



The fact that sasquatch often have an offensive odor has been reported since earliest times. Indeed, witnesses are asked the question, “Did you smell anything?” in questionnaires. For certain, odor is another piece of evidence, but it cannot be collected. Nevertheless, if people are hallucinating sightings as the general world of science says, then they are also hallucinating odors. I am not sure if that’s possible.

If you are of the persuasion that the sasquatch is a non-human great ape of some sort then the following is what the scientists have to say.

Dr. Henner Fahrenbach Sasquatch Odor

Some sasquatch reports mention of an intense stench. By comparison to the well-document aroma of excited gorillas (“over-powering, gagging aroma at 80 feet,” Dian Fossey), we can speculate that a sasquatch under stress produces this odor from its axillary (arm pit) glands, buttressed by the generally obnoxious body scent of a soiled primate. The frequently mentioned perception of “being observed” and the displayed fear of other animals before a sasquatch encounter might be caused by a yet to be discovered pheromone effect, producing an automatic flight-or-fight response in man and animals.

Dr. Jeffrey Meldrum Sasquatch Odor

Occasionally, a distasteful pungent odor is experienced in association with a sasquatch encounter. The odor can be rather overpowering and is compared to the smell of rotten eggs, putrid meat, or rank body odor. However, much more frequently, no noticeable odor is detected during an encounter, even at close quarters. A mere 10 percent of the reports accumulated by John Green make any mention of an odor. In his interactions with the mountain gorilla, Dr. Schaller noted an odor described like pungent human sweat, manure, and distant burning rubber. He suspected it emanated primarily from the silverbacks when the group was in a state of excitement. Indeed, the male gorillas have well-developed axillary organs, located in the armpits, comprised of apocrine sweat glands. The same type of glands developed to a lesser degree in humans with the onset of puberty. These can reflexively discharge a strong musky odor in response to fear or threat. Dian Fossey recounted one of her early encounters with a charging silverback gorilla when she approached the group too closely. The onrushing patriarch gorilla stopped just short of her position, but she was hit by a powerful musky odor that emanated from the ape. The function of well-developed ape axillary organs may explain the inconsistent reporting of an associated strong odor during sasquatch encounters.

Roger Patterson reported that the odor was like that of a “wet dog” and others as noted of rotten eggs and rotten meat (flesh). Many dogs love the smell of anything in the state of decay and will roll on whatever has died. Bears prefer meat well “aged” and will actually guard a carcass while it reaches the bear’s desired “taste.” Obviously odor is *relative* (depends on what you are). For certain, wild animals do not like the odor humans give out, so hunters go to extremes to mask their odor.

I have associated the odor of rotten eggs to sulphur springs (hot springs). If you bathe directly in such (untreated) you would definitely smell like rotten eggs. If you were covered in hair like a sasquatch, the odor would be extreme.

I once asked René Dahinden what he thought of sasquatch “odor” and he attributed it to unclean habits (not bathing too often—urine, feces, food, etc., matted into hair). Let’s face it, even humans can have unbearable body odor, and the larger you are, then the more you smell.

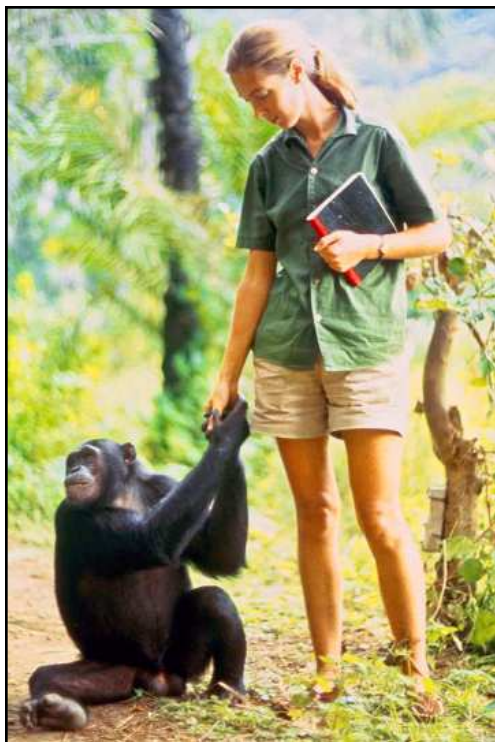
Nevertheless, for a human to be able to smell a sasquatch at say 50 or 100 feet is a bit of a stretch for what might be termed “general hygiene.”

Large animals like horses have an odor that can be sensed at a fair distance. It’s not that unpleasant; it just sort of says “horse.”

It is probably likely that sasquatch have an odor that is their own and that it might intensify when the entity is overheated or stressed. That people interpret the odor in various ways (all generally unpleasant) may be just a matter of their personality or culture. I certainly can’t stand the smell of some “cooking” in my building and have to wonder what the heck is on the stove or in the oven.

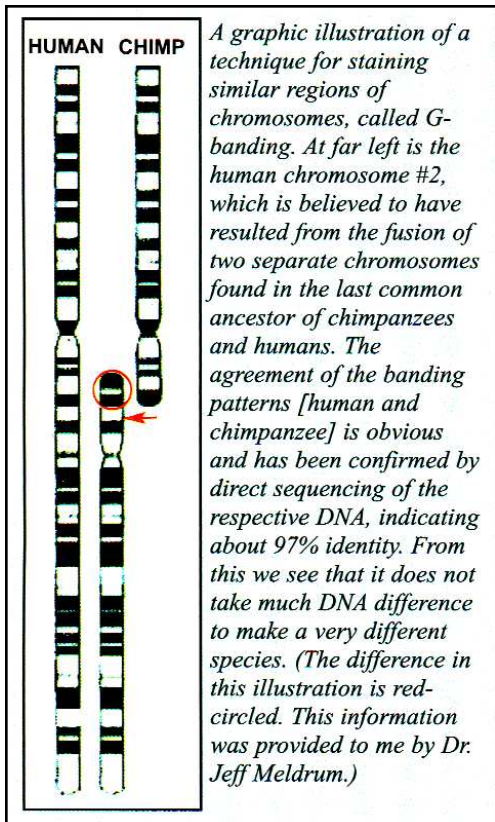
I think I have previously mentioned that I once “sniffed” what was purported to be sasquatch scat (feces). It did not smell like human feces, it simply smelled like the forest (decaying vegetation—leaves, old wood; swamp mud and so forth). We know sasquatch eat meat and fish, so I was a little surprised at this. It might be that sasquatch are far more vegetarian than we think.

If sasquatch do have their own odor, and it is totally different from human odor, then that would likely move them down the scale somewhat in human compatibility. Nevertheless, like other differences (head, feet, hands, body shape, hair, etc.) it is unlikely such would “register” in its DNA as to our *current* knowledge in this discipline. In other words, its DNA would still come out as “human.”



Seen here are obviously a chimpanzee and a human being. There are definitely great differences between the two; yet their DNA is 97% the same. Please study the following chart.

I presented this material in my book *Know the Sasquatch* (page 306) and it astounded me a little at that time (2010).



Can you imagine how much difference there must be in two species to make even a tiny “dent” in their DNA? Extreme body size, head shape, diff-

erences in arms, legs, hands, feet, hair and so forth are all sort of locked into that little segment I circled in red; everything else comes out the same.

It appears to me that the sasquatch is much closer to a human being than a chimpanzee. Perhaps it is so close that there is not enough difference to register in the DNA. Nevertheless, it might be there somewhere but we have not advanced enough to find it.

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This image shows Ray Wallace, a notorious story-teller, and his collection of plaster footprint casts. When he died in December 2002, his nephew, Dale Wallace, went to the press with a set of wooden feet, which we are told were made by Ray Wallace. Dale claimed that Ray fabricated footprints with these feet. The following image shows Dale with the wooden feet.



It appears (no proof) that the last set of casts seen on the right in the previous image was made with these feet. In other words, the feet were pressed into sand and a plaster cast made from the impression. As far as I know, there were no more wooden feet found in Ray Wallace’s belongings.

The set of wooden feet shown bear a resemblance to footprints found on Blue Creek Mountain in August 1967. These prints and subsequent casts were examined by Dr. Meldrum and deemed to have

been made with a flexible foot; definitely not a wooden foot. Nevertheless, controversy continues to rage that the Blue Creek Mountain prints were fabricated by Ray Wallace; despite the fact that there were two different footprint sizes and 590 prints were counted.

A detail in one of the wooden feet appears to marginally match a detail in both a Blue Creek Mountain print and Onion Mountain print; however, I was unable to reasonable replicate such a detail in prints made with a wooden foot I created. My conclusions are provided in *Know the Sasquatch*, pages 141 to 147.

The only other contention that Ray Wallace fabricated the Blue Creek Mountain prints was testimony that he told people he did this (no proof of any sort).

When I put all of this “on the table” with John Green and Dr. Jeff Meldrum, the final conclusion was as stated—the Blue Creek Mountain prints were not faked with wooden feet. Keep in mind that a museum professional, Don Abbott, inspected the prints first-hand in 1967 and was in his own words “genuinely puzzled.”

The probability that Ray Wallace was able to somehow fool the professionals is very low; I won’t speculate on possibilities.

Exactly when Ray Wallace created the wooden feet shown is not known. Bob Titmus found and made casts of prints in the Bluff Creek area in 1958. Although there is a marginal similarity of these prints with the wooden feet, they were larger (16 inch vs. 15 inch). Other prints found by Titmus in Hyampom, California are very different.

At the time we looked at all of this material, we reasoned that Ray Wallace probably used a published image of a Blue Creek Mountain print to make his wooden feet; thus the similarity; however we have no proof of this.

Where do we go from here? The only way to confirm that the wooden feet perfectly match the Blue Creek Mountain prints is to obtain the wooden feet, make impressions/casts with them and compare such to the prints/casts we have. We asked Dale Wallace to provide the wood feet for testing, but he said they were “family heirlooms” and would not be provided.

We absolutely cannot go any further on this issue; it does not matter how many people say the prints were fabricated. We have the same situation with the P/G film subject. If one contends the subject is a man in a costume, then such must be proven with the film itself, not volumes of personal testimony.

I will mention that Dr. Krantz does not include the Blue Creek Mountain prints or Onion Mountain prints in his books; I don't have a reason.

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This image shows the cast display at the Museum of Vancouver for my Sasquatch Exhibit in 2004/5. Casts made by Don Abbott at Blue Creek Mountain in August 1967 are included in the display. Don was with the Royal Museum in Victoria, BC and took a special plane trip to the site of the footprints to examine them. He was very impressed with the prints and tried unsuccessfully to lift a print “as is” from the ground using glue. Don did not attend my exhibit opening, but his co-worker Frank Beebe did.

The screen at the back of the prints was for the P/G film which ran continuously (DVD projector).

This exhibit was very nicely presented over some 1,800 square feet. Ray Crowe (died 2015) made a special trip up and I personally took him through the exhibit. He is seen (right) with me in the adjacent photo.



The exhibit was very well attended and I am sure long-remembered; especially by the droves of grammar-school students.

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This is a shot of one little corner in the Museum of Vancouver storage area. It sort of goes on forever; and I would say that less than 10% of what the museum has goes on display at any one time. Many artifacts have never been displayed, such as the Chehalis mask and stone foot, which I used in my exhibit.

Many of the larger items are draped in clear plastic so you can see what they are. I was taken aback with some of them.

At one museum event during my exhibit there was a draw for a prize; and the prize was a tour through the museums storage area. That should certainly say something.

Further in, much of the shelving contains boxes and crates; there is identification, but to bring down and open anything is a real chore.

There was an old dog-eared paper file that provided an inventory of stored items; but just how accurate it was had me wondering. Some of those files had not been touched in at least 50 years (you know how paper goes when it gets very old). I would hope that things have been computerized by now; but I really doubt it because museums (sad to say) are kind of slipping into the past. I took my children to that museum many times and there were very few people.

There are a few references of sasquatch-related relics being sent to museums, but then disappearing. The Museum of Vancouver is just a drop in the bucket compared to the Royal Museum in Victoria, BC. Can you imagine the storage area for this museum? Now think about the Museum of Natural History in New York City. It is so large they have several stuffed elephants in the main entrance room.

Seeing what I have seen, I bet there is a lot of old stuff in museum storage areas that would greatly surprise us

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At some point in the distant past René Dahinden gave a strip of the P/G film to a magazine and their people photographed it for an article. I ran across the image and have provided it here.



The strip on the left is about actual size, and on the right, just the image at 3 times actual size so you can see the scene more clearly.

There are ten (10) frames, so at 16 frames per second, what you see is about 63% of a second in time (say half a second).

I know I am sounding like a broken record (if you go back that far), but a 16mm (or 8mm) movie camera is far superior to a video camera for what we wish to do, unless you can afford about \$5,000 for the ones used to make professional movies (those great big things).

The sasquatch seen here is at about 150 feet from the camera. With a standard video camera you would hardly see a blur. You can still get 16mm wind-up (no batteries) movie cameras together with film and developing (much cheaper than \$5,000).

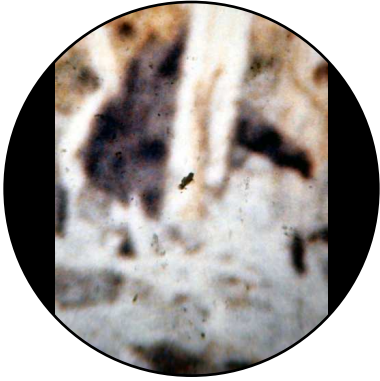


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P/G FILM FRAMES FOR ANALYSIS



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113



117



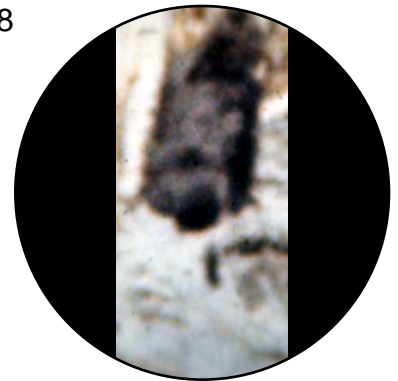
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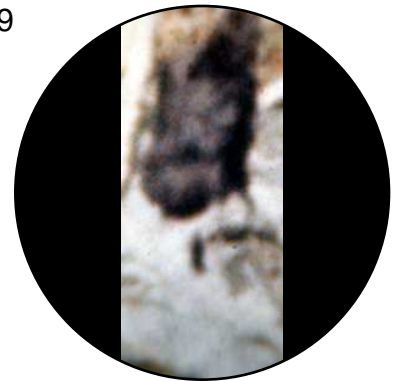
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112



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120



OBSERVATION NOTATIONS: #120—Note that the subject has completely passed the first tree and there is no shadow on its back; this indicates that the tree is much closer to the camera and too far away to cast a shadow.

P/G FILM FRAMES FOR ANALYSIS

121



125



129



122



126



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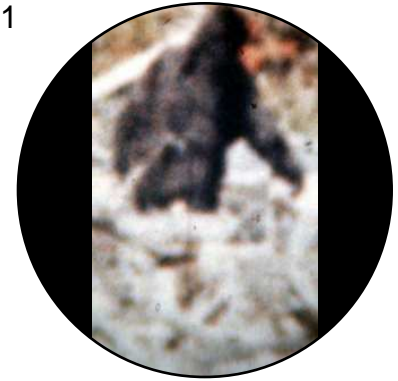
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127



131



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132



OBSERVATION NOTATIONS: #131—Note that the right hand is open and we can marginally see the thumb; it appears to be very short.