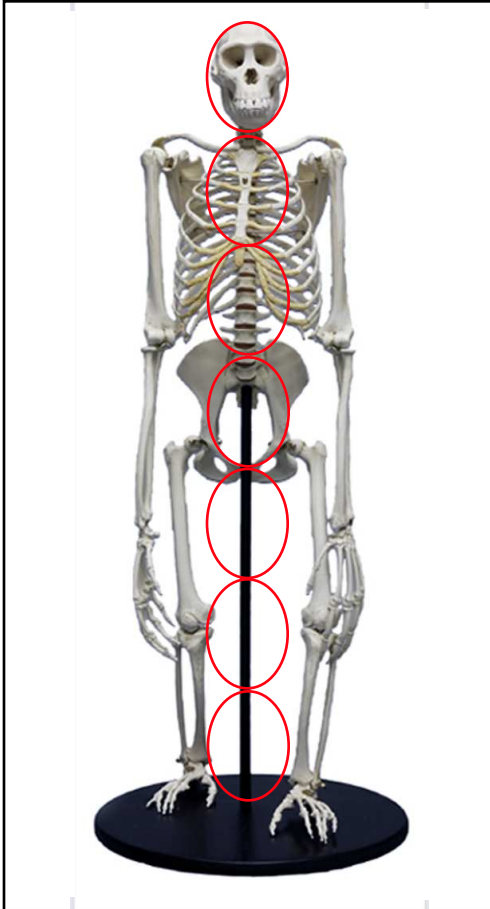


# Bits & Pieces – Issue No. 33

Christopher L. Murphy



**B**oneClones now has a skeleton of a bonobo (*Pan paniscus*). I checked the head size to body height, and came out at 7:1, as you can see by the red ovals. This surprised me because I believe a sasquatch is not more than 6:1, and this is the same as a gorilla and a regular chimpanzee (*Pan troglodytes*).

Does it mean anything? I really don't know, but think that anthropologists would be pouring over this as I write.

I suppose if head ratio has anything to do with the “evolutionary march” of primates to human status, then the bonobo is ahead (no pun) of the sasquatch.

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**I**n *Meet the Sasquatch* I pointed out that what might be footprint impressions seen in Frame 323 (top image, right; impressions circled) of the P/G film seem to line-up to the prints filmed on the second film roll (footprint registration) as shown.

The third print has plaster, which was poured by Roger Patterson, and we have a cast copy of that print.



What might be important here is the second impression in relation to the wood fragment that we know the subject stepped on, as identified and seen in the adjacent image.

It appears the fragment did not get pushed into the ground, but spun out to the subject's right (closer to the camera). For certain, it would have affected the footprint impression—would have been messed-up; not a good print to cast.

We can't see the fragment in the photo registration, but I think it was nearby; beyond what was filmed.

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(outlined) in the first photo and red-circled. The second image shows a close-up of the lower footprint. They are directly in line as with most sasquatch prints.

The two researchers had gone to the area as a result of a sighting report—two adults and two children say they heard something strange and then saw a sasquatch. The researchers found these prints about one third mile (half a kilometer) from where the sighting took place.

**I**n the fall of 2009, Alex Solunac and Dave Hill found large footprints on a logging road that led down to the Stamp River, near Port Alberni, Vancouver Island, BC. The footprint are identified



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This article from *Science* in 1988 provides some insights into the time and state of sasquatch research. There is a date error and historical error, but that's generally accepted with journalists. Please give it a read...

That the P/G film sasquatch was squatting by the creek when first spotted by Patterson and Gimlin, is likely and supports the contention that it was pre-occupied in what it was doing.

As to "clear color footage" in the film, I would say that about half of the 353 film frames are clear enough to see anything, and many of those frames show the subject too far away to see any details.

That the film is the "closest thing yet to scientific proof"—well, films/videos and photographs are simply pictorial testimony. Footprint casts are the only scientific proof we have.

Dr. Grover Krantz's idea to look for "a decaying sasquatch carcass" with an infra-red scanner using a gyro-copter was actually very good, but long before its time. He did build the craft as seen here.



From what I understand, the craft was too dangerous for him to fly, so the idea was abandoned.

Nevertheless, perhaps the concept should be revisited. We now have drones that could do the job with no safety issues. I am sure if Grover was still with us he would again be actively pursuing the idea.

The point that Krantz was going to start his research in the Blue Mountains, Washington, would have been based on his confidence in the findings provided by Paul Freeman. Dr. Jeff Meldrum has the same confidence. I agree, and continue to be baffled by why more research is not done in

## SCIENCE

### Searching for sasquatch

*An American bigfoot hunter takes to the air*

On the afternoon of October 20, 1966, Roger Patterson and partner Robert Gimlin rode around a trail near Bluff Creek, California, and set a good part of the scientific world on its ear. There, squatting by a creek in front of the horse-men, was a large black ape-like creature, never seen in any biology text. Mr. Patterson's mount reared in panic, falling on its side. But the wiry former rodeo rider scrambled out from underneath and grabbed a 16-mm. movie camera from his saddle bag. Apparently unperturbed, the giant biped slowly rose and began walking across a sand bank. Camera rolling, Mr. Patterson gave chase and got as close as 80 feet to the beast, but he managed to get clear colour footage of the seven-foot 350-pound behemoth for only about a minute. The authenticity of the Patterson film is still in dispute, but it's generally agreed that it's the closest thing yet to scientific proof of the existence of the fabled sasquatch.

Dr. Grover Krantz is one scientist who's convinced the film is genuine and that bigfoot, as they're colloquially known, aren't necessarily hoaxers in monkey suits. Now, the 56-year-old physical anthropologist from Washington State University plans to use an infra-red scanner mounted on a small helicopter to locate a decaying sasquatch carcass. Says Dr. Krantz: "Most sightings are mistakes. There's a lot of blatant fakery. The only substantial proof is going to be a body or a pile of bones."

Tales of the sasquatch have been circulating since 1811 when explorer David Thompson heard about them from natives while voyaging down the Columbia River. The name is a Salish Indian word meaning "wild man of the woods." According to University of Calgary archeology professor Vladimir Markotic, there have been some 3,000 sightings along the Western Coast of Canada and the U.S. to date. B.C.'s most recent occurred last March near Dawson Creek. Four members of an Alberta oil crew spotted a seven-foot-tall sasquatch eyeing them from the edge of a clearing. The workers claim they saw the black human-like beast four times in the next half hour.

Recalls Myles Jack, the 31-year-old driller who first saw the creature, "Every time this thing saw us looking at it, it ran off... We were hoping this thing wouldn't come out and try to attack us. It sent a chill up my spine." The next day, size-18 footprints were found in the snow, but little else.

Dr. Krantz, a founder of the Arizona-based International Society of Cryptozoologists, maintains that the beast is not an ape because sasquatch footprints line up with the rest of the foot. Yet he doubts it's human since there is no evidence that it uses tools, language or forms of social organization. It would, he thinks be an "opportunistic carnivore," quite possibly related to the equally-elusive Himalayan yeti. Dr. Krantz believes sasquatch could be a surviving branch on the evolutionary tree descended from *Gigantopithecus blacki*, the largest primate that ever lived, or any of

a number of related precursors to *Homo sapiens*.

Though Dr. Krantz is coy about where he'll begin his aerial sasquatch search, Rene Dahinden, of Richmond, B.C., co-author of a book on the creature, says he's heard the starting point will be in the Blue Mountains around Walla Walla on Washington's southern border. From there it will proceed into Idaho and Oregon. Educated at the University of Minnesota, Dr. Krantz will pilot a \$3,000 (U.S.), 140-pound gyro-copter, built from a kit. The aircraft can be towed behind a car on a trailer and has a range of 200 miles. On board will be a \$10,000 infra-red "imager" with a 150-line TV screen. A sasquatch carcass decaying in melting May snow would, he hopes, appear as a grey blob. If a dead specimen can't be found, the professor says he's got nothing in principle against shooting a live one. "I would be in radio contact with one or two people on the ground, people with vehicles, and maybe we could flush it in their direction." The ground team will be armed with heavy rifles.

Although the burly sasquatch-seeker has yet to find a bigfoot, the search has brought

RENE DAHINDEN



Sasquatch expert Dahinden: Helicopters may not do the trick.

him some rewards. He met Diane, his wife of seven years, after she wrote to him inquiring about the subject. On the other hand, his sasquatch hunting has also attracted considerable criticism. He claims that Washington State tried to fire him 16 years ago because he was an embarrassment. The attacks even come from some of his fellow believers. Mr. Dahinden worries that the academic's proposed aerial adventures will give responsible sasquatch searchers a bad name. Tremendous wind shear in the vicinity of the initial search area and abundant herds of elk will, Mr. Dahinden says, make the plan impracticable. The Richmond researcher says that several years ago the RCMP in Hope, B.C., tried to find an aviator who had strayed from his wrecked plane using a similar infra-red device. They failed. Slow and painstaking "pounding of the bush" is a less sensational but surer way of finding a sasquatch, asserts Mr. Dahinden who has combed the woods, year in year out, since 1956. "He [Dr. Krantz] wants to go down there in this crummy little, under-powered, cheapo helicopter. We all hope he goes. The sooner the better and the higher the better. Because the higher he goes, the harder he's going to come down."

—David Philip

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this area by amateurs.

Krantz tells us of his problems with superiors because he chose to look into the sasquatch issue. That should not have been then, nor now. Really it's a blight on the entire scientific establishment.

As to René Dahinden's unkind remarks at the close of the article, I actually blame the article author, David Philip, for

including that sort of thing. It's not amusing or funny; it's stupid.

Krantz and Dahinden were at odds at this time and had been for many years. Dahinden disliked scientists (putting it mildly), despite the fact that Krantz was convinced that the sasquatch existed; they just disagreed on many things.

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Shown on the right, is a scan of the letter from the Nisga'a Lisimis people to the Museum of Vancouver in connection with my sasquatch exhibit in 2004/5. The mask referred to is the following:



I certainly did not expect this response and was quite elated to receive it. It all came about after Lynn Maranda, the curator of anthropology, and I found the Chehalis mask in the Museum of Vancouver's storage area. I was astounded with that find and Lynn said she would check to see what the Royal Museum had.

Apparently the mask was on permanent loan to the Royal with the condition that permission must be sought to display it in other museums (i.e., non-Royal exhibits).

Lynn was a great person and remarkable curator. She did absolutely everything she could to get artifacts for my exhibit.

Although this particular mask was unknown to me, as I recall John Green knew about it. He had considered it one of the three "classical" masks definitely depicting an actual sasquatch (as opposed to the many masks that are mythological in nature). I have sort of drawn a line here; natural masks (no bright colors) are likely true depictions; the others reflect mythology.

There are two other mask of this nature I later discovered at the Museum of Anthropology (MOA), UBC, Vancouver. They are featured in *Sasquatch in British Columbia*. It

## Nisga'a Lisims Government

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21 January 2004

Mrs. Lynn Maranda  
Curator of Anthropology  
Vancouver Museum  
1100 Chestnut Street  
Vancouver, BC V6J 3J9

Dear Mrs. Maranda:

RE: Sasquatch/ Bigfoot Exhibit and Use of Nisga'a Mask RBCM #9717

Nisga'a Lisims Government received your request at their meeting on October 29, 2003; in which they gave conditional approval based upon the discussions of the Council of Elders. The Council of Elders is our governing body that addresses issues surrounding traditional Nisga'a law, culture and language.

The Council of Elders have reviewed your request and grant permission for the Vancouver Museum to use the Nisga'a Mask RBCM #9717 in the upcoming Sasquatch/ Bigfoot Exhibit.

The Council cannot tell you if this mask was inspired by sightings of the Sasquatch/ Bigfoot; however, they do know that such a creature exists and has been sighted in the Nass Valley, particularly the lower Nass River. The creature commonly called 'Sasquatch' was known as a *naxnok* among the Nisga'a, a supernatural being, which was treated with the utmost respect.

As for RBCM Mask #9717 and its inspiration, the Council believes that the carver did see the creature as depicted; which would have given him the inspiration to carve such a piece. However we cannot determine who the carver was or which village this mask came from. The Council suggests that interviews may be held with other elders in our four villages, they may have additional information or insight as to this exact mask.

I have been directed by the Council to share with you their stories regarding the Sasquatch:

"I remember when all the villages used to have public works and when they were talking about the big hairy man. The young men used to go hunting up on the mountain, when they would head out, they did not go for only one afternoon. They would go for a week and before they headed out to their hunting grounds, they would say where the canoes would land. They would stop at Nass Harbour and walk up the mountain until they came upon Ginluulak. They would go up a certain trail and come back down this way again, that is where they would put down what they were carrying. My father, Albert Stevens, was not a hunter; he told me that when he heard that the hunters were going out hunting he would grab his packsaddle. There would be about 8 or 10 of them but they were not all hunters, they would have those who would be the packers for them. They got the wool from the mountain goats; they knew how to make the wool. They were very proud of themselves for making wool. They would make woollen socks, woollen pants and shirts so that a hunter would not catch any sickness while out hunting. My father did not tell *adaawa* (traditional stories) but he told us what they did back in those days. He told about the hunting expedition up on the mountain one time during the winter. They seen footprints in the snow at the shady area, they called it the footprints of the hairy man. One time they were looking down and seen a man walking, he would walk way down. They would always spot him at Nass Harbour. One time they went out hunting for about a day and a half just to get enough food and that is when they seen it again. While they were walking, they seen his footprints going across, it used to snow early a long time ago, late September or early October. The little ponds used to be frozen over and they seen the footprints sunken in about one inch deep; they knew it was the hairy man. They called it the *naxnok*, supernatural, because when they spotted him, he would disappear. I believe this story is true, no one has captured the hairy man; they have only seen him going by. We have also read this in the newspaper of other native people seeing the Sasquatch especially those who live near or on the mountain. Those who have been close to the area where he walked, they said it was very stink. My second year hunting with my uncle, while we were walking he stopped all of a sudden and he started sniffing the air. During the first snowfall, it would snow and then melt. It would not get very deep at that time. In the olden days, the hunters used to build houses wherever they would go hunting. When they knew they were not going to make it back home for a while from the mountain, they used to build their houses with the trees on a slant. They used to stay at a place where they could build a



does not appear Lynn asked this museum for artifacts; but if she did, I am sure she would have been refused. The MOA will not consider the sasquatch in non-Native culture. If this were the other way around, there would be major protests.

One thing that is somewhat singular in the Nisga mask presented is the nice even teeth. Gorillas, regular chimpanzees and bonobos (seen here in that order) have “fangs.” I do note, however, that from what I could see, the bonobo’s fangs are much smaller and less severe.



North American Native art is generally somewhat abstract. Nevertheless, if the sasquatch were seen to have fangs, then they would be depicted. I have never seen a Native sasquatch mask that shows fangs. If the “evolutionary march” of primates to human status included the final deletion of fangs, then the sasquatch appears to be a step ahead of these great apes.

In playing with my eldest son’s little dog, I always noticed how important his fangs (canines) were. If he could not get them into something in a “tug of war” his little front teeth were essentially useless. Of course, fangs are primarily needed to rip things apart to either kill or eat. All teeth are considered a part of one’s digestive system. Nature works on the principle that “if you don’t use it, you lose it.” Obviously, somewhere down the line fangs were deemed unnecessary in whatever “branch” of evolution resulted in humans. Perhaps the sasquatch is on that same branch, but father back, so to speak.

Whatever the case, the Nisga Native people are very firm in their belief of sasquatch existence. The term “naxnok” provided in the letter in referring to the entity is a generic term that refers to a host of supernatural beings. The term “sasquatch” and “hairy man” appear to be the current common names. We can certainly see that what the Nisga describe of the being is essentially the same as what other Native people describe.

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fire under a rock cliff, it was just like a cave, and the rock would come over. One morning when they woke up, they seen footprints going past their camp, they did not hear anything during the night. I have seen it one time when my wife and I were returning from Terrace. We have to tell the stories we know about the hairy man. All of our grandfathers and uncles were hunters and they have told about this. That is all I have to say for now, Mr. Chairman.” Horace Stevens, Council of Elders, December 18, 2003.

“Thank you Mr. Chairman, I am happy to be able to be in attendance and I agree with what Horace has said that we should tell what we know. I have also heard this a long time ago when I was with my grandmother Annie in Greenville when I was small. She told us that our grandfather was not trying to scare us why he was telling us about this in Greenville. I heard William Stevens and Peter Calder telling that they did see it; there were three of them. I forgot the place they had mentioned where they had seen this and we laughed when we heard that they said that he had no clothes on. My grandmother told us not to laugh because it was hawahlkw, taboo. Only those who have cleansed themselves were the ones who seen it; it was not seen by everyone. They seen it at the mouth of the Nass, it was walking along the sand beach. My dad told us that it was across from Mill Bay. He said that it was true and that only those who cleansed themselves were able to see him. He also told us not to laugh at it because it was alive. When I hear the children laughing when they hear this story about the Sasquatch, I tell them not to laugh because he will follow them. My dad told us that he (the hairy man) was a living creature of some kind. When I heard what Horace had mentioned, I remembered what I heard from my grandmother. I know they have seen it at the mouth of the Nass but I have not heard of anyone seeing it up this way. The hunters seen this a long time ago and they say that it is part naxnok, supernatural. My grandfather told this adaawak, traditional story, during the public works. This is all I know about this that is all I will say for now.” Emma Nyce, Council of Elders, December 18, 2003.

“One of my sons used to go fishing trout, they went up. They went three times, one day as they were coming down the trail, they seen a man standing down below. When they had reached down below, the man had disappeared. I told him not to go up there anymore because I remember what my father had told us about the sbinaxnok, the supernatural being. I have forgotten some of the story, this is probably the same as what we are discussing now. I will ask my son who was with him at that time so we will know the place where they were. There is another time when I used to gihla’askw, I went with Esther Adams and them and they seen it and she told me not be afraid. That is a very strong adaawak, traditional story that Horace has mentioned. A man can die if he breaks the law regarding the cleansing. I know my son does not have any difficulty whenever he goes hunting. We should ask other elders who have seen a Sasquatch or the naxnok and where so that it would become more clear. Somebody saw a man on the other side of Sand Lake.” Peter Clayton, Council of Elders, December 18, 2003.

Thank you for seeking the permission of Nisga’a Lisims Government prior to the use of one of our masks from the Royal BC Museum. We look forward to your upcoming exhibition on the Sasquatch/ Bigfoot and we wish you much success in its completion and opening.

Sincerely,  
NISGA’A LISIMS GOVERNMENT

Allison Nyce  
Manager  
Ayuukhl Nisga’a Department



This photo shows (left to right) Dr. Grover Krantz, John Green, and Dr. John Bindernagel examining the Skookum Casts (cast showing various body prints) in 2000. Later, the cast was examined by Dr. Daris Swindler, Dr. Jeff Meldrum, Dr. George Schaller and Dr. Esteban Sarmiento. I would say that more scientists officially looked at this assumed sasquatch-related artifact than any other in history.

The general consensus on the prints was that they were not made by a known

animal species. The prints appeared to have been made by a primate of some sort, so a sasquatch is considered the only candidate.

Whether or not a sasquatch was involved nobody can categorically state; nevertheless, with so many scientists being of the same opinion one would think many (hundreds?) of anthropologists and other professionals would take notice. It has now been nearly 18 years, and the three individuals seen in the photo have passed on, together with Dr. Swindler. Sasquatch research carries on with little change.

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