local teacher had published one of the first recorded accounts of the "hairy men of British Columbia" and said the local Indigenous people called the creatures "sasquatch." Green and fellow investigator Bob Titmus were in Klemtu to find those hairy men in the flesh.

For about a week, they stayed with Tommy Brown, then the head chief of the Kitasoo Nation. Green found that Indigenous people all along the coast were quite familiar with the sasquatch. "A few minutes of casual conversation was all it ever took to find someone with an ape story to tell," Green wrote in his 1968 book, *On the Track of the Sasquatch*. But though they saw sets of large footprints and heard eyewitnesses' stories, Green and Titmus never saw a wild man in Klemtu. "It is probably the best area in the world for a chance meeting with a sasquatch," Green wrote, "but a hopeless place to try to track one."

We then find the following on Wikipedia:

Around 1968 Sasquatch were reportedly seen by people from the village of Klemtu. Bigfoot researcher John Green and Bob Titmus visited Klemtu to investigate the sightings. Their findings indicated that the villagers rarely traveled inland. In older times there was only one trail

on the island, across one end of it. The people went everywhere by boat, even hunting and trapping on the beaches, and told stories of apes in the islands. A Klemtu villager named Joe Hopkins reported seeing a Sasquatch on a clam beach. Others encountered Bigfoot when they hunted or fished. A crew of men from Klemtu who were building a dam on a lake above the village had seen tracks on a beach. The varying size of tracks indicated to John Green that a family of Sasquatch were present. This is the first report of a family of Sasquatch. The natives reported stories of the apes swimming from island to island. Sasquatch prints were also reported found in snow on the boardwalks of the unused bunkhouses behind Klemtu Cannery.

(In late 2014 *Survivorman* Les Stroud did a special on Klemtu where he investigated Bigfoot. The special aired in April 2015.)

I don't recall John Green telling me about his visit to Klemtu, but he likely mentioned it. I am sure he went there in Bob Titmus' boat, so it was quite a trip. In the 46 years between 1968 and 2014 certainly few researchers (if any) besides Bob Titmus went to Klemtu or the numerous other islands on the BC coast.

The following petroglyph image and caption is provided in the Kat Long article.



A centuries-old carving depicts ba'gwis at a place near Klemtu called "Where there are sasquatches."

I can't provide any assistance as to an interpretation and could not find anything on a "ba'gwis." Nevertheless, such might come to light in time.

Perhaps I will mention Klemtu the next time I am asked as to a good place to look for sasquatch.



I found these photographs in the BC Archives. Above is Yale, BC in 1883 and on the right, Andrew Onderdonk and his family. Andrew is mentioned in the 1884 *The Colonist* newspaper report about "Jacko." I have discussed Jacko in previous papers, so this article is a bit of a capsulated update.

Back in 2010 Barry Blount and I spend considerable time in Yale looking into the Jacko incident. Also, during this time, Thomas Steenburg and I got access to the attic storage in the town's little museum. There was some interesting material, but absolutely nothing as to Jacko or the sasquatch in general. Indeed, the museum's little library did not even have a copy of the Jacko article featured in *The Colonist*. As a result, I provided one.

Later (2012) the Yale Museum hosted my sasquatch exhibit, which remained for two seasons and had some 7,000 visitors. As Yale is located on Highway No.1, the old highway, now bypassed by the Coquihalla Highway after Hope, this was quite a good attendance.

I had hoped that someone in the town (population 186) might have had some information on Jacko carried down by grandparents and so forth. The only thing that happened is that a visitor (not from Yale) mentioned that his grandfather lived in Yale in 1884 and remembered the Jacko incident. I believe that is what drew the visitor to the museum exhibit.

Although Barry and I were able to



The Onderdonk family (1880s)

clear up a lot of loose ends on the incident, which provided some additional credibility, there were no firm indications uncovered that Jacko really existed. All of the details are presented in our booklet, *Yale and the Strange Story of Jacko the Ape-boy*.

John Green and René Dahinden, discovered the newspaper article in 1958, upon looking through the paper's archives in Victoria, BC. As a result, they went to Yale in that year and interviewed people. One person interviewed was Annie York (d. 1991), a noted Native historian. She told them of many sightings in the area, but failed to mention one important fact; she apparently knew the location where her grandfather buried another sasquatch boy killed by railway workers in the 1880s. She mentioned this to a researcher before she died. Steenburg learned about it in recent years.

Whatever the case, the Jacko story is now relegated to the "hoax" file, but will remain forever a part of sasquatch non-Native culture.



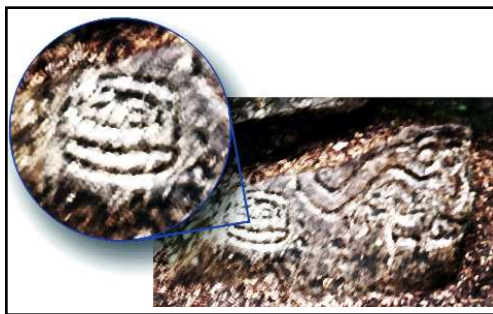
In July 1995 I drove to Bella Coola with a lady friend. It is hardly a romantic spot and the gravel road beyond the freeway is treacherous. Nevertheless, the trip was quite an adventure and my detailed report is still posted on the BFRO website.

One aspect of the trip was being shown what are known as the Bella Coola petroglyphs. After we had checked into the motel and I was out looking around, a young Native fellow asked me if I would like him to show me around. I said fine whereupon he asked would I like to see the petroglyphs, and we proceeded to that spot. I certainly did not expect much, but what he showed me was absolutely astounding. There were hundreds of petroglyphs on a rocky sloped mountain side quite close to the town at a place called Thorsen Creek.



At that time, I don't think a lot of information was available on these petroglyphs. The Internet was hardly a hint of what it is today, so it would have taken a trip to the public library to find any information.

It was raining when I was there, but I managed to get a few decent photos, which were simply filed away for some years. When I wrote *Meet the Sasquatch* I retrieved them and noticed that one petroglyph looked sasquatch-like. The image was enlarged and configured as follows.



This was certainly just speculation. However, the image is somewhat the same as one of the stone heads.

I later learned that the petroglyphs were not carved by the local Bella Coola people. Apparently they were made by a Native people who settled in the area some 5,000 to 10,000 years ago and moved on. It appears to me that the images were likely created for a religious purpose—perhaps some sort of obligation

to facilitate transition to the afterlife. The time and dedication needed to create them was definitely not just a pastime to decorate the mountain.

At this time there are many papers and images of the Bella Coola petroglyphs on the Internet. I reviewed them and two show what we know as “whistling lips,” a significant sasquatch characteristic seen in Native art. The best image follows:



As you can see by the introductory image, Bella Coola is very secluded. The Pacific Ocean happens to wind its way to the valley where the Bella Coola River empties. The river has enormous salmon which have supported Native people for centuries. Bella Coola is a very unique place to visit, but not for everyone.



Paul Graves is seen here at the Patterson and Gimlin film site in 2011, the year before researchers explored the site in 2012 as discussed in my last *B&P* issue. Paul was contracted by the *Finding Bigfoot* crew to do a new episode on the Willow Creek region including the film site. Bobo Fay of *Finding Bigfoot* knew where this original site was and wanted to take Bob Gimlin there. Thereupon, the *Finding Bigfoot* crew, including Bob Gimlin and Paul Graves, made their way to the site and material was obtained for the next TV episode. Paul explained things as follows:

We all hiked down to the site. Bob rode a horse. This is the exact place shown above. We walked up the creek through the slide area and up to the original site. I have never seen Bob so excited; everything made sense. Bob recognized the giant rootball [seen when the sasquatch was first spotted] and the big tree. It has the same scars as the big tree in the film. Bob was 100% certain this was the actual film site. We could see where the creek had flooded.

On the right, I have shown images provided by Paul of the film site and the filming of *Finding Bigfoot*. As can be seen, the site is greatly overgrown and scattered with debris as a result of Bluff Creek flooding in 50 plus years. The following image shows the site in 1971. Bobo would be at the red dot shown going straight ahead.



Bob Gimlin on horseback with the filming crew near the P/G site.



The big tree seen in film frames.



Bluff Creek, showing evidence of flooding.



Bobo Fay acting as Patty and walking in the exact path she took as seen in the film.