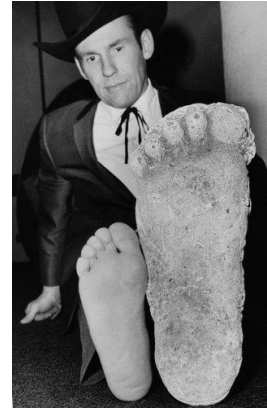


SASQUATCH

I remember well when I first encountered the term Yeti, aka “Snow Man“. I was in my teens then, enthusiastically open to news of discoveries in modern science from the smallest particle of mass to space galaxies. I admired new state-of-the-art inventions in technology, of which I read in popular magazines. I stood under a frigid night sky straining my young eyes through the smog of my industrial suburb of Prague, trying to catch a glimpse of the flashes from a flying-over Sputnik. I shivered with excitement, when I read articles about flying saucers, the Lochness Monster, newly discovered animal species in nature, or anything related to the origins of man. Indeed, I then also enrolled in the newly established Industrial High School of Nuclear Technology. I was maturing into a thrilling world. The myth of the Yeti, a large bipedally moving primate, which was to have been sighted on the snowy slopes of the Himalayas, fitted into this realm like a key into a lock. Could it be all true? As I was maturing and undergoing years of training for a scientific career, the life taught me to be skeptical and routinely weigh the data of observation findings. The exciting thought of a Yeti somewhat paled in my mind and then finally withered, when the special expedition of sir Edmund Hillary, dispatched into the Himalayas for the purpose of investigating if the legendary Snow Man really existed, made public its findings: - no evidence was found; - what the witnesses had allegedly seen, must have been a bear on its hind legs; the sacred scalp from the head of a Yeti, which the Tibetan lamas worshiped, must have been a fake made of a goat's skin. At the time when I was starting my doctorate program in Nuclear Physics at the University of Alberta in Edmonton, the existence of some Snow Man was already quite definitely in the dead past for me. Just then, though, I got hit with a paradoxical information bomb. Posted on the announcement boards throughout the university campus, my attention had been drawn to small fliers featuring a grainy, blurred photograph of some kind of a big hairy ape, who is walking and warily looks back over his shoulder. They were inviting to a lecture in then the largest concert-theatre hall in Edmonton, The Northern Alberta Jubilee Auditorium. Its topic was to be a discussion of the existence of Sasquatch - the North-American version of the Yeti. The poster promised presentation of filmed evidence. I wasn't quite sure if my, then still rather feeble English really understood the announcement correctly. The idea of a North-American Yeti seemed totally absurd to me. I didn't know what to think of it. In the spring of 1970, I was a poor married student. There was very little we could afford. The admission was expensive to me, but come the date of the lecture, I was sitting among about a thousand of viewers. With my English, I did not understand very much of the talk. I just watched the presented slides showing plaster casts of huge, human-like footprints and I psychologically analysed the expressions of both, the lecturer and the viewers. The coup de grace of the talk came toward its end. It was a short sixteen-millimetre shaky grainy film, showing a relatively massive, hair-covered figure of an ape, as it quickly departs the scene of a dried creek bed with piles of drift wood. At the moment when the creature turns its head on a stiff neck with the whole upper torso back a little to find where its pursuers are, it becomes evident that the figure has woman-like breasts. I couldn't wait to see what reaction would follow. The expression of the lecturer was scientifically serious and if different from matter-of-fact-like, then perhaps, a tad victorious. I did not notice that anybody in the seats would

have been openly laughing either. From my viewpoint, the film looked credible. I did not see any obvious reason to suspect it for some kind of a hoax. As I learned later, the footage was to have been obtained by an outdoorsman and rodeo cowboy Roger Patterson from Yakima, Washington, who had set out to see for himself mysterious giant footprints reaching almost twenty inches in length. At the time, they had appeared in a deep rain forest of Northern California near Bluff Creek, an area, into which the logging industry had just penetrated for the first time. Patterson's plan was to obtain his own plaster casts of the prints, which became the source of the American name - the "Bigfoot" - for the being that was leaving them. He and his part-native partner, Robert Gimlin, were just riding horses, leading gear-laden mules on a primitive logging road along a creek on October 20th, 1967, when they suddenly caught a whiff of very unpleasant rank body odour. Patterson's horse reared and threw his rider, when from behind a large uprooted tree rose a massive two-legged creature. It started to leave in a fast-walking gait with a slight forward lean and notable use of swinging arms to help move its bulk out of the dried-out flood zone of the creek strewn with a jumble of driftwood.



Roger Patterson



A frame from the Patterson's film

Patterson managed to successfully extract a rented sixteen millimeter film camera from the saddle bag of the freaking horse and immediately started to film, while running after

the rapidly departing ape. His shooting captured a moment, when the above being turns back a little to check what action is developing behind it. It could be said that it looks at its pursuers with an expression of despect - seemingly communicating the words: "Leave me alone, I want nothing to do with you". At the turn-back it shows that the chest of the creature is blessed with hair-covered breasts and hence it could be speculated that the being was a female. <http://www.youtube.com/watch?v=QrtDL6Jz13Q>

After the incident, Patterson was beside himself with joy and he regarded his footage as the final proof of the existence of a Bigfoot, or Sasquatch. Though he had vehemently tried, however, to present his material to the academic world for analysis, no authoritative scientist emerged, who would possess the courage to stick out his/her neck and risk exposing his/her name to very likely ridicule from the peers by showing a supportive interest. Patterson himself became a target of vicious mockery, alas right up to his early death to cancer within a few years of his discovery. The presentation of his evidence was taken over by a close friend, Rene Dahinden, an avid enthusiast for the research in this field. It was him, who conducted the above mentioned lecture in the Jubilee Auditorium. He traveled the world with the film and reaped a very positive response from the then Soviet scientists. Kinesiologists like Dmitri Bajanov, Igor Burtsev and Dmitri Donskoi analysed a copy of the Patterson film and confirmed that the movements of the being as well as the harmonious coordination of its muscles corresponded to its size and the estimated weight, leaving no reason to doubt the credibility of the depicted action. I learned these facts much later, though. After the mentioned lecture, I heard that Dahinden dispatched a long series of expeditions into the wilderness of the northwest of the North-American continent with the aim to search for Sasquatch. They all ended fruitless, though. During a lengthy period of inactivity on the field of Sasquatch, which in my view then ensued, ridicule gradually conquered the media. I remember having seen a cartoon in a newspaper somewhere, or in a magazine, which imitated the frame from the Patterson film, where the ape turns back. In the cartoon, the ape sports a large safety pin on its shoulder, which holds a gorilla suit. Even if not on the conscious level, in his subconscious one starts believing again that the whole Sasquatch affair is only a practical joke, a hoax, or simply sick humor. Unfortunately, there was no shortage of that and it was appearing in an overpowering disproportion to the real evidence. The latter, on the contrary, was so rare, that the public would not hear about it. If any was published somewhere, then just locally. Bigfoot, Sasquatch, Yeti were dead for me again for many years and if they existed for me, then only on the same level as UFOs, the Nessie and Santa Claus. Sasquatch was safe in that, even if sighted by somebody, it was seemingly so rare that nobody would believe the witness. Hence he/she would rather keep silent about his/her encounter than to keep undergoing continuing ridicule, or worse – a suspicion of mental disorder.

A revolutionary change came only with the new information technology. Communications via internet, or World Wide Web opened unlimited and instant sharing of experiences and information worldwide. My attention was drawn again to a small flyer featuring a sketch of a Sasquatch on a billboard in the hallway of the University of Alberta building sometimes around 2007. At that time, I had already been working there for thirty years as a research scientist and engineer in the field of Particle Physics. The poster was inviting to visit a web page of, to me an unknown documentarist, Todd Standing from Edmonton, who had picked as a topic for his project disproving of the

Canadian natives' myths of Sasquatch. www.sylvanic.com While he was making interviews to gather his material during visits to various native communities situated predominantly in the mountains of British Columbia, he allegedly learned of a mystery-shrouded mountain valley - completely isolated by mountain ridges and accessible only via a kind of a cave/tunnel, through which water drained from the valley. The local natives regarded this territory as taboo. Their tales warned that this area was protected by, what they called the "Shadow Guardians of the Mountains", where no visitor would last longer than a couple of days. This lore sufficiently awakened Standing's interest into a decision to visit this area with the white-man-altered name "Sylvanic" and dispel the above myth. Allegedly though, during his first visit, they indeed found a conspicuous evidence of a sleeping nest as well as some unexplainable and intimidating sounds. Their dog, who allegedly charged after something in a thicket, just yelped and went silent. They found him dead with a broken neck. Standing's following expeditions into the territory gradually brought unclear momentary shots of alleged Sasquatches as they were lowering themselves into a squat, exposing their back and in this way effectively disappearing in the scene as a boulder, or a stump. With each new visit, Standing kept improving his video equipment and he also used the knowledge of a biologist, whom he invited to join him. Together, they succeeded in luring a Sasquatch individual into moving across the view of the camera during daylight. Standing then presented this seventeen-second video to the public in civic libraries throughout the Canadian west and American northwest. My wife and I have personally seen it in Edmonton. Again, I have not found a reason to suspect that the presented footage would not be genuine. The mentioned video had initially been accessible on the Web, but on the advice of his lawyer, Standing eventually took it off. Standing has indicated that his "Sasquatch Domicile", as he termed this area of communal co-habitation of the creatures, has been located near the US-Canadian border in the south of British Columbia. He has, however, kept any closer information secret, allegedly to protect these beings until he would have succeeded in having the Canadian government proclaim them as protected species. He then conducted a very active campaign for this purpose with a signature petition and interviews in the media. The news eventually indeed brought an announcement that the petition had reached the parliament, but it was only presented on a light-hearted note as a humorous curiosity. Standing's website contains stunning extreme close-ups of alleged Sasquatch faces. The episode with the Standing's discoveries, however, piqued my curiosity again in the topic of Sasquatch. I started buying semi-scientific books analyzing and summarizing the evidence, of which there had been no shortage in the previous decade. Some of the authors possessed a PhD in anthropology, like for example prof. Dr. Jeffrey Meldrum of the State University of Idaho, or prof. Dr. Grover Krantz of the Washington State University. Although initially very skeptical, I started seeing independent, mutually corroborating findings. These to me personally hinted that there was something to the idea of the existence of Sasquatch, which deserved that I looked at the matter seriously, with an open mind. My web research finally also yielded a webpage of the Bigfoot Field Research Organization, www.bfro.net, which is scientifically collecting, classifying and cataloguing the reported encounters with Sasquatch. They get sorted into classes A, B and C depending on whether they represent a direct sighting, finding of tracks, or sounds and other indirect evidence. As people learn of this address, they finally, after years of silence when they had kept their experiences secret, are finding justification for their

truth, which had caused them sometimes to even doubt their own sanity. They are regaining self-confidence and are sending their contributions to the mentioned address. At the same time, the website is broadcasting immediate information about the current encounters into the whole world. To my surprise, these are not as rare as I had regarded them to be. There are hundreds, if not thousands of them and they do not originate just from the deep vast forests of the northwest of the North-American continent. They also come from relatively more densely populated areas of the American Midwest, East and south, where there are milder climate and more easily available food sources in the agricultural plantations. What has surprised me further, is the fact that there have been reports even from the Canadian north, where there are indeed vast stretches of empty wilderness with endless boreal forests, but the land is subject to very tough winters. While studying the submissions of the witnesses, which are, by the way, all verified by the BFRO representatives in a personal interview, or at least over the phone, I can see that their overpowering majority possess an independently common denominator. It is truly impossible that the description of the look, the behaviour and the reactions of the being, which they uniquely imply, could be in whatever way purposely coordinated in that sea of reports for the creation of some very refined hoax.



The description of Sasquatch as it emerges from the mutually agreeing testaments of practically all of the witnesses:

Sasquatch is a massive two-legged creature reaching typically from seven to nine feet (213 – 274 cm) in height, less frequently less – from six feet (183 cm) for females, but also more – up to ten feet (305 cm). Their weight ranges from some 300 lbs. (150 kg) to over 800 lbs. (400 kg). The adult male in the peak of his life possesses splendid massively muscular physique reminding of a football player in full gear, with the shoulder width reaching four feet (120 cm). The somewhat egg-shaped head – forming a point in the top back of the skull, is deeply recessed into the shoulders and thanks to massive trapezius muscles that attach to it higher than in humans, it gives the impression that the figure has almost no neck. In comparison to humans, its strong muscle bind leaves an

impression of a stiff neck - causing the head to turn to some extent together with the upper torso. The being is entirely covered with fur, but in variation to other mammals, the Sasquatch hair seems to have softer consistency - similar to human hair. The ears of Sasquatch are, as in humans, semi-attached to the skull and are hidden under the hair of the head, only causing its slight bulging to the sides. The length of hair can vary from some two to six inches (5 – 15 cm). Its color is mostly dark brown to black, but equally as in people, various shade phases are evident from blond, sandy blond, through rusty-reddish, red, brown, etc. Also similarly as in people, it would appear that the hair of a

Sasquatch goes gray with aging from gradual greying to solid grey and even to almost completely white. When the white individual was seen, it could have been an albino, but the witnesses reported that it also had a paunchy, muscle-weak figure with blood-shot eyes, which would rather hint of an advanced age. The hair can be sometimes thinner on the chest, especially in the southern cases and it is completely absent on the palms of hands, the bases of the feet and in the face of the being. In comparison to the human's the hands of the creature may appear to have a little more extended palm and fingers, otherwise, very similar to the human's with chisel-like nails. They are covered with hair, including the fingers, but only on their back side. The palm is bare and, the same as the bare part of the face, the smooth skin has a light grey, light, or dark tan to black color with the consistency of fine tanned leather. The hair cover of the face in females, similarly as in women, is less present, exposing almost the whole face, while in males, same as in men, the hair covering exhibits higher degrees of beard-like patterns, which can leave bare only just immediate vicinity of the eyes, nose and the mouth. The nose is to be wide and somewhat flat. The forehead is almost horizontally flat with large arches above the eyes, on which typically rest a kind of bangs of hair. The mouth is wide with narrow ape-like lips. According to the witnesses, Sasquatch does not have any pronounced animal-like fangs, rather just proportionately wider and bigger teeth. Some witnesses characterize the eyes of Sasquatch as small, others as large, mostly brown, or piercingly black with little evidence of white. Sasquatch is described as a nocturnal being with excellent night vision, which is evident from the reflected light that his eyes radiate back when directly shone at with a source of light. The legs of Sasquatch appear to be proportionally shorter to the body than in humans, while his arms exhibit the opposite effect. The bottom of the feet is, like a sole of a mukluk, featuring tough, thick-hardened skin of light grey color, which allows barefoot walking on any kind of terrain that may appear in the Sasquatch's environment. It is evident, however, that this also includes winter movement in snow and frost. Four-toed and otherwise disfigured tracks may testify of a loss to frostbite, or injury. Sasquatch can expertly climb vertical rock terrain using its strong toe, while imbedding its heel when descending steep slopes. The walk of Sasquatch is somewhat different from that of a human. In spite of his enormous weight, Sasquatch is marching very smoothly, fluently and economically. He helps himself move his mass by wide swings of the arms and he avoids lifting his center of gravity by pumping under it on massive muscles of his legs, while leaning slightly forward. Unlike a human, Sasquatch does not use his foot as a lever from the heel around the ball of the foot, but flexes the arch-less foot, as if it were a segment of a wheel. It allows him to float smoothly through dense growth and rough terrain in seemingly easy gait with six-foot (180 cm) and longer strides. It is, however, faster than a sprinting runner. There is no evidence that, beside an occasional club, or rocks,



Somebody's wildlife camera catch

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Sasquatch would be using any kind of tools, or fire. He seems to be perfectly adapted for his life in the wilderness and is being born with all the equipment that he needs to survive in it. It is all part of his body. He also manages to find his food sources in the environment, in which he lives. Equally as the human, Sasquatch is apparently an omnivore. His nutrition consists predominantly of vegetation, like leaves, fruit, seeds, roots, bark and tubers, but it is observed that he also hunts for meat – typically deer and fish. There exists some evidence that, perhaps, his preferred delicacy is deer liver. In spite of his massive physical power, Sasquatch appears to be of a considerate nature. It is known from the Indian lore that, before the arrival of the white man into America, Sasquatch had terrorized natives with his appearance and abused, or kidnapped their women. It has seemed, though, that since the appearance of the firearms of the white man, Sasquatch has somewhat “sobered up” and is avoiding any kind of conflict with people. It has not been known in the modern times that Sasquatch would have in any way harmed a human and this even in the most complicated, or provocative situations. It is surprising, especially because it has been known that Sasquatch can kill a bear, wolf, or cougar with his bare hands – mostly by breaking the animal’s neck. To a great deal, it may testify of his intelligence, or even wisdom. It would appear, though, that he is well aware of the effect of his horrid looks. He uses it to frighten away undesirable human intruders from his territory by his sudden emergence, intimidating noises, or by throwing rocks. He can masterfully use its mimicry in staying invisible in the forest shadows, or in the darkness of the night, perhaps even in the immediate proximity to people. He can equally expertly disappear in landscape. It has been known that the appearance of Sasquatch can create such a nerve “short circuit”, or a mental “earthquake” in the witness that even a tough man can incessantly cry for hours of his panic escape from the scene straight home in a vehicle. It seems that Sasquatch is somewhat less “uptight” in regards to women and quite relaxed in the presence of children when adults are absent. He seems to express gentleness and playfulness toward children, as in the testimony of a woman, who was born deaf and grew up on a remote farm bordering vast forests and limestone formations with caves in the state of Missouri: As a small child, Dora Bradley used to sleep during the summer in a small bed under an open window. She remembers that she had often awakened at night when her body was gently stroked by a large hairy hand on a mighty arm reaching in through the window. She relates that the Sasquatches carried her and her younger brother into some kind of a cave one night and presented them for cuddling to a female Sasquatch, who was just bereaving the loss of her own baby - likely a form of consoling her. Sasquatches allegedly buried the dead young one in the same place. She and her brother were returned into their bedroom during the same night. The woman is further communicating that, due to her relative social isolation - caused by her handicap, she had never realised until her adulthood that not all people had had similar experiences with these beings, as she had. Only when she visited a movie theatre with her husband to see the Hollywood film “Bigfoot”, she was shaken and disgusted by the way the movie vulgarized and twisted Sasquatch’s character. The case is documented in the book titled “The Locals” by Thom Powell. Another similar case could be found here:

<http://www.bigfootencounters.com/stories/salmonriver2.htm>

From the similar testimonies of many witnesses, it is apparent that Sasquatch communicates with signals like tapping on a tree, sounds like cracking of a strong branch, hoots and sometimes by a loud howling over considerable distance at night. These

vocalizations are presented on several web sites, as for example here:

<http://www.oregonbigfoot.com/sounds.php>

There are witnesses, who allege that Sasquatches communicate by a sort of chirping language. As far as habitation, testimonies bring up caves, rock ledges protected by an overhang, but in most cases they talk of holes in the ground obscured under a jumble of tangled logs. It could be well possible that the logs are purposefully piled up by Sasquatch, who quite certainly has enough strength to do it. To an inexperienced layman, though, they may appear as innocent work of nature, such as by wind, land slide, avalanche, or flood.

Other areas of sighting:

The above mentioned revolution in the Information Technology of the present uncovers a common fact today that also Russian explorers and scientists recorded interactions, or experiences with the same type of beings as the Sasquatch/Bigfoot in Siberia, in the central Asia and in Russia in general. They even proclaimed that they had an undisputable proof of their existence. Long-time tales and relics date back to the middle ages about the existence of Almases - the Mongolian name for these rusty-colored furry bipedals, who are to inhabit Caucasus, Pamir and Altai Mountains, as well as the central Mongolia. In the 1880-ties, there was allegedly a female captured of this being in Abkhazia and had been gradually tamed. She had been known in this region as Zana and she allegedly had given birth to four children to her owner, Edgi Genaba, who obtained her from the local ruler, D.M. Achba. Two of the offspring were to live to the adulthood and themselves had children. While Zana was never able to communicate other than by non-articulated sounds, her children spoke normally:

<http://www.bigfootencounters.com/creatures/zana2.htm>

The Russians name Sasquatch as Snieznyi Cheloviek (Snow Man), as in the following video including, by the way, also the likeness of Zana and of her offsprings. It also features interviews with her grandchildren:

http://www.youtube.com/watch?v=7W_8I0KIHUc&NR=1&feature=endscreen

One can read about the existence of Sasquatch in China, where he is called Yeren (Ye-ren – wild man) here:

http://www.bfro.net/GDB/show_county_reports.asp?state=int-cn

Similarly, news have spread that these beings have been discovered in the jungles of South-East Asia. They describe bipedal figures of the same size and similar looks as the North-American ones. From the footprints of the comparable size, perhaps one difference is evident in that, where the North-American Sasquatch print has, same as in humans, the big toe in line with the rest of the toes, in the Malaysian species, the big toe is more in an opposing orientation. It is possible that this species is more adapted to climbing trees in the jungle. It can also point to the fact that the North-American Sasquatch enriched its content of human genes thanks to further cross-breeding with humans during their parallel migration from Asia to America via Beringia. As a consequence, he is, at least in this respect, a little more similar to man. In the light of the latest findings from Asia, even the existence of the Yeti looks a lot more probable. After some forty years, the science finally admits that the hairs from the Tibetan Yeti scalp are indeed coming with high probability from a primate. Interestingly, one of the ancient native names for the Himalayas is “Mahalangur Himal”, where “Himal means mountains, “langur” means ape

and “Mahalangur” means great ape – Mountains of the Great Apes. Many encounters are even being reported from the Australian outback, where Sasquatches are known under the name Yowie. If all this is true, it should not come as too shocking, if an extrapolation proved valid in the future that, in the long past, the Sasquatch-like beings lived in fact in parallel with humans even in locations like the today’s countries of Europe. The old pagan folklore, full of werewolves, wild forest men, trolls (which, by the way, the original Scandinavian tales have for giants - not dwarfs), the French and Spanish tales of furry giants, who lived in caves and abducted women, from not exactly the stone-age past, does not contradict this theory. The National Geographic Magazine from April, 2013, shows that people in the European countries still maintain traditions, where they put on fur from wild animals, or from lichen from head to toe accompanied with wild masks - all heightened up in stature in various ways - during certain pagan ceremonies. The examples are: Krampus and Wilder Mann in Austria, Kukeri in Bulgaria, l’Homme Sauvage in France, Macidula in Poland, etc. They no longer know the origin of these figures – symbolizing half-human-half-beast. However, some of them strongly, others imaginatively remind just of Sasquatch. See ¹⁾

Sasquatch in the past:

It is quite natural that the thought of the existence of some stone age and more over giant hominin simultaneously with man in the modern times, seems absolutely absurd to an average un-informed person, who has not had the time, nor the opportunity to open its mind to it. He is typically asking how it would be possible that such a creature would appear only now, that science is not showing any wide interest in it, nobody talks about it, nobody has shot one and there is no tangible evidence. Well, why it is not talked about: After I had myself atoned to this subject and wanted to talk about it with my friends, my wife, or anybody, it became immediately clear to me. Almost before I finished the sentence, in ninety-nine per cents of cases, my listeners bulged their eyes at me and started laughing. Most of the time, they would start giving me a wise lecture right away about how people are hungry for sensations and how they naively believe silly lies. I had thought about it a lot and have arrived at the conclusion that the culprit behind this reaction is our childhood. As children, we are convincingly lied to about the existence of baby Jesus, Santa Claus, Saint Nicholas, angels, devils, boogey men, etc., as an incentive to correct behavior. When we already thoroughly believe in it, we start to mature and are gradually shaken by the fact that our peers and those very people, who had at one time deceived us into believing the above nonsense – our parents and relatives, are now openly laughing at us for still believing to it. We finally shake these superstitions with age and our subconscious mind forms a rock-solid shield of resolution that we would never again allow ourselves to be subjected to such a naive humiliation. This phenomenon suffocates any kind of mutual communication on the topic of a furry giant right in the cradle. This kind of attitude has a benefit, though, for the Sasquatch. It assures him privacy and safety. As to the time of the emergence of the Sasquatch phenomenon, in a closer study of the verbally relayed tales, in which we apply their knowledge-enlightened interpretation, we begin to recognize that the history of the co-existence of man with these beings reaches into the oldest memory of the humankind. Practically all native tribes of North America, for instance, possess a name for the above described beings in their respective languages. As in the cases of other animals, they attach to them partly

supernatural traits and a creator-assigned purpose for the overall harmony of the world. The names like Sasquatch, Windago, Wetiko, Rugaru, Skukum, Saskets and tens of others (see <http://www.sunstar-solutions.com/NABigfootnames.htm>), which mean wild forest man, Frightener, Dangerous Being, Forest Devil, Forest Giant, etc., weave throughout their generation-to-generation verbally-perpetuated history. The name Rugaru of the eastern tribes of Canada may come from a corrupted French-Canadian term of the medieval European settlers in the New France (Quebec) “Loup garou” for a werewolf. I recently finished reading an interesting book of an author, who spent eight years by the life of a trapper in northern Saskatchewan, the area which had been a part of the traditional territory of the nomadic Chipewyans. These people were Christianised by the Catholic missionaries during the last two centuries. The author finds it odd that the Chipewyans regard the devil quite matter-of-factly and talk about him as about something that they encounter in their everyday life. The harnesses of their sled dogs used to have a little bell attached – allegedly so that they would not surprise a devil on the trail. It is known today that in the modern time, Sasquatch has been encountered in the northern Saskatchewan multiple times. I can personally see that what the church described as the devil, could have well agreed with the Chipewyan’s image of the Sasquatch and vice versa, without either side, including the mentioned author realizing it. One of the witnesses of an encounter with Sasquatch in this region has allegedly been a fellow Czech immigrant from the wave of the nineteen-sixty-eight, Kamil Pecher, who paddled solo on Churchill River in July, 1972. When he was returning along the portage trail at Grand Rapids for the next load of gear to carry, he was frightened by a cracking noise of something heavy in the bush. After a turnaround, a huge human-like bare-foot print appeared on the trail, which was not there before. Having finished reloading his kayak, Pecher returned to the spot to photograph the print. While taking the picture, he sensed the presence of another being. Raising his head, he was staring at a huge Sasquatch. At the time, he had lived in Canada only briefly and had never heard of any Sasquatch. He jumped into his kayak, fled in a panic and shortly terminated his expedition. Nobody would then believe his story, so, due to a low self-esteem as a novice in the country, with a funny accent and poor English, he had kept his shattering experience to himself up to the time, when he finally read about similar encounters in the same area in the press. He then published his polemics, on whether what he had dealt with could have been the same being that the populous Cree nation call Wetiko, in the magazine Pursuit (Kamil Pecher, “What Is Our Northern Wetiko?”, Pursuit, no. 48 (Fall 1978): 156-159. He has also authored a book about his trip titled “Lonely Voyage“. Both publications came out only after his early death.

The primary reason why there have been ever more encounters reported in the several recent decades, must undoubtedly be the fact that the human population is growing exponentially, while the planet’s surface area remains the same. There are less and less empty spaces left, where Sasquatch could successfully hide. The paths of both species start to intersect more and more frequently, just as the roots of a house plant fill a pot.

Objection: How come nobody has ever shot a Sasquatch?

Answer: Somebody has!

From the research that I had done on the web, I have noted at least three cases. Why are there not more of them? The apparent obstacle are the Sasquatch’s looks. I have found several references to the situations, where the potential hunter had a Sasquatch already in

the sights of his rifle, but could not squeeze the trigger, because the beast looked too human-like. He felt that he would be committing a murder, as for example here:

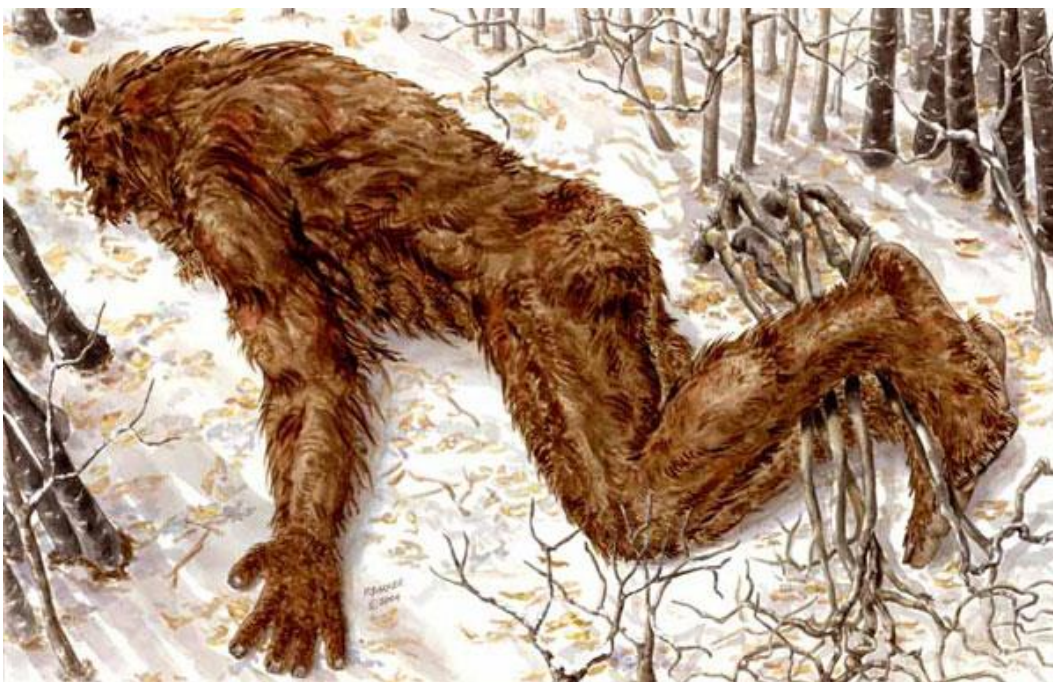
http://www.bfro.net/GDB/show_report.asp?id=1083

The first of the three mentioned cases, in which Sasquatch was really shot and killed, is the today already a classical story of a group of gold prospectors in the close vicinity of Mt. Saint Helen's in the state of Washington from the July, 1924. The location is today called "The Ape Canyon". This must have been one of the first conflicts, in which Sasquatch met with the power of shooting weapons of the white man.

<http://www.bigfootencounters.com/classics/beck.htm>

The above was the only, even if questionably, self-protection situation. In both of the remaining cases, the killing happened unknowingly, as a result of a more or less unintentional error. In all cases, the shooter was maximally frightened when he saw what he had done and, not waiting around for the expected revenge of the similar creatures, he rapidly vacated the place of the act. The first event occurred in 1941 in the north of the Canadian province of Manitoba. A seventeen year old son of an Austrian immigrant shot and killed a Sasquatch in a willow thicket, where he had seen only a furry hump. He had thought that he was shooting at a moose. When he gradually approached the kill, making sure that the prey was really dead, his brain was unable to comprehend what he was looking at. He had hitherto never heard of a Sasquatch. The combination of factors, like the perplexing image of a massive fur-covered human, the fact that he did not have the hunting permit, the fear of the establishment as a German in Canada during the Second World War, etc., caused him to leave the spot in less than ten minutes, leaving the kill on the ground. He is over seventy today and only now, he is talking about it, albeit reluctantly. He is ashamed of his deed, but remembers every last detail. The reference includes an artist's sketch of the dead Sasquatch, created from the detailed instructions of the hunter:

http://www.bfro.net/GDB/show_report.asp?id=9552

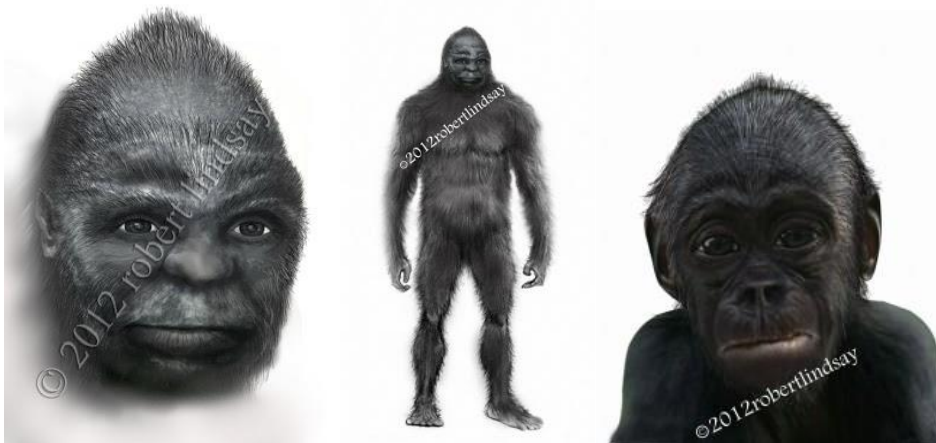


The third case is relatively recent (November 2011). It illustrates a rather disgustingly irresponsible behavior of a certain kind of people, who represent the biggest danger for Sasquatch. According to the account the hunter, Justin Smeja, allegedly shot and killed an adult Sasquatch and one of two young ones, “thinking that it was a family of grizzlies“, in the mountains of Sierra Nevada on the border between California and Nevada. According to his partner, who was driving and who had tried to stop him, Smeja did the above in spite of seeing the adult Sasquatch rising up and flailing his arms above his head in panic, as if he wanted to make the shooter aware of who he was and to stop the threat to his two offsprings. But as the typical hunter from a large metropolis, Smeja was ready to shoot at anything that moved. He had the Sasquatch in his sights practically before he even jumped out of the pickup and had known from his previous experiences that he “only had at the most about five seconds to squeeze the trigger before he would lose the opportunity to shoot the prey”. When they set out to look where the adult fell after three shots, the young ones followed them confused, apparently not connecting the strange fate of their (most likely grandfather – judging from the very advanced greying of his hair) with the bipedal shooters. When the youngsters met at the dead body, they allegedly exchanged an articulated communication and they spread in opposite directions. While the disgusted partner followed one of the offsprings, Smeja, quite incomprehensibly, shot and killed the second one (allegedly so that he would have something to take home with him – the adult must have weighed over six hundred pounds - 300 kg). As a result of an ensuing argument between the partners and a sobering out of the hunter`s euphoria, the hunters left the carcasses lying on the spot and departed. When Smeja could not hold his secret, he was contacted by an organization for the Sasquatch research and, on their request, they returned to the place of the kill together with their expert. At that time, they already had to search for the bodies under a two-foot layer of snow. Smeja allegedly carved out a strip of tissue with hair from at least one carcass that is known in the circles as “the steak“. It was to have been presented for analysis to Dr. Ketchum and confirmed to be originating from a Sasquatch:

<http://robertlindsay.wordpress.com/2011/07/05/chronology-of-the-recent-bigfoot-shooting-story/>

Here is a video interview with Smeja:

<http://bigfootevidence.blogspot.ca/2012/07/conversation-with-justin-smeja-i-killed.html>



Artist`s sketches by detailed instructions of Smeja

Recently, I have found yet another (a fourth) case of a hunter shooting a Sasquatch in Virginia. His, to me a very convincing interview about the sad experience can be heard here:

<http://www.thecryptocrew.com/2013/10/exclusive-hunter-encounters-and-shoots.html>

The most interesting cases of the encounters with Sasquatch in the modern times:

Today, there are thousands of witness reports listed on the BFRO website alone, for example, of encountering Sasquatch, or his evidence. They are being updated every month. Perhaps the most shocking is the experience, which has been described by a Swedish immigrant into Canada, Albert Ostman. After Ostman settled on the west coast of Canada in the twenties of the last century. He made his living mostly by manual labor in the logging industry and in the construction. Albert loved nature and was an avid outdoorsman. Thus, when he accumulated a significant vacation time over a few years, he planned to combine pleasure with business. He resolved to trek with camping in the wilderness and look for gold along the way. Ostman had heard of a lost gold mine in the vicinity of the Pacific fiord, Toba Inlet, north of Vancouver, the location of which was lost with the disappearance of its founder. He therefore hired a local native with a boat to take him and his outfit to the very end of the inlet. From there, he then proceeded to climb into the mountains on foot. When, after a few days of arduous trekking, he found an ideal camping spot with a spring of drinking water and a promising geological formation for his prospecting, he decided to stay for some time. The campsite had a nice dry spot for sleeping that was sheltered by a pair of closely growing cedar trees, making it even unnecessary to erect the tent. He hung his food supply contained in a back pack on a horizontal pole that he had anchored high enough in the adjacent rock wall to be out of the reach of wildlife. When, after a few nights, he discovered that a sack of dried prunes was missing from his rucksack without any sign of damage like tearing, or gnawing to the pack, he was at the end of his wits as to what kind of an animal to blame for it. Although the clues did not fit, the closest possibility that he suspected, was a porcupine. This rodent is known to have voracious appetite for things that are juicy, but especially salty, which does include sweat-saturated leather footwear. Albert therefore placed his boots at the bottom of his sleeping bag and in it, he then also slept with his rifle. He was a sound sleeper and thus he woke up only when feeling the discomfort of being tossed around in his sleeping back on the back of some beast that was carrying him. Next to him, he felt the pressure of his food tin cans, carried in his backpack. His body weight was collapsing into the bottom of the sleeping bag and his shins and insteps were painfully pressed into the hobnailed soles of his boots. He was unable to move in the bag. Neither could he manipulate his rifle. Fortunately, the hand that gripped the top of the sleeping bag was leaving barely sufficient opening for the breathing of fresh air. Albert heard grunting and puffing as the beast moved uphill and he felt dragging of the bottom of the bag, when the moving was down steep hills. He was getting a perplexing suspicion that the mighty creature that carried him had to be two-legged. Finally, after about three hours of a fast travel, Albert was dumped onto the ground in the bottom of a kind of a closed box canyon, still in the dark. He could hear feverish communication in some peculiar whistling language and only with the onset of dawn, he started discerning four figures in the midst of whom he ended up. The native in the boat had told him of “big hairy creatures living in the mountains”, but he did not believe him and did not pay attention.

He was thus getting unsure of his sanity, when he looked at what he later called the “old man”, “old woman” and the “teenagers” - a boy and a girl, all completely covered with hair and very tall. The old man was of a massive stature, while the old woman showed signs of “bygone beauty” with bulky body proportions and sagging breasts. The teenagers, though, were very slim, athletic and agile. They were initially very shy and constantly hid behind bushes, while the old woman was not very pleased with what the old man dragged home. It seemed that they had an argument about it. Ostman enjoyed relative freedom in the closed space of the canyon. He found a small water source, brewed coffee on a fire and warmed his canned food. The Sasquatches were also feeding him, for example with crunchy rhizomes of some grassy plant, of which one of them once brought in a whole armload from somewhere. Ostman noticed that the Sasquatches slept on a rock ledge in the wall of the canyon that was covered by an overhang. They used rough-woven mats of cedar bark and cambium stuffed with dry moss. Ostman was a user of chewing tobacco, towards which the old man showed hungry eyes. When, after six days, Albert opened a new puck-shaped container of the tobacco and offered the old man to take a plug, he seized the whole package and wolfed it down in one gulp. The reaction that came, was violent choking, aggravated with the old man taking Albert’s coffee pot and drinking its whole content. Ostman took advantage of a moment when the old man was writhing in tumbles on the ground and rifle in hand, he darted for the V-notch in the canyon wall, through which one could only escape. When the old woman blocked his way to it, he shot over her head and she immediately moved out of the way. Albert kept then running without stopping for about three hours, but in the end he realized that nobody was pursuing him. He was finally found by some loggers after two days of very rough plodding towards the coast. They brought him to their camp in a very bad shape - on the verge of death. Albert never dared mentioning his weird ordeal with the Sasquatches, lest his rescuers took him for also going mad. He only reported his story after thirtythree years, encouraged by an article that appeared in in the newspaper [Agassiz Harrison Observer](#) about a local encounter with a Sasquatch.

<http://www.bigfootencounters.com/classics/ostman.htm>

<http://www.squatchdetective.com/ostman.htm>

Another account of an encounter with Sasquatch, which has especially stuck in my mind is one, which had been related by a resident of the Canadian province of Manitoba, Archie Motkaluk. It is dealing with an article that was published in The Winnipeg Sun newspaper on Jan. 7, 2011. It was accompanied with an interview in the Sun Radio, which can be listened to on the following address:

http://www.winnipegsun.com/news/sunspeaks/laurie_mustard/2011/01/07/16805241.html

Motkaluk is now over seventy. He was finally provoked into revealing his experience, which he had kept secret for fifty years, when, in the family circle of his offsprings, he watched a TV show about Sasquatch. The program featured an alleged expert on the subject, who authoritatively proclaimed that no Sasquatch existed except as a psychological myth. This catalysed a reaction in Motkaluk, which caused his age-ripened secret to blow the cork. He speaks calmly, without exaggeration, or emotion about how he grew up on a lonely farm near Swan River in the remote north of Manitoba. In spite of its isolation, the family was culturally progressive and well read. Archie had been sent to study at the university in Winnipeg. He was twenty, when he returned from Winnipeg to

spend the Christmas with his mother at the farm. While there, she dispatched him with a sleigh and horses into the bush to get a load of firewood. Archie worked about six kilometers from the farm in a place, where there was a lot of deadfall. He unhitched the horses and let them feed on a bale of hay that he had brought with him for this purpose. After some while, he registered a human figure in a distance of about half a kilometer. While he worked with the axe, the figure kept slowly coming closer. After about an hour, the stranger came to within about a hundred yards. This was a moment, when Archie realised that the stranger was not a human. The calm brave young man continued with his work, while the being kept coming ever closer. Allegedly, a moment arrived, when they faced each other at less than two meters apart. Archie was paralysed, when he saw that the being was completely covered with hair. He tells that the creature was of a female sex. Asked how he knew that, his answer was: "I could simply see that it was a female". The female Sasquatch was thrusting her forehead towards him and sort of grunted. She was about six foot two inches tall and Archie was looking at her with his six-feet-four somewhat from above. While they were facing each other, Archie was unable to move, but he noticed every smallest possible detail in what the creature looked like. Its face was allegedly bare almost from the ear to ear, the palms of the hands were bare and had a dark grey color. When finally, the female made a step back, Archie came to. He went to the sleigh, where he had a rifle. But he was afraid to discharge it, because he knew that it would spook the horses, who were meanwhile peacefully eating the hay. In the meantime, the Sasquatch female walked a short distance to some cranberry bushes and started to rake her hands through the snow underneath them, where the berries had fallen. Archie returned to his work, keeping the rifle at an arm's reach. In another four hours, Archie finally completed the load of wood, hitched the horses and returned home. As far as he could see, the Sasquatch was still at the same spot. When he mentioned his adventure to his mother at home, she asked him to sketch the creature for her. When she saw the picture, she proclaimed with certainty that it had to be a Sasquatch, with which Archie readily agreed. He would then never tell anybody about it to for fifty years.

Today, there exists a number of organizations, which specialize in the Bigfoot - Sasquatch research. They apply scientific methods in their work. Their financing comes from the membership fees, user fees and through sponsorship from wealthy donors. Besides BFRO, there are for instance The Ericson Project and The Olympic Project. BFRO is organizing regular field expeditions especially into places, where the density of the most recent reports of the encounters is promising to find evidence with the highest probability. With the identification skills, they find a rich crop of indirect signs, but the lack of success in reaching a direct meeting with a Sasquatch proves that he is still the one, who decides when he allows to be seen and when not. The combination of his apparently not quite small intelligence with the superb animal instincts, night vision, physical strength, far ranging fast mobility and skills in hiding likely explains, why it is so difficult to find him other than accidentally. As a proof of the conscientious effort from Sasquatch not to leave tracks, could be the following discovery: One of the BFRO expeditions found convincing signs of being situated amidst Sasquatch activity. To assure themselves, they placed a small pile of apples into the middle of a mud circle on a logging road. They speculated that this bait would attract Sasquatch at night and he would leave his typical huge footprints in the mud trying to reach the apples. In the

morning, the apples were indeed gone, but no prints were left behind. Only a very close analysis of the dilemma revealed a very faint strange imprint, which further careful analysis identified as an on the side lying Sasquatch. He simply came to the edge of the mud zone, where he stopped, knelt and lay on his side, after which he was able to reach the apples with an outstretched arm. When one comprehends this scenario, one can very clearly recognize the imprints of the heel, the calf, the thigh and the hip, but of such proportions that they could not have been left by a human.

<http://www.bfro.net/news/bodycast/images.asp>

Similarly, The Olympic Project Organization has distributed a network of wildlife cameras throughout the wilderness of the Olympic Mountains in the state of Washington. While the cameras had recorded tens of very high quality images of the wild animals, counting bears, elk, deer, cougars, coyotes, etc., after five months, a series of shots was captured, which the researchers allegedly cannot interpret other than as belonging to a Sasquatch. In variation to all other animals, who ignorantly stride in front of the camera lens, the alleged Sasquatch approaches the camera, which is attached onto a trunk of a tree, from behind, from the back of the tree. It would appear that he first grabs the camera from this position and slightly moves its aiming. Following that, he moves around to the front of the tree, holds the camera and peers into it from an extreme proximity, making his images highly blurred and overexposed by the infrared flash. It seems that he sniffs at the flash and in this act licks the lens. The sample of this saliva was later used in a DNA analysis of Sasquatch and positively identified.

<http://www.olympicproject.com/id13.html>

In the light of the information that I have gathered about Sasquatch by the study of the sources since 2007, I am taking the liberty to attach my own conspicuous evidence. While selecting photo images for my book “Seven Campfires to Nahanni” from my archive of trekking and paddling in the Yukon and the Northwest Territories of Canada about two years earlier, I quite accidentally came across a snapshot of a giant footprint. I remember that I took it on a faint path in a nameless pass at the altitude of 1550 m in August, 2003. I was then trekking alone in a completely isolated wild region of the vicinity of Mt. Keele (2972 m) on the border between Yukon and The Northwest Territories. At the time, I had not had the least notion that Sasquatch had also been seen in Yukon and, in fact, Sasquatch as such had not existed for me then. When I ran into the print, baked into the dried mud on the bare spot of the path, I was immediately delighted with the unreal size



My own snapshot from Yukon

of a grizzly that the print must have belonged to. It was about one and a half times as large as the print of my hiking boot size 12 (the faint toe imprint of which can be seen in the middle right of the animal print). I enthusiastically snapped the picture of it right away to have a mighty trophy to brag with back home. But there was a cloud of disappointment hanging over the track for me: Where were the claw marks? At the size of the paw, they should extend well to about six inches in front of the toes. With the today's knowledge, I can ask myself, if the track could have belonged to Sasquatch. I regret that I did not study and photograph the tracks in a whole series.

And now, finally, the reason why I am venturing into this, for a scientifically oriented individual rather daring writing with an adequate dose of self-confidence: It is thanks to the press release of Dr. Melba S. Ketchum of Texas, which states that her team recently successfully completed a DNA analysis of the Sasquatch. I regard the presenting of this document within my study here as its Golden Spike. Although my conviction that Sasquatch existed had been sufficiently strong before the mentioned event, it provided me with self-confidence and vindication for my frustrations in trying to convince my friends. Provided that it passes the present peer scrutiny and gets published in a scientific journal, this revelation will, at least for me, represent the final scientific proof. From what I know about it to date, there should be no doubt about this success. Dr. Ketchum owns a laboratory for genetic analyses, where she has established her name through projects, like: the participation in working up a complete equine genome, determinations of pet pedigrees, determinations of paternities, the forensic DNA analyses, etc. The DNA analysis of Sasquatch is based on more than a hundred of samples obtained from twenty-eight individuals from different locations in the USA and Canada. It consists predominantly of hair, but also of samples of saliva, blood, tissue and a nail. The work has taken over five years and its results have allegedly been confirmed in a blind analysis assigned to other laboratories. The first analysis was carried out on the Mitochondrial DNA, which is easier. Every cell contains besides the cell nucleus also mitochondrial fibers, which live with it in symbiosis and have their own DNA. They metabolize oxygen for the cell and thus generate its energy. As they come into the offspring in the ovum of the mother, mitochondria are inherited only from the mothers. This kind of the first results was initially very confusing, because the mtDNA of the presumed Sasquatch samples turned up identical to those of humans, i.e. of Homo Sapiens. Contamination of the samples had been suspected, but further independent analyses ruled it out. Only the next – very time consuming sequencing of the nuclear DNA of the samples - which is a combination of the contributions from both parents – has shown a shocking result. According to it, Sasquatch represents a hybrid between a human and an unknown primate, whom the science does not know yet. The genetic contribution to the hybrid from humans comes from the original mother, which indicates a probable form of crossing as rape, or abduction of a female Homo sapiens. Possible is also abduction, or finding of a female human child with its following adoption. The dating by a DNA mutation rate places the original crossing to some 15,000 years ago. The results of the analysis rule out both, Homo Neanderthalis and Homo Denisovan as the possible contributors into the hybrid. The unknown hominin must have been relatively close genetically to humans, because the progeny of the cross-breeding are not sterile and propagate on. Dr. Ketchum had planned to wait with the release until after the time of the

scientific publication. A premature revelation of the news in Russia, though, by her voluntary Russian assistant, who had returned home after a while, forced her to report her discovery already in the fall of 2012. Her release can be viewed for instance here: <http://www.dailymail.co.uk/news/article-2239574/Bigfoot-DNA-evidence-Direct-relative-man-sex-human-females.html>

Conclusion:

I am leaving it up to the reader to form his or her own opinion about the existence of the above described beings, having reviewed the presented material. Personally, I am convinced that it is only a matter of a few years, before the existence of Sasquatch is publically accepted and this relative of humans becomes the subject of their conscientious effort to save him. This will come after the humankind has already been content with the fact that we represent the only green branch on the tree of the evolution of man. Speculations exist that the responsibility for the enormous size of Sasquatch may be coming from the Gigantopithecus, assumed to be long extinct, as the possible contributor into the hybrid. Thanks to the modern science, we are not limited to obtaining data about what Sasquatch really is just from the outside in by the difficult searching for and observing him, but also from the inside out by the studying of his genetic makeup. The latter gives us a new intuition into what we can expect from Sasquatch. The fact that he carries a significant part of human genes (he originates from our common ancient grandmother), means that Sasquatch very probably possesses also a relatively great deal of the human intelligence. Incredibly, this gift comes in the same package with the most developed senses, instincts and the natural abilities of the wild animals, coupled with such physical strength, speed of movement and natural protection in fur that he needs not to fear anything and can survive in an unbelievable range of climate. It might seem obvious that the only thing that could threaten him is a broad knowledge of man about his existence. I fear that the general acceptance by the public that Sasquatch exists, will be the beginning of his end. It will, therefore, be of top importance to find a successful form of co-existence with and protection of this living species and its living environment that would not be too artificial and limiting to its lifestyle. Such legislated protection will demand its uncompromising enforcement by the government authorities. It will have to be able to nip in the bud any possible excesses of some half-intelligent Yahoos among us, whose sick, or impaired games might cause an undesirable conflict with these beings.

APPENDIX:

Interesting is a project which was founded over a year ago, now in the fund-raising phase, called Falcon Project. It plans to use a remotely controlled silent airship equipped with superb high resolution zoom imaging in normal and thermal spectrum to search for Sasquatch, see:

http://the-falconproject.com/main_site/

1) Mystery primates are reported from every continent except Antarctica. They include the Sasquatch of North America, the Yowie in Australia, the Yeren of China, the Hibagon in Japan, the Orang Pendek in Sumatra, the Almasty of Russia, the Ferles Mor in Scotland, and the Mapinguari of Brazil