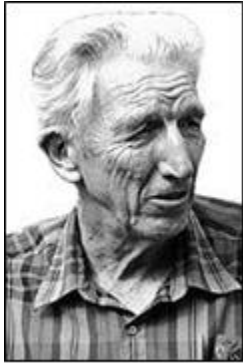


Tribute



JOHN GREEN: A LIFETIME OF SASQUATCH RESEARCH

This publication, the RHI, and its editor, are indebted to the curiosity, commitment, and generosity of John Green. After spending over 50 years in pursuit of the sasquatch question, it was John who encouraged this editor to undertake the creation of this journal, and who personally invested in its realization. It was John's example of persistently laying this subject before the scientific community, of challenging individual academics to objectively engage the apparent evidence, that in large measure inspired this editor to commit to establishing a scholarly venue dedicated to the investigation and discussion of evidence for sasquatch and other relict hominoids. John had a journalist's knack for facts and a statesman's skill for logically and eloquently articulating a compelling argument. His accumulated data base established a baseline from which an informed profile of the sasquatch could be inferred. His instructive books were instrumental in promoting a matter-of-fact consideration of the subject. He played a key role in establishing the collection of original casts and other artifacts at the Willow Creek –

China Flats Museum. He truly established a pragmatic foundation to the investigation of sasquatch, from which serious researchers and investigators now operate.

John's insight and perspectives are best expressed in his own words. Therefore, in addition to a biographical sketch provided by cryptozoologist Loren Coleman, this tribute includes three previously unpublished discourses delivered by John, two of them presented before scientific bodies, i.e. The International Society for Cryptozoology, and the Society for Scientific Exploration, the third at the opening of the new wing of the Willow Creek – China Flats Museum, dedicated to Bigfoot.

John Willison Green

by Loren Coleman

John Green has enriched the study of unknown hair-covered primates in North America for decades. He once told a reporter he had a database of more than 3000 sighting and track reports, before the advent of the

Internet. He holds the title as the first primary chronicler in Sasquatch studies. His work in the field has led some to affectionately refer to John Green as “Mr. Sasquatch.”

John Willison Green was born on February 12, 1927, growing up in Harrison Hot Springs, British Columbia. His father was Howard Green, a long-time Member of the Canadian Parliament and a Cabinet Minister. His mother, Marion Green (nee Mounce), was the daughter of a Vancouver Island lumber baron and the first woman to graduate from the University of British Columbia (UBC) school of Agricultural Sciences.

John Green's writing career began in 1944. When Green was a student at the UBC, he wrote for the student newspaper, *The Ubysey* and the *Totem* yearbooks. He also covered campus news for the *Vancouver Province*. After graduating at 19 (UBC, BA, 1946, major English), he immediately went to Columbia University, and soon obtained a Masters in Journalism.

Green worked part-time for *The Globe and Mail* in New York City, and then for two years as a full-time reporter at the paper's Toronto headquarters. He returned to Vancouver to cover local news for *The Province*, worked for a time at the *Victoria Times Colonist*, and then decided to purchase the *Agassiz-Harrison Advance* in 1954.

As a journalist and publisher, Green had access to a variety of British Columbia news, and was first asked about Sasquatch in 1956 when Swiss-born René Dahinden entered Green's office to inquiry about two-legged upright creatures, like the Abominable Snowmen, reported in the area. Green told Dahinden the accounts were nonsense.

But Green continued hearing about lore and sightings from people he respected. Thus Green started investigating Sasquatch reports in earnest in 1957, interviewing witnesses and conducting on-site inquiries. In the late 1950s, Green was the first to conduct an in-depth interview of Albert Ostman, regarding

Ostman's 1924 Sasquatch abduction incident. John Green also extended the modern history of Sasquatch back to the 1941 Ruby Creek encounter labeled such because it happened a half-mile east of that little settlement in British Columbia. Although only the Chapman family was involved in this sighting, others in the Ruby Creek area also saw the footprints. Although only the Chapman family was involved in this encounter, others in the Ruby Creek area also saw the footprints.

During 1958, hundreds of large footprints were found on a logging road near Bluff Creek, California, by construction workers and reported to authorities. One man, bulldozer operator Jerry Crew, took a plaster cast of one track to a local newspaper as “proof,” and the moniker “Bigfoot” was born. John Green and his wife June immediately drove south to investigate, but were told they were too late; the tracks had been back bladed. Green grew skeptical and told his wife they might have just driven three days for a prank. He asked the road construction crew if they could look around, anyway.

Green says that what happened next was June opened her car door and there was a footprint a few feet from their vehicle. What particularly impressed John Green was the similarity between the outline of these Bluff Creek tracks and the tracings he had of one of the Ruby Creek footprints. Today, John Green remains the sole surviving investigator of this significant first American Bigfoot case.

During the years after 1958, Green became a well-known member of a loose group of Bigfoot-Sasquatch hunters and researchers working together and apart throughout the Pacific Northwest. He was hired by Texas millionaire Tom Slick to track Sasquatch in British Columbia, and suggested to Roger Patterson he might wish to look for Bigfoot in the Bluff Creek, California area. When Patterson and Bob Gimlin encountered and filmed a Bigfoot there on October 20, 1967, Green was one of the initial researchers to

understand the footage's importance and get a screening of it before scientists at UBC.

John Green's first book *On the Track of the Sasquatch*, was soon published, and through various editions, has sold nearly 250,000 copies since its release in 1968.

Green published three books over five years while he owned a printing business. The books, *On the Track of the Sasquatch*, *Year of the Sasquatch*, and *The Sasquatch File*, sold mainly on magazine racks. The first two were combined and published in 1973 by a California pocket book publisher, selling 100,000 copies alone.

Green sold *The Advance* in 1972, "when income from my [Sasquatch] books exceeded the net income from the overall business," he told reporter Michelle Vandepol of *The Observer*, August 22, 2007. He worked off and on over the next 18 years, part-time, for the *Hope Standard*, the *Sidney Review* and the *Advance*.

Green's Sasquatch investigations were merely one part of his life. He raised his family, ran a business and pursued his political aspirations. He ran for provincial office as a Conservative and lost four times. Finally, he was elected as village mayor of Harrison Hot Springs in 1963, and got funding to have hundreds of thousands of tons of sand from the lake bottom cover the large boulders found along the shore. He was responsible, therefore, for creating the popular beach that exists there today and transforming the area into one of southern British Columbia's most popular tourist locales. He is the founder of the World Sand Sculpture Championships.

Green took on many challenges in his life. He was a competitive sailboat racer in his youth, and designed and constructed the first fiberglass hull sailboat to steer through British Columbian lakes. He also was a successful investor of the inheritance he received from his father, and a philanthropist. Then finally, years after being mayor, Green returned to politics. Forty years after first being elected,

he won a commissioner's seat in 2002.

Bigfoot and Sasquatch were always there too, of course. John Green noted to *The Observer*'s Michelle Vandepol: "In 1978 I co-published with Hancock House a 492-page hard-cover book, *Sasquatch, the Apes Among Us*, which included different coverage of much of the same information that was in the earlier books and a lot more, including information from eastern North America."

Green did not stand still. In 2005, Green wrote four updating chapters combining his old books for Hancock House into a tome called *The Best of Sasquatch Bigfoot*. That book and the Hancock's second paperback version of *Sasquatch the Apes Among Us* are still in print.

Green became so famed for his Sasquatch studies that late in his life he complained about trying to keep up with an ever-growing body of people who wanted to correspond with him. Green kept encouraging others to go beyond his own works. He directly interacted and influenced many of the early researchers in the field, including René Dahinden, Tom Slick, Ivan T. Sanderson, Roger Patterson, Loren Coleman, Mark A. Hall, Bob Titmus, Grover Krantz, Chris Murphy, and Jeff Meldrum, to name a few.

In Sasquatch Odyssey: The Hunt for Bigfoot (director Peter von Puttkamer, 1999), John Green is profiled as one of the "Four Horsemen of Sasquatchery," along with Grover Krantz, Rene Dahinden, and Peter Byrne.

John Green, a historical figure, major chronicler, and renowned authority in the field of Sasquatch investigations, has appeared as a keynote speaker at all three of the major scientific Sasquatch symposia held so far. He was the guest of honor at "A Tribute to John Green," held in Harrison Hot Springs from April 8–10, 2011, and attended by over 300 specially invited patrons. Tributes were given by most of the well-known figures in the field, recognizing John Green's contributions and

legacy to the study of these unknown hominoids, known as Sasquatch and Bigfoot.

The field of Sasquatch studies would have an entirely different personality, if it were not for the gentle giant named John Green.

Footnote:

John Green's wife, June Doreen Green (the former June Howard) passed away on January 17, 2012. June and John Green are the parents of five children. June had been ill for some time. Despite her health, she was at John's side at 2011's "A Tribute to John Green" (and was herself honored).

The following remarks were delivered at the Annual Conference of the International Society for Cryptozoology, held at Washington State University, Pullman, WA, in 1989.

Sasquatch: An Historical Overview

Someone, a few days ago, referred to me as the "keynote speaker" of this conference. Well, I want to make it clear from the start that I have no such pretensions. Rather, I see my role as relating almost entirely to those of you whose cryptozoological interests have not centered on the sasquatch, and who might therefor benefit from some background information on the subject. There are others here who could give this talk, perhaps better than I can, and who won't find much of interest in what I have to say, except perhaps in noting points they disagree with. I will take no offense if they prefer to adjourn to the lounge. If they choose to stay I guess we will both have to suffer the consequences.

To begin at the very beginning, reports of hair-covered, human-like creatures resembling what we now know as "sasquatches" go back about as far as you can go. Bernal Diaz del Castillo may have seen an Onza in Montezuma's Zoo in 1519, and St. Columba may have encountered the Loch Ness Monster in 580 A.D., but these are relatively recent news bulletins. We in the sasquatch field can go back to the ancient Sumerian epic of

Gilgamesh in the third millennium B.C., 1,500 years before the siege of Troy. One translation of the epic begins:

"Gilgamesh was king of Uruk, a city set between the Tigris and Euphrates rivers in ancient Babylonia. Enkidu was born on the Steppe where he grew up among the animals. Gilgamesh was called a god and a man; Enkidu was an animal and man."

And in the third and fourth verses we find this description of Enkidu:

"He ran with the animals, drank at their springs, not knowing fear or wisdom. He freed them from the traps the hunters set."

"A hunter's son one day saw Enkidu opening a trap. The creature was all covered with hair and yet his hands had the dexterity of men's: He ran beside the freed gazelle like a brother."

Greek mythology, of course, describes a variety of hairy bipeds, and Europeans in the Middle Ages were quite preoccupied with the hairy "Wild Man," in fact, King Charles VI of France almost burned to death at a masquerade in 1392 when a torch set his wildman costume on fire.

Shifting to this continent, a variety of newspaper reports of hairy bipeds have been found in issues from the 1800's and the early years of this century – although not as many, oddly, as have been found in Australian publications.

There are also many references in ethnographic literature to semi-human creatures, often hair-covered and often giants that were considered part of the real world in North American Indian cultures.

It is from the Coast Salish Indians, living in southwest British Columbia and the northwest corner of this State that we have received the name of "Sasquatch" which we are using at this symposium – although the man who popularized the word has stated that the original form of it was something

spelled SASKAHAVAS – "Saskahavas." That man was John W. Burns, who for about 30 years during the first half of this century lived with the Chehalis Indians on their reserve on the banks of the Harrison River, about 60 miles due east of Vancouver, British Columbia. He was a teacher and Indian agent, and he took seriously the stories of giant, hairy wild men told to him by his Indian friends. He also wrote about them for local newspapers and eventually for major magazines in Canada.

In July, 1924, there was quite a bit of excitement around Portland, Oregon, when the newspapers carried stories of a group of prospectors encountering a band of apes on Mount St. Helens. They said that they had shot at least one of the animals and that others had then attacked their cabin with a barrage of rocks at night. The name of "Ape Canyon," high up on the east side of the volcano, commemorated this incident until the mountain blew the whole area away.

At that time newspapers quoted information from the Clallam Indians about a giant, hairy tribe called "Seeah-tiks." Otherwise, Mr. Burns seems to have been the only person taking a serious interest in the stories of such giants. There may be a question whether his efforts come within the field of cryptozoology, since the information he compiled pictured the sasquatch as a tribe of giant humans, but there is no doubt that he was the pioneer, the grand old man, of sasquatch research.

Up to this point, obviously, I have been dealing only with stories that could easily be dismissed as lies or legends. There were footprints reported seen by the miners at Ape Canyon, huge four-toed ones, and Mr. Burns also told of having seen at least one giant footprint, but no pictures or even drawings survive. The first incident that I know of which brought the sasquatch into the realm of zoology, although on a delayed-action basis, took place in October, 1941, at Ruby Creek, beside the Fraser River 70 miles east of

Vancouver, B.C. There an Indian woman living in an isolated cabin by the river bank told of a hairy giant frightening her away from her home, and many people later examined a trail of 16-inch, human-like footprints approaching interviewed in later years, witnesses recalled that the track-maker's weight crushed potatoes in the ground, and that it appeared plainly to have stepped over a four-foot railroad fence without breaking stride.

Interest in the sasquatch waned after Mr. Burns retired and moved to San Francisco, but it was revived in 1956 when Rene Dahinden showed up in the Harrison area determined to hunt for them, and in 1957 the village of Harrison Hot Springs stirred up world-wide publicity by proposing to hold a sasquatch hunt as part of British Columbia's centennial celebration. This publicity resulted in several new stories coming to light, including an account by a man who told of observing an apelike animal at close range on a mountain side in east-central British Columbia only two years before. This man, who was an experienced wildlife observer, described, and provided a drawing of, a female six feet tall and almost three feet wide which was completely covered with dark brown, silver-tipped hair, walked upright like a man and ate leaves from a bush by stripping the branches with its teeth. This and other accounts that surfaced at that time contradicted the popular conception of the sasquatch as a tribe of giant Indians, describing instead a creature that acted like an animal and looked like a huge ape walking upright.

Just a year later, in the summer of 1958, there was a second surge of interest in the subject generated quite independently in the northwest corner of California. There huge footprints started to appear overnight in the dirt of a road construction job, 20 miles up a remote valley beside a stream called Bluff Creek. One of the road crew made a cast of a footprint and took it to a newspaper, and as a

result the word “Bigfoot” came into common use and I.S.C. honorary member Bob Titmus began his lifelong hunt for the animals that make the footprints.

What was particularly significant about “Bigfoot” to me was that a tracing of his track was almost a perfect match for the outline of the cast made at Ruby Creek, 17 years before and 800 miles away. The California situation differed drastically from that in British Columbia in that footprints continued to show up there, and in fact can still be found in the vicinity of Bluff Creek to this day. In the late 1950's and early 60's they were seen so frequently that tracks of three individuals became quite familiar to those who were studying them. There have probably always been a few enthusiasts, like the deputy from Bellingham, investigating sasquatch reports without their activities coming to public attention, and I know now of a footprint cast from Washington and a footprint photo from California that apparently pre-date the first Bigfoot excitement.

Mainly, though, widespread activity in searching for the sasquatch dates from the casting of that track in 1958. In particular, major magazine articles by the late Ivan Sanderson, plus several chapters in his book “Abominable Snowmen: Legend Come to Life” stimulated a lot of people to get involved. Also, media attention to the subject brought out many stories from new areas, mainly, although not entirely, on the Pacific slope from Alaska to Southern California.

I am not any sort of authority regarding the “Abominable Snowman” in Asia, but naturally have paid attention to news on that subject over the years, and I note that from the Himalayas the same few stories come up over and over again. Also, I have noted a lack of any reference to tracks being found in any material except snow, and I am not aware of a single plaster cast of a footprint.

In North America, by contrast, just in the decade after “Bigfoot” left his mark, literally

hundreds of stories came to light, some of them old, but mainly current eye-witness reports of encounters with hairy bipeds.

There were also thousands of giant, human-like tracks found, and the casts made of them may well have numbered in the hundreds that was the situation before Roger Patterson and Bob Gimlin emerged from Bluff Creek in October, 1967, with a 16-mm motion picture of a female creature exactly matching the witnesses' descriptions of a heavily-built, hair-covered bipedal ape.

That movie stirred up enormous interest in the subject, which again brought out many old and new reports of sightings, eventually numbering into the thousands, and stimulated scores of people to get involved in investigating the matter. Many of those people took only a temporary interest, actively at least, but others have stuck with it, and of course quite a few of them are here. I am not supposed to talk all day, however, so from this point on I will name no names, and I will not try to follow developments chronologically.

The Patterson movie, although taken more than 20 years ago, remains the most impressive piece of evidence that the sasquatch is a real animal. The site where it was taken is well known and was studied by many people before time altered its appearance, leaving no grounds for doubt that the movie does show something walking in that particular location.

If it is not a sasquatch, therefore, it must be an imitation of one, either a machine or a man in an ape suit. And since no walking machine of such sophistication has been devised even yet, that explanation can be disregarded with absolute certainty. Anyone who has seen the pathetic attempts of the movie industry, with all its resources, to present sasquatch imitations on the screen, would naturally assume that that explanation can also be ruled out, but that cannot be the case, since to do so would involve accepting that the animal is real. And I am not convinced myself that

Hollywood could not produce a successful imitation of the image on the Patterson film, blurred and underexposed as it is, if the best technicians set out to do exactly that. What I am convinced of is that a couple of amateurs from Yakima, Washington, could not do it.

There have been a few other motion pictures brought forward since that are supposed to show sasquatches, and quite a few still photographs. Personally, I don't think any of the other movies are genuine, so I am not going to talk about them. Some of the still photos could be the real thing, but the problem is that they don't show nearly enough to be convincing in themselves, they depend for their authenticity on the story that goes with them. Those that could indeed show a sasquatch could equally well show an imitation of a Sasquatch. There is no way to tell.

What then, besides the movie, has more than 30 years of searching for evidence of the sasquatch produced? Mainly footprints and eye-witness accounts, either of which could be, and in some cases have been proven to be, deliberate deceptions. They should not be disregarded on that account, however. As evidence they should be accorded the weight in a scientific investigation as they would in any other form of investigation – a subject that I am scheduled to deal with specifically later today.

And while stories can be made up and footprints faked, there are some aspects of them not so easily dismissed. Our chairman, for example, has studied dermal ridges – the little hills and valleys that fingerprints are made of – found on some footprint casts, and has obtained opinions from experts in that field that these could not be artificially duplicated. Unfortunately this evidence has not so far been accepted as conclusive.

It has also seemed apparent in a number of cases that footprints showed too much compression of the ground to have been made with human weight and strength, yet their

location was such that there seemed to be no way mechanical power could have been applied. The idea persists that there must be somewhere people competent to do tests that would establish absolutely whether such tracks could be faked or not, but so far. If there are such people, experts and tracks have never been brought together.

Footprints are not common and most are encountered by accident. It may well be that sasquatches generally avoid walking where footprints would show. Still, with enough patience, they can be found. As to eye-witness reports, perhaps the most impressive thing about them is that they can be found so readily, in so many places. Anyone who attracts public attention as an investigator of this phenomenon can count on being contacted by people with a story to tell. A lot of these witnesses are in the category zoologists like to dismiss as not being “qualified observers,” but some are not – for instance the head naturalist at a national park in the United States and the chief inspector for a provincial humane society in Canada.

In many cases it can be argued that even if the witnesses are telling the truth they did not see anything that could not have been staged as a hoax, but again there are exceptions, where the creature is described as performing actions beyond the physical capability of a human. And there are cases where these two conditions are combined. Not far south of here, on Highway 95 in Idaho, on April 4, 1980, Chief Inspector Donald Hepworth of the Ontario Humane Society said he drove within 10 feet of two hair-covered bipeds that were crossing the road and saw one of them go up a six-foot-high bank in a standing high jump.

Stories like that can be dismissed only on the grounds that the witness is not telling the truth. There is of course, a popular notion – popular at least among supposed experts interviewed on television programs – that human beings have some inborn need to

imagine monsters. These experts never seem to be required to prove the existence of this need, their academic degrees apparently authorize them to assume it, but I have a question for them: How do they explain the fact that, in North America at least, the human need to imagine monsters dries up in regions where the annual rainfall is less than 20 inches?

It is also assumed, again without any requirement to produce proof, that monster reports can be explained away by noting that a movie on the subject has recently been shown in the area in question. It is true that publicity regarding an actual sighting report in an area often brings out additional reports, but it is also true that the movie "Harry and the Hendersons," which I expect was seen by a far greater audience than any other movie on this object, did not seem to stir up any reports at all.

Besides tracks and sighting reports, what other evidence has been produced in 30 years. There isn't a great deal, but some of what there is can't be lightly dismissed. A talk scheduled later today will contain information, I expect, about rotten logs found torn apart as if by a bear searching for grubs, but without claw marks, and there are holes dug in rocky slopes as if by bears digging for rodents where the rocks that came out of the holes have been found neatly piled. There have also been hairs and fecal material collected that did not match anything to be expected from creatures known to be in the area.

This sort of evidence I wrote off many years ago as being of no use because the best it could lead to was a verdict of "unknown," but I have considerable hope for it today. Modern techniques for identifying proteins promise to be capable of expanding that verdict "unknown higher primate," which would certainly be of value. There is already one case in which hair collected in connection with other evidence of sasquatch activity has been identified by radioimmunoassay as being

either human, chimpanzee or gorilla. It certainly wasn't human, since much of the sample was wool hairs, which humans lack, and the guard hairs all had tapered ends, whereas human hair grows continuously and is cut off square. It would have been easy to check the other two possibilities with a comparison microscope if any of the hairs remained, but they had all been ground up in order to get a maximum amount of protein from them. Next time, I am sure, some will be saved.

Interesting hair and feces are not readily or frequently found, but it can be done. What has never been found is any bone or flesh from which identification acceptable to most scientists could presumably be made. The question why, if such creatures exist, no one has ever killed one or found a body is certainly valid. There are a few stories of such things happening, but physical remains have never been produced. I have no answer to that challenge that could be expected to satisfy zoologists in general, or even members of the general public, but with cryptozoologists this presumably is not a problem, since all of you are searching for creatures about which the same thing can be said.

And unlike its cryptozoological predecessor, the gorilla, the sasquatch does have suitable fossilized forbears. Many people have surmised that the sasquatch is just *Gigantopithecus*, not extinct after all; *Australopithecus robustus* also has its supporters.

I have mentioned that for quite a few years there have been a lot of people looking for the sasquatch, and that could easily leave the impression that if these things exist one should have been found by this time. I would like to make it clear therefore, that the odds are otherwise. No scientific or other institution with the resources to go about the task effectively has ever been involved in more than a marginal way, and few of the laymen who have been active have spent much time doing anything that could actually settle the

matter.

You can't bring in a sasquatch by compiling bibliographies, or by writing newsletters, or by interviewing witnesses, or even by casting footprints. You can't even do it by finding a sasquatch unless you are prepared to do something effective about it when you get the chance. Quite a few people who have looked for sasquatches claim to have found them – all that does is to add to the list of eye-witness accounts, of which there is already a surplus. Even taking a good movie of sasquatch is not likely to prove a significant contribution, since that too has already been done.

It used to be that a fair proportion of the people trying to find a sasquatch hunted them with guns, but public attitudes towards man's relationship with animals have been changing rapidly, and while there are still people who contend that shooting a sasquatch is the logical way to establish that the species does exist, I have the impression that there are very few man-hours spent these days in actual sasquatch hunting.

Another major change that has taken place is that the bulk of sasquatch reports no longer come from the traditional areas like British Columbia, Washington, Oregon and Northern California. Information from those places has been scarce for more than a decade while in the same period there have been clusters of reports from unlikely locations like Florida, Maryland, Ohio, Michigan and Pennsylvania.

It is very easy to demonstrate that from California to Alaska there is ample mountain forest to support a population of large omnivores. In the eastern part of the continent this is more questionable, but a statistic I learned last winter that Ohio licenses 300,000 deer hunters each season, suggests that there can be plenty of wild land even in places that are generally considered to be densely populated with humans.

I have not been able to do much investigating in the east, so I can't say much about those reports, except that witnesses I

have talked to in Florida, Texas, New Jersey and Ohio seemed as down-to-earth and credible, on the average, as those I have interviewed out here. Eastern reports often involve odd-shaped footprints too, quite a few of them with the wrong number of toes – generally three. And there are creatures with eyes that shine red in the dark even when there is no light to reflect, plus a few that have been said to change shape or vanish when shot at.

There is also a widespread tendency to link sasquatch reports with U.F.O. lore, suggesting they involve experimental animals brought to earth in space ships, or even that the space ship pilots are large, hairy humanoids. Such stories are not unknown out West, and there are lots of straightforward, uncomplicated sighting reports from the east, but the proportions of the two are different. It would be convenient to be able to say that the anomalous reports don't fit and therefore can be disregarded as mistaken or untrue, but of course that is exactly what we in the sasquatch field object to when it is said to us by orthodox scientists. Being a layman, however, I don't recognize any obligation to follow this subject beyond where my own interest stops, and I have no wish to look for things that can vanish when shot. Or ride off in flying saucers.

I remain convinced that whatever else is or is not out there, the mountains forests of western North America do support a population of ordinary earthbound animals that are covered with hair, walk upright and occasionally leave behind trails of enormous, human-like footprints, and that is what I am looking for. Further, even though we do not have indisputable evidence that such animals exist, I contend that once they are proven to exist we will already know a lot about them.

If the animal is real, then it is only reasonable to assume that most of the people who claim to have seen one, really did so, and the odds are that most of the things

consistently described in eye-witness reports are correct. On the basis of observed behavior, we know that these are not the giant humans of some of J.W. Burns' stories, nor even the semi-humans of popular fancy, but a very animal sort of animal, living much the same life as a bear.

Sasquatches resemble humans in that they walk upright, have legs that are longer than their arms, and have flat faces. There the resemblance ends. Sasquatches are a great deal larger than humans, wider and thicker in proportion as well as being taller, so that an eight-foot sasquatch might easily weigh more than 1000 pounds. They are covered all over with hair, but do not have long hair on their heads, and their necks are so short that they often appear to have no neck at all.

They are solitary creatures, usually seen alone, they eat a great variety of things, including meat, and can apparently see in the dark, as they are as often seen at night as in the daytime. Unlike other apes they are good swimmers, and make considerable use of water. Big and strong as they are, they do not have at all the same relationship to other animals that an unarmed man would have.

They do not have homes and there is no evidence even that they use caves, although they probably have to find or make some sort of den to sleep through the winter in, since they are seldom reported then. They do not have speech and they do not know the use of tools or fire. They can throw objects, but only underhand with a looping trajectory. They may not have an opposable thumb.

Towards humans they are not aggressive, although they sometimes show considerable curiosity, to the extent of looking in windows or shaking human habitations. There are a few reports of threatening behavior, but not leading to actual attack. They don't necessarily run away, but there seems to be no reason to consider them dangerous.

Finally, they are certainly not an endangered species. To populate just the area of the

western reports would require substantial numbers. If the same species is responsible also for the eastern reports and those from every other continent except Antarctica, then this is the most widespread wild creature in the world.

The following remarks were delivered at the Willow Creek - China Flats Museum, Willow Creek, CA, in 2003.

Most of you will have noticed that I am not Jane Goodall, and you may well be wondering why I have been asked to fill her spot at this symposium. Well, you are missing the obvious. We have the same initials. That Dr. Goodall has been unable to keep her commitment to speak here is most unfortunate. Her presence might well have focused the attention of the media on the fact, which they have so far largely succeeded in ignoring, that scientists of world-wide reputation are starting to take a serious look at the evidence that humans are not the only bipedal primates on Earth. That, in my opinion, is the current development that holds the greatest promise for the future of Bigfoot/sasquatch investigation.

It is by no means just Jane Goodall. In recent years I have had considerable contact with George Schaller, director of science for the Wildlife Conservation Society; Esteban Sarmiento, primate specialist at the American Museum of Natural History; Russell Mittermeier, president of Conservation International and chairman of the world-wide Primate Specialist Group, and Daris Swindler, author of the atlas of comparative anatomy of man and chimpanzee.

All but Dr. Mittermeier have spent time examining the Skookum cast. All of them are on our side. They have all stated, all but one of them publicly, that the evidence already accumulated establishes the case for full scientific participation in getting to the bottom of this matter. Dr. Mittermeier told me that he has long considered taking up the hunt himself-

and he told Jeff Meldrum that he would not fear being criticized for doing so, because he and his team have already discovered several other unknown primates.

Dr. Swindler, whom I have known for more than 30 years, has appeared in documentaries on this subject in the past as the obligatory skeptical scientist. Now, after careful examination of the best heel print in the Skookum cast, he has expressed the conviction that it is the heel print of a large unknown primate – and he would be here with us today if his health permitted.

With this high-profile support, and with the increasing number of less eminent but fully-qualified zoologists and physical anthropologists, who are already participating at their own expense, the time may well be near when scientific institutions, with resources and funding, will join us in our search.

All that, however, is in the future and I am really about the past. The number of individuals and groups now participating in the investigation and the amount of information now available on the internet have gone far beyond my ability to monitor, and my own recent efforts have produced nothing worthy of the keynote position that has been assigned to me here.

What I do have is experience, nearly a half century of it, so mainly I will talk about that. I would like to start with a few words about Bob Titmus. Those of you who have had a chance to go through the Bigfoot wing of the Willow Creek museum will have noted that most of the items exhibited are his, and you have probably made the connection that without him there would be no Bigfoot wing and we wouldn't be holding this symposium.

What you may not realize is that without Bob Titmus there would have been no magazine articles by Ivan Sanderson, no expeditions funded by Tom Slick, no movie by Roger Patterson, no books by John Green or Grover Krantz or John Bindernagel – and in all probability most of you would never even have heard of Bigfoot. Bob never wrote a book and

never sought publicity, so he never became well known, but not even Rene Dahinden dedicated his life to the hunt for Bigfoot to the extent that Bob did. And no one in the 40 years that he was active accomplished anything to compare with what he accomplished.

If you think that statement is extreme, try to think of anyone else whose original materials – not clippings or copies – could form the basis for a substantial museum exhibit. And yet almost all of this is from California. The bulk of his time was spent in British Columbia and the material from the most productive period, when he was able to spend full time in the hunt, was lost when his boat burned and sank while he was on shore. Bob was a hunter all his life, and was also a master taxidermist, so he knew a lot more about animal sign and animal anatomy than most of us. He also had almost unlimited patience and perseverance, great assets when looking for individual hairs in the underbrush. What's more, his subconscious mind was tuned to continuously check out animal tracks from a moving car no matter what else had his attention, the way most of us are subconsciously aware of the traffic around us.

From the time in 1958, when his old friend Jerry Crew came back from the Bluff Creek road job with a cast that proved that the huge tracks were not just big bear tracks, Bob devoted all the time he could afford to the search for the track maker. Initial success came quickly. After only a few weeks he and his friend Ed Patrick, who is here today, found on a sandbar in Bluff Creek slightly smaller tracks of distinctly different shape, proving that "Bigfoot" was not just a freak individual, but a member of a population. The casts that Bob made on that early occasion are on display in the museum, and are still among the best ever made anywhere.

Progress was much slower after that, and a few years later Bob abandoned his beloved taxidermy, selling his business so that he could spend full time in what was then a hot area on the coast of British Columbia. There he suffered back injuries that left him fighting extreme pain

for the rest of his life, but he kept up the hunt, including many returns for weeks or months at Bluff Creek. On one of those trips he made his invaluable series of footprint casts from the Patterson film site, and on another he drained a pond to get at what I consider are probably the only genuine hand impressions ever cast.

Another accomplishment, which should have settled this whole matter years ago, was gathering one by one from twigs where he had reason to believe a sasquatch had passed, a set of hairs that were identified by radioimmunoassay as having to be either chimpanzee, gorilla or human. The eminent scientist who made the identification had previously established by the same method that chimpanzees are more closely related to humans than to gorillas, a finding since confirmed through DNA, so that identification was as good as saying "it's something close to all three but not any of them." Bob knew they were not human hairs, because there were guard hairs that all tapered to a point, while human guard hairs, all on the head, grow continuously and have cut-off ends. That they weren't chimp or gorilla hairs was equally obvious, since they were brown and found on twigs in a California forest. That they were something different from all three could have been established in minutes with a comparison microscope, but the scientist had ground up every hair.

I spent a lot of time with Bob and I could tell stories that you would find a lot more entertaining than what I am actually going to say, but my main role in this investigation, especially in recent years, has been the collection and study of information, and since I have been at it for so long and since I no longer write books, I believe that I should use this opportunity to pass on to you some of what I think I have learned.

Let me stress that I am speaking strictly about just one form of unrecognized bipedal primate, the huge one that makes the enormous footprints in North America. There are others described, particularly in Eurasia, that I don't pretend to know much about, and those which are a lot

smaller presumably have a very different history.

Also I should warn you that some of the things I have to say will be things many of you don't want to hear, and may refuse to accept. Being, like a lot of sasquatch hunters, a contrary sort of person, I'll get to that part right away.

First, and foremost, we are not involved in a story that can be shaped to fit our own fantasies, and it is not necessarily one with a happy ending. Most of us probably started out with a mental image of what these creatures are, but if we aren't prepared to amend it to fit the facts as we learn them we are not likely to accomplish anything. Most of us also want to believe that our efforts will be beneficial to the sasquatch in the future. I sincerely hope that will be the eventual result, but experience suggests that a disturbing episode will come first.

The evidence is crystal clear that we are dealing with animals, not semi-humans or super-humans. That means that anything that any of us do towards proving that sasquatch exist brings closer the day when zoologists and physical anthropologists will take over from the amateurs.

They will want to study these creatures in every possible way, and some, I expect, will get official permission to collect for dissection not one, but several. I am, of course, familiar with the argument that we should only study sasquatch the way Dr. Goodall studies chimpanzees, and such methods will certainly be tried. I doubt, however that they will prove to be practical with creatures that are so much more mobile in their home environment than humans, and even if they are practical, they cannot provide all the information that will be wanted. The anatomy of creatures that walk in much the same way that humans do is going to be studied in detail. To do that effectively will involve dissection, and will require more than one cadaver, because the cuts made while exploring one bodily system destroy the others.

You may consider what I have described so horrifying that it will never be allowed, and

attitudes towards animal rights may have changed to the point where that will be the case, but 30 years ago I was shown a freezer full of chimpanzees stacked up like cordwood awaiting dissection for just such a study. So if your top priority is to make sure that no sasquatch is killed, your most logical course is to do what over the years quite a few like-minded people have already done – drop the whole thing and hope, although of course it won't happen, that everyone else will do the same.

I call these big creatures sasquatch because that is the name for them where I come from, far older than “Bigfoot”, and not so suggestive that there is only one of them. But why do I call them animals? Not just because of what I have learned about them in the last 46 years, but more because of what scientists have learned during that period about human origins.

Fossil finds have established that more than a million years ago our forebears had already lost the primate's best natural weapons – fighting teeth. And for evolution to reduce their dental armament until it became no better than our own must have required a similar previous period when those small, slow bipeds had weapons in their hands. That gives some idea of the almost unimaginable amount of time that human ancestors spent relying more and more on mental adaptations, mastering the use of weapons and tools, precise communication and group coordination, in order to survive on the dangerous African plains and become what we are today.

The idea that creatures which emerged from that time period equipped with magnificent physical adaptations also acquired mental abilities similar or superior to our own may have romantic appeal but it is evolutionary nonsense. But they walk upright like us, so they must be our close relatives. Something as unusual as upright bipedalism couldn't have evolved twice. That is a compelling common-sense argument, but science has recently blown a huge hole in it.

Among the few higher primates known to exist there are two very unusual methods of locomotion, one is upright bipedalism, the other

is knuckle walking. We are the only recognized bipeds, but there are two knuckle-walking groups, chimpanzees and gorillas. Although chimpanzees are far more arboreal than gorillas their feet are very similar, and like gorillas they have special pads for walking on the backs of their fingers. Common sense says that such odd adaptations must have a common origin, so chimps and gorillas must be each other's closest relatives. Immune reactions and DNA analysis, however both say that the chimpanzee's nearest relative is us. Knuckle walking, therefore, must have evolved after the gorilla's ancestors started their own branch of the family tree, and chimpanzees and gorillas must have evolved it separately. I am not submitting that as proof that humans and sasquatch evolved upright bipedalism separately, but it does prove that it could have happened, and considering that our DNA is almost identical to that of chimpanzees and bonobos, the chance that we are even more closely related to sasquatch seems to me to be a very slim one.

The other thing I have to say that may well upset some of you is this. There is nothing new about people claiming that they have been able to make detailed observations of sasquatches and know all about their appearance and behavior. People with stories like that have turned up numerous times in the past 45 years, and so far the end result has always been disappointment. If you are involved with such a person, be cautious. I have watched former colleagues get so deeply committed and then so sharply disillusioned that it soured them on the whole subject and they dropped out.

Similarly there is nothing new about people believing they see or hear or smell evidence of sasquatch presence almost every time they go out in the woods. But unidentified sounds and smells are just that, unidentified sounds and smells. And shapes found in photographs that could be sasquatches could also not be. There are other agencies besides sasquatch that can take food, make beds of vegetation, break trees and branches, move rocks, pound on things or make

interesting depressions in the ground.

There have been cases where people have gone far beyond any reasonable extreme to fool someone with manufactured evidence of sasquatch presence, and also cases where people have gone pretty far to fool themselves. Try not to add to that list. All of us surely hope that someday some such story will be proved to be true, and at my age I tend to wish very hard that it will happen soon, but my experience offers no reason for optimism. Many years ago I decided that people who saw so much and knew so much were a long way ahead of me, so they had no need of my help and I would just await definite results. I am still waiting.

For anyone hoping to persuade mainstream science to take on this quest and provide the expertise and resources to bring it to a conclusion, episodes of this sort do real harm. Those who take them seriously end up looking foolish, and the prospect of looking foolish is surely one of the main reasons why few of the scientists that we know have an interest in this subject do anything about it, and why there is no financial or institutional support for those that do take it up.

In this respect I have my own cross to bear, the Albert Ostman story. How could we have taken seriously his tale about being carried off in his sleeping bag by a big male sasquatch, being kept corralled in a box canyon with a family that included an old lady, a young male and a younger female, and escaping by getting the old male to swallow a box of snuff? Albert was a very believable fellow, who handled tough cross-examination with cheerful composure, swore to his story without hesitation, and stuck to it until he died, but I wouldn't believe him if he were telling it today. Today, however, he would have easy sources for his descriptions of those four individuals and what they did. When his story came to light, in 1957, the opposite was the case. Sasquatch were not commonly thought of as completely hair-covered creatures living much the same life as a bear, instead their public image was that of a tribe of giant Indians, hairy

only on their heads, who lived in villages, held annual get-togethers on a special mountain, and used signal fires. His descriptions, so contrary to the media image of his time, have stood up wonderfully well over the years. More than that, he was questioned for hours by Daris Swindler and the veterinarian from the Seattle primate center, and they told me that the physical details and the actions he said he had witnessed all rang true. Did he actually observe such creatures, in whatever circumstances? There is just his story, with no supporting evidence, and that is unfortunate, because there are elements in his story that would be very significant but are not confirmed by subsequent reports. No one else, to my knowledge, has claimed that the females go out and gather food to bring back to a home place, or that sasquatch sleep in woven blankets of bark and moss, and while there is indeed a widespread assumption that they live in family groups the bulk of evidence suggests, to me at least, that they do not.

Another witness who contributed some unique elements of information did have evidence to show. Glen Thomas, a logger living in Colton, Oregon, eventually claimed four separate sightings, which is more than enough to set alarm bells ringing, but his first story, of watching a big male sasquatch dig deep into broken rock high up on a mountain ridge to get at hibernating rodents, was backed up by the hole in the rocks, five feet deep, as steep-sided as a well, and obviously beyond human ability to duplicate without machinery. He also had something to say bearing on the family hypothesis. A female and infant were with the big male and shared in eating the rodents, but Glen noted that the young one was always careful to keep on the other side of its mother from the male. Glen Thomas did not tell his first story until after the Patterson movie was public knowledge, but another account of exceptionally detailed observations came to light not just before the movie, but before the first "Bigfoot" cast was made in 1958.

William Roe, a man whom I later learned had

an established reputation as an accurate observer of wildlife, told of watching a six-foot, very heavy, hair-covered, obviously female creature in a small clearing on a mountain near Tete Jaune Cache, British Columbia. He said it was eating from a hush, not berries but the leaves.

The Ostman and Roe stories had a lot to do with my becoming caught up in this investigation so long ago, but there was another that was even more instrumental. That was something that had taken place at Ruby Creek, British Columbia, in 1941. As a sighting report it was nothing special, a woman living in an isolated home on an Indian reserve told of seeing a hairy giant approach from the nearby woods. She fled, but a group of men went to investigate and found a series of huge human-like tracks which, among other things, indicated that the track maker had stepped casually over a four-foot railway fence. I was told that story in 1957 by one of the men involved, someone I already knew and respected, and I later spoke with three other people who had seen the tracks. I was also told that a deputy sheriff from Bellingham, Washington, had come to investigate at the time. He had since died, but from his son I obtained a tracing of a footprint cast that he had made. When I came to this area in 1958 I had that tracing with me, and, as you can see, it is almost a perfect match for a tracing that Bob Titmus had made from Jerry Crew's "Bigfoot" cast.

Ordinarily at this point I might go on to tell of seeing some old tracks on the Bluff Creek Road on that occasion and of returning to see the second type of tracks found by Bob Titmus, and also of my experiences with Roger Patterson before and after he got his movie. The time to deal with those events, however, is tomorrow afternoon in the panel discussion, with other people who were much more closely involved than I was.

For the first time at any symposium, you will have the opportunity to hear directly from Bob Gimlin, who was with Roger on that fateful day, from Ed Patrick, who was with Bob when they

found the new tracks, and from Ed Schellenberg and perhaps others, who were there when the original Bigfoot tracks showed up on the Bluff Creek jobsite.

I have mentioned that the bulk of evidence does not support the hypothesis that sasquatch live in family groups. On what basis do I make that statement? Well, I wasn't always the homebody I tend to be today. I won't bore you with specifics, but I spent many years and traveled many miles stirring up, investigating and recording sighting reports and footprint finds, and I conducted an information exchange involving most of the investigators active at the time. It certainly didn't compare with what the Bigfoot Field Researchers Organization has done in recent years, but it went on a lot longer, and the number of reports that I had on file grew year by year from dozens to hundreds and eventually to thousands. For a while I even tried to keep up with all the information that became available after the internet got going, but that has now grown beyond what I care to attempt. Every few years I used to go through a complex exercise in trying to analyze the information in those reports, counting tiny symbols on big sheets of graph paper, until that became completely impractical. Then, about 10 years ago, I switched to trying to do it with a computer – and I knew nothing about computers.

Sasquatch hunting in the early days used to be stimulating, even exciting at times, occasionally hilarious. Entering thousands of reports in a computer is just a wearisome grind, and many a sad software story is involved before you even get to that stage. I won't bore you with specifics, but nothing comes easy. In any event, for the past several years I have had thousands of reports entered, currently just over 4,000, and considerable ability to get answers to questions from them.

For many questions only a minority of the reports contains any answers, but nearly all reports tell how many creatures were involved and their size. Currently, out of 3,684 such

reports, 3,325 list single adults and 171 list more than one adult. Small creatures by themselves were reported 111 times, and small creatures with one adult 37 times. Only 40, or just over one percent of the reports, involve combinations of large and small creatures that may have been families including an adult male and female.

Only 32 of the creatures seen alone were described as adult females, so it seems plain, assuming that sasquatch do exist, that only the adult males normally behave in ways that expose them to a risk of being seen by humans. That does leave open the possibility that females and young are often present but remain out of sight, however it seems to me beyond reason to elevate that possibility to an assumption. The family of one male, one female and their offspring is, after all, unknown among large higher primates other than man.

It has always been my hope that someone would show up who could write a program that would set the computer, on its own, searching day and night for relationships among the hundreds of items of information until they revealed something unsuspected that would be useful. So far that hasn't happened, but by less exotic means the computer has provided interesting answers to some frequently-asked questions, and has poked holes in some of the things we used to think we knew.

Consider smell, for instance. It seems as if people are always reporting that sasquatch have a terrible smell. In Florida they are even called "skunk apes." The numbers tell a very different story, at least for western North America. In the spring of 1995, when I had only western entries completed, strong smell was mentioned in only 72 out of 923 descriptions. Of course in many cases, because of distance or some other reason, there could have been a smell that the witness did not detect, so I checked the few entries where the animal was reported to be 10 feet or less away and not separated from the witness by glass or any other barrier. The result, there were 14 mentions of a strong smell and four of a mild smell, while in 26

encounters there was no smell noticed at all. We used to speculate whether the lack of smell in some cases, strong smell in others, indicated that sasquatch shared with dogs an inclination to roll in strong-smelling things, but gorilla researcher Dian Fossey has provided a more likely explanation. In her book "Gorillas in the Mist," she refers several times to a powerful "fear odor" produced by adult male gorillas under stress, and notes that they have special glands in their armpits from which the scent is emitted.

As to frequently asked questions, how many times have we heard the challenge, "If these things exist, how come hunters (or loggers, or prospectors etc.) never see them?" (An even more frequent question is "If these things exist how come nobody ever sees them?" but you don't need a computer to answer that.) As to the people whose recreation or occupation regularly takes them into the woods, the answer, of course, is that they do report sightings and they do find tracks.

At the end of 1995, I had 1162 entries of sightings and track finds in which the activity of the witness was noted. Of these, 125 were hunting, 34 logging, 23 prospecting, 10 trapping and 77 involved in other outdoor occupations. The commonest sighting report, by far, was something seen on or by a road from a car, and the second most common something seen outside by a person in a house. Of encounters in the wild, at least a third were by hunters or people working there.

One of the questions that we ourselves tend to ask is whether sasquatch migrate with the seasons, the hope being that they might regularly pass by the same spot at the same time of year. In 1996, I looked at the evidence of the computer entries in three different ways: the relationship of altitude to the time of year; the relationship of direction of travel to the time of year, and the relationship of location to the time of year.

None of these showed any consistent pattern that would indicate migration. Altitudes were highest in summer, but lowest in the spring, not

the winter. Direction of travel was a mishmash of inadequate numbers, but showing a slight majority heading south in the summer and towards the ocean beaches in the spring – opposite of what the migration hypothesis would suggest. Latitude and longitude put the center of observations in all four seasons within a circle just 30 miles in diameter.

Considering that the examples I have just given were picked because I thought you might find them the most interesting, you can see that sasquatch hunting by computer is not particularly exhilarating even after the task of doing the entries is completed. However I am glad to have been able to provide data for studies other researchers have done, and perhaps I will be able to do the same for some of you in the future.

I have said that the events at Bluff Creek in the 1950s and 60s can best be dealt with at the panel discussion tomorrow, but there is one aspect that very much involves the present, and perhaps I can dispose of it now. I am referring to the claim made last year by his family that the late Ray Wallace, the contractor on the road construction job where the first “Bigfoot” track was cast, made those footprints by walking around wearing a pair of wooden feet.

Had the first newspaper to carry the story behaved responsibly, and asked the Wallaces to demonstrate that they could duplicate those tracks with the wooden feet that they displayed as proof, that story would never have been printed. Instead it was treated as revealed truth, and it was republished and broadcast all over the world, with some wonderful embellishments. One newspaper quoted a Wallace nephew saying that Ray had sent younger members of the clan out to make all of the big tracks that have been reported all over the continent. Others took a mention of Ray making movies of his wife in a fur suit and twisted it to include the Patterson movie. Even the newspaper in Eureka, which had printed the original stories that introduced “Bigfoot” to the world, got on the bandwagon with a yam about how the publisher at the time

had known all along it was a Ray Wallace hoax.

It was a totally irresponsible performance by the media, and frankly a lot of people involved in Bigfoot research weren't any better. Their reaction might be summed up as: “Okay, Ray Wallace faked the Bluff Creek tracks but we have other tracks that are genuine.” They didn't bother to find out, any more than the media did, whether the Wallace claims were true, and seemed perfectly willing to discard as evidence tracks that are the most thoroughly investigated and best authenticated of any that have ever been found.

The current Wallaces actually don't show any sign of knowing much about the Bluff Creek tracks and may even believe that what they are saying is true, although one of them told Rick Noll that his father never actually said he had faked the tracks, they just grew up knowing he had. The wooden feet that they showed the media, as you can see in the full-size photos of them on display here, do not match the original “Bigfoot”. They do appear to be attempts to duplicate the casts made by Bob Titmus of the different set of tracks he found on a Bluff Creek sandbar, but one of them is so crudely carved that they would not likely fool anybody.

I expect those feet were just made to see whether tracks could be faked with them, something that probably, like myself, some of you have also tried. The answer, of course, is that you can make passable tracks in flat ground if it is soft enough, but in firm materials or up and down slopes, forget it.

Some of the original tracks were in very firm materials, and some went up and down steep slopes. This museum has had an offer in circulation for several months now of \$100,000 for anyone who can show how they could have been faked. So far there is no sign that any Wallace cares to try for the money, but perhaps they haven't heard of it. The same editors that swallowed whole their nonsensical story refused to believe a real one. Priding themselves, I suppose, on not falling for a publicity stunt, they gave the \$100,000 offer no publicity at all.

Granted that the \$100,000 was put up in an attempt to get publicity, since all other attempts to get the media to counteract the damage they had done had failed, but it is a genuine offer. The first person who can demonstrate how the Bluff Creek tracks could have been faked will be paid \$100,000. Tomorrow, you when you hear the people who were involved at the time, describe what they observed, I think you will agree that there is no cause for concern that the money will ever be claimed.

What is the story about Ray Wallace? I never met him, because he was never around Willow Creek the times I was here, but I was told early on about his reputation as a practical joker, and in later years I got occasional letters and phone calls from him. According to newspaper stories he was pretty upset in 1958 about people suggesting he had faked the tracks, pointing out, undoubtedly correctly, that the whole thing was interfering with his contract and costing him money.

It wasn't long, though, until he began to try to get in on the action, telling outlandish tales about his adventures with Bigfoot. He even tried to sell Tom Slick a movie of Bigfoot he that claimed to have taken. I wasn't there, but I was told that Ray asked for \$10,000 and wouldn't show Tom the film until he had the money. We had learned by then that Tom could be very gullible at times, but that wasn't one of the times, so we never knew what would have happened if he had agreed to pay. We thought then that it was an attempted swindle, but having learned more of Ray's reputation from people who knew him well and admired him I feel sure now that it would have turned out to be just one of his pranks.

A while later, after he had returned to the area in Washington where he came from, Ray got involved in selling very odd looking footprint casts, supposedly from the Mount Saint Helen's apes. I never heard that he had casts from Bluff Creek, and I'm sure he never claimed publicly that he had faked the tracks there, because he would certainly have been called on to prove it.

To give you something of the flavor of the man, I'll quote a couple of passages from of his letters. In 1961 he wrote to the Klam-ity Kourier, here in Willow Creek, as follows:

“Big foot used to be very tame, as I have seen him almost every morning on my way to work ... I would sit in my pickup and toss apples out of the window to him. He never did catch an apple but he sure tried. Then as he ate the apples I would have my movie camera clipping off more footage of him ...I have talked to several movie companies about selling my movies which would last for three hours. The best offer I've had so far is \$250,000.”

A letter to me in April, 1979, included the following:

“... everyone says who has heard Big Foots screams in northern California, before all the Big Foots were killed and hauled down the Klamath River in a tug boat and out into the ocean 12 miles to where was a small ship anchored in international waters and frozen into a block of ice and then transported to Hong Kong and sold, so now there aren't any more left in northern California, or is there if they are being let out of flying saucers.”

Everything Ray did was so transparently bogus that it seemed obvious he was just having fun. It is hard to imagine he expected his yams to be believed, and although some writers back East swallowed the bait I don't know of anyone involved in the sasquatch search in the West who took him seriously or felt that he was causing any sort of problem.

Ironically he didn't fool people on a grand scale until he wasn't around to enjoy the joke, and unfortunately when it did happen it did real harm. We will never know the full extent to which people or projects that could have made valuable contributions in this field have turned away or been turned down because the media fell for this silly story, but we do know of enough

examples to establish that the effect will be substantial and long-lasting. Sasquatch hunting, however, has always been three steps forward, two steps back, so we will just take our lumps and carry on, undeterred.

In that vein I would like to close with one of my favorite memories from the days when Rene Dahinden and I were pioneers in this strange pursuit. We had been on a radio phone-in show for a couple of hours, back in 1963, when a man called in and said something like this: "Don't you idiots realize that there are two hundred million people in North America and you are the only two who take this stuff seriously." I don't remember the caller's exact words, but Rene's reply still rings in my ears: "Mister, there are two hundred and twenty million people in North America, and every bloody one of them is wrong!"

There may be an extra hundred million of them today, but there are also a lot more of us, and we are making real headway – so carry on.

The following remarks were delivered at the Annual Meeting of the Society for Scientific Exploration, held in Kalispell, MT, in 2003.

Some of you may have noticed that I am not a young man. Once upon a time I was. It is more than 60 years since I first encountered information about what is now known as Bigfoot years since I began to investigate the phenomenon, and about 46 years since I began a campaign to have it subjected to scientific exploration.

On the face of it this organization and this subject should be a perfect fit. I doubt that there exists any anomaly of as much potential scientific importance that has been so determinedly ignored by the world of science.

I understand, however, that most of you are not likely to have paid any attention to it, so with apologies to those who have I am going to begin at the beginning.

In British Columbia, where I grew up, stories about hairy forest giants, known there as sasquatch, have been widely publicized since the 1920s. I don't remember a time when I was not aware of them, but like most city dwellers I considered them to be tall tales, and indeed to some extent they were.

The picture painted of the sasquatch in those days was of a race of giant Indians, hairy but in some depictions only in the fashion of the hippies of a later generation. They were said to live in villages, speak Indian languages, communicate with signal fires on the mountains, wrestle with grizzly bears and kidnap Indian girls for nefarious purposes.

Then, after a decade of experience on city newspapers, I bought a small weekly paper in the area where many of the sasquatch stories originated, and in 1957 I was quite abruptly confronted with the fact that people I have come to respect took the sasquatch very seriously indeed.

The stories I then heard were not myths or legends, but first-hand accounts of inspecting giant, human-like tracks, or close observations of huge, bipedal, hair-covered creatures that looked more like upright apes than humans.

In one case I was told that a deputy sheriff from Bellingham, Washington, had cast one print from a series of 16-inch bipedal tracks that had been made by something so heavy that it crushed potatoes in the ground.

At the time I thought that was surely stretching the truth, and perhaps it was, but I have since read that large bears can do the same. In any case it turned out that the deputy was real, although he had since died and the cast had been broken.

His son gave me a tracing of the cast, and told me that his father had researched sasquatch reports for years and had accumulated a great deal of material, but they had not kept it.

Note that the tracing, which is on display here, has been in my possession since 1957, the year before a man named Ray Wallace supposedly started making all the Bigfoot tracks in the world, and that the 16-inch footprints had been observed, investigated, measured and cast in 1941, sixteen years earlier.

Further investigation quickly established that a number of people had done considerable research into the subject in the past, although none were doing so currently and that there had been some very well-publicized incidents in British Columbia around the end of the 19th century, and in Washington State in 1924.

In the fall of 1958, when newspapers pictured a cast of a 16-inch footprint from a dirt road under construction in the Bluff Creek valley in northwest California, I drove there to see for myself.

All the recent tracks had been destroyed by the time I got there, but some old ones were still impressive, and I met a taxidermist named Bob Titmus who had studied fresh tracks and had become completely convinced that they were genuine, made by some giant human or animal.

A few weeks later I got a letter from Bob saying that he and another man had found perfect tracks of a second individual, an inch shorter than those of the original Bigfoot and of a distinctly different shape, and that these tracks were not in dirt on the road but at the bottom of the steep, brush-covered side hill, in a hard-packed sandbar beside the creek.

I made a second trip to California, and this time what I saw changed the course of my life. Where those huge tracks sank an inch in the ground my boot prints hardly showed at all.

Tremendous weight was obviously required to make the tracks and the location was such that we could see no possible way that machinery could have been used there undetected.

Copies of casts of two of those tracks are on display here, along with a picture taken on another occasion showing a deep track on a different Bluff Creek sandbar with a boot print beside it hardly discernable.

I was a newspaperman, not any sort of scientist, so I took my information to the zoology department at the University of British Columbia, expecting that they would be enthusiastic to take over the investigation of something of such obvious importance in their field. What a joke.

The department head's response was a condescending explanation of how the tracks of a bear's hind feet can overlap his front feet, making imprints of the shape I described.

A cast of just such an imprint is on display. There is a resemblance in general shape, but on examination it would fool nobody.

Disappointments like that are something I have become used to in the subsequent 46 years, but otherwise the experience has been rewarding. Good footprints are not reported very often, but they turn up once in a while, and in 1967, I was notified about, and able to examine, hundreds of them made by two individuals on another road under construction in the Bluff Creek area.

An original cast from each of those prints is on display as well as some photographs of them. Clearly the larger track is that of the same individual that made the tracks Bob Titmus found in 1958, and other people have made casts and photographs of that individual's tracks at other times and places.

In the nine year since I had first seen that tracks and others who had taken up the investigation had accumulated, often on tape, dozens of accounts by people who claimed to have seen one or more huge, hair-covered bipeds suitable to make such tracks, and in the autumn of 1967, one of those investigators, Roger Patterson, got lucky. He

not only saw a sasquatch, he took 16-millimeter footage of it walking across yet another Bluff Creek sandbar.

Since 1967, hardly a year has passed without someone announcing that they have proved the Patterson movie a hoax. I have kept no record of all the people who are supposed to have made the hairy suit, or worn it. The stories contradict each other every which way, and you can be sure there will be a different one along next year and another the year after that. What I do have is a lot of first-hand knowledge about the people and circumstances involved.

I knew Roger Patterson quite well before he got the movie, and I had considerable contact with him afterwards. He may not have had an unblemished reputation in his community, but he was entirely sincere in his efforts in the sasquatch search, and he had neither the skills to attempt fake such a creature nor the money to hire anyone who did.

As a matter of fact, a senior executive in the Disney organization told me in 1969 that they did not have the ability to match it. If they wanted something like that they would have to draw it.

What is probably more serious concerning the movie is the string of objections to it which have been raised by scientists that most people would expect to know what they are talking about:

It shouldn't have hairy breasts because no female primate does. Well, on the inside cover of this month's National Geographic is a picture of a female bonobo with hairy breasts, and bonobos don't even live in a cold climate.

It's supposed to be a female but it walks like a male. Well, human females walk differently from males because they have a wide pelvis to accommodate the human infant's large head. Other primates don't have that adaptation.

It has prominent buttocks. Other higher primates don't of course. It's a biped, other

primates are quadrupeds.

It has a sagittal crest, which is a male feature. No, it's a feature providing anchorage for large jaw muscles. It is related to size, not sex.

And soon, Roger Patterson took his movie to the Smithsonian Institution, but I am told that only the janitors turned out to see it. I know the Smithsonian later used to send out a form letter describing it as an 8-millimeter film.

In Russia, the top man in the field of biomechanics did study the movie, and found, as he told me himself, that the creature walks in a way that is different from, and more efficient than, the way humans walk.

Considering the implications if it is genuine, it could be the most important strip of film taken in the 20th century, yet in 36 years no American scientific institution has seen fit to study it.

The Patterson creature didn't just leave her image on film; she left tracks in the sandbar. As usual they were far deeper than the tracks of the humans that walked around them. Roger Patterson and his partner cast two of them.

A day or so after they left the area a forestry crew happened on the scene and three tracks were photographed by a young man, who later became one of the top executives in the U.S. Forest Service.

Several days after that Bob Titmus made casts of all the remaining tracks, one of which I expect may figure in the presentation Dr. Meldrum will be making later this morning.

From the time it was made the Patterson movie changed everything. It stimulated widespread public interest, which in turn brought to light a lot of reports, both old and current, and was responsible for many more people, including a few with academic qualifications, getting involved in the investigation.

From then on what had begun as a search for information became instead a struggle to

keep up with it. I spent more than 30 years doing that, with coded file cards, tabs on maps, and since 1990 with what was then a fairly-sophisticated computer program.

By 2001, I had close to 4,000 reports in the computer, 67 percent involving sightings of a large hairy biped or bipeds, 11.5 percent involving both a sighting and a footprint find, and 21.5 percent involving tracks alone.

At that point, however, the flood of information available on the internet had become too much to keep up with and I gave up the attempt.

Today if you ask Google for sites that contain references to both Bigfoot and Sasquatch and include the term "report a sighting" you have 230 websites to check out. If that seems a high number, consider that if you ask for just "Bigfoot" the count is 880,000.

One group alone, the Bigfoot Field Researchers Organization, at BFRO.net, lists more than 1,600 North American reports that have been checked out by their investigators, and there is a backlog of hundreds more awaiting checking.

These reports do not prove the existence of the creature, of course. Science has made it clear that nothing short of physical remains will do for proof. But assuming for a moment that such an animal does exist, the reports contain enough information to answer a lot of questions about it.

One thing they provide is a consistent physical description-of upright-walking or running creatures completely covered with relatively short hair, averaging, by estimate, almost eight feet in height; far more heavily built than humans but with similar leg and arm proportions; flat faces with no projecting muzzle, and necks so short as to be almost non-existent.

Today it is easy to assume that such a consistent description results from the fact that almost everyone has seen a picture of the Patterson creature, but actually the

description was solidly established before the movie was taken.

Also, some reports mention specific behaviors that match those now known of other higher primates but reported first about the sasquatch. On that subject I will defer to Dr. Bindernagel.

The reports are also numerous enough to establish a few things about the sasquatch lifestyle:

They are omnivorous, with almost equal mention of meats and vegetable matter in observations of things eaten or taken apparently to be eaten.

They are largely nocturnal. Although humans cannot see well in the dark and there are far more humans around in the daytime, almost half of sightings take place at night.

They are not active in cold weather. Less than 10 percent of reports mention snow, and tracks in snow are rare.

They have an affinity for water. Unlike the known apes they have been reported swimming, both on the surface and under water.

They are not a threat to humans. There are quite a few reports of bluffing or threatening behavior, including shaking vehicles and small buildings with people inside, but only a very few old and questionable stories of injuries to humans, fatal or otherwise.

The reports are also informative in what they do not mention:

In spite of a common assumption that sasquatch live in **caves**, indications of use of caves, or any other form of shelter, are very rare.

Tool use is not indicated at all, and while objects are sometimes thrown it is in a looping, underhand manner, not in a straight line.

There are also no reports of fangs or **claws**, an unlikely omission if we are dealing with an imaginary monster.

Those things are presumably not reported because they don't exist, but there are also very few reports of females with infants or small juveniles, which must exist. This brings into question one of the most obvious

assumptions, that sasquatch are solitary animals.

Less than 10 percent of reports involve more than one creature, but if females and their young are very rarely seen it remains possible that family groups exist, while normally only lone males take a chance of encountering humans.

Two widely-held opinions find no support in the accumulated information:

Sasquatch is not an endangered species.

They are reported everywhere in temperate North America except in areas where there is limited rainfall. To occupy so much territory they must number in the thousands, and be able to sustain themselves in a wide variety of habitats. There is no record of humans successfully hunting them, and if they are under pressure from destruction of habitat it can only be in a minor portion of their enormous range.

They are not some kind of wild humans.

They may be our closest relatives, although there isn't much room for anything to squeeze in between humans and chimpanzees, but their adaptations are entirely physical. They can never have been under any pressure to develop the mental abilities humans depend on for survival.

So much for assuming that sasquatch exist. The fact that no one has ever produced any physical remains is a compelling argument that they do not, and I know of no answer for it.

There are other arguments, though, that are easily dealt with:

Why are there no fossils? Actually there are at least two potential fossil ancestors for sasquatch, one or both of which I expect you will hear discussed today. The gorilla by contrast, has none.

People have a need to imagine monsters. Those who make that claim, often scientists, are never asked to produce evidence for it, and they volunteer none. Nor do they explain why that need dries up

where there is a shortage of rain.

Why are sasquatch never seen by qualified observers? In fact there are sighting reports by people with every imaginable qualification, many of whom were total skeptics prior to their encounter.

One of the most recent is a professor of psychology at a major university who recorded a close and detailed observation while hunting wild boar.

If these creatures are real, why is there no past record of them? There are accounts in books and newspapers of such creatures being seen on this continent since at least the 1700s and European, Oriental and Middle Eastern references to hairy wild men are as old as recorded history.

Oral information from Indian sources is presumably also very old, but is complicated by the fact that their traditional belief systems do not make a clear division between "real" vs "supernatural" creatures.

Many Indian languages contain names for beings that may be equated to sasquatch, which is itself an Anglicized version of an Indian name, and as Gordon Strassenburgh, Jr. will tell you, in many words that refer to these creatures appear in modern place names.

Returning to the matter of scientific exploration of this phenomenon, there have recently been some positive developments. While no museum or university has yet taken any role in the investigation, and no institutional funding has been made available, a small but increasing number of individual scientists are taking part.

There are also some of the very top people in the fields of zoology and anthropology now taking a public stand that scientific exploration is warranted. They include George Schaller, director of science for the Wildlife Conservation Society (formerly the New York Zoological Society); Russell Mittermeier, president of Conservation International and chairman of the worldwide Primate Specialist Group; Jane Goodall,

world-famous chimpanzee researcher; Esteban Sarmiento, primate specialist at the American Museum of Natural History, and Daris Swindler, author of "An Atlas of Primate Gross Anatomy – Baboon, Chimpanzee and Man."

Dr. Swindler has in the past appeared in TV documentaries on this subject as the mandatory skeptical scientist. He changed his opinion as a result of the discovery in a patch of drying mud, beside a road in a mountain forest in Washington, of the hairy imprints of a buttock, thigh, and forearm, plus several heel prints of an animal far larger than a human.

A huge plaster cast was successfully made that shows all of these elements with such detail that individual hairs can be counted.

One heel print, a cast of which is on display, shows several inches of the Achilles tendon, and Dr. Swindler has gone on public record that it is the heel of a huge unknown higher primate.

Another major step forward has been in the study of skin ridge patterns that are preserved in a very few of the footprint casts. These dermatoglyphics are distinctly different for each species of higher primate. And sasquatch casts, far removed from each other in date and distance, have been found to share their own unique pattern.

This line of research was originated by the late Dr. Grover Krantz and has been carried on by Dr. Jeff Meldrum. Recently a police fingerprint expert from Texas, Officer Jimmy Chilcutt, who has studied the footprint patterns of all the great apes became involved and has stated flatly that the dermatoglyphics prove beyond question the existence an unknown species of ape in North America.

A third scientific approach has been to attempt to identify hairs collected in connection with sasquatch incidents. Unidentifiable hairs have been found at different locations that match each other, but there are no known sasquatch hairs to

compare them with, and attempts to replicate their DNA have been unsuccessful. Someone more knowledgeable about such things than I am will have to explain why.

A different technique that did show a result is radioimmunoassay, which makes identifications through immune reactions to proteins. Some hairs collected by Bob Titmus were tested by Dr. Jerold Lowenstein, who had previously determined by the same method that chimpanzees are more closely related to humans than to gorillas. His findings in that regard were later confirmed via DNA, and his tests showed that the Titmus hairs were very close to human, chimpanzee and gorilla, although not clearly any one of the three. All three possibilities could easily have been checked with a comparison microscope if there had been any hairs left to examine, but he had ground all of them up. Presumably because they were brown and were collected in California, Dr. Lowenstein suggested that the hairs were probably human, but they were pointed hairs, grown to length, while human hairs never stop growing and have cut-off ends. A copy of Dr. Lowenstein's letter is on display.

What is the bottom line on all this? It is quite simple. The existence of the sasquatch has not been proved and the lack of a specimen remains a powerful argument that no such creature exists. There are, however, two things that HAVE been proved, not just beyond a reasonable doubt, but beyond any doubt at all.

One is that *something* in North America makes huge human-like footprints, with a depth indicating tremendous weight, and scientists cannot tell us what that something is.

The other fact is that *thousands* of people who would be considered credible on any other subject claim to have had a good look at one or more huge, bipedal, hair-covered creatures. Scientists can't explain that either,

and in neither case are they making any effort to find an answer.

Without recourse to the supernatural or extraterrestrial, there are only two possible explanations for these established facts. One is that humans share North America with a huge animal that may be our closest relative, but determinedly remain in ignorance of it.

The other is that humans throughout recorded history have been faking evidence for the existence of an imaginary animal.

Surely establishing whichever answer is true would be a scientific achievement of the greatest interest and importance, yet of the billions of research dollars and millions of man and woman hours of scientific talent, hardly a dollar or an hour is devoted to this quest. Why that should be so is, to me, the most intriguing mystery of all.

Some of you, I expect, have been only half listening to what I have said, because you read in the paper or saw on television that Ray Wallace, the man responsible for faking all the Bigfoot evidence, had made a deathbed confession, and his family had displayed the carved wooden feet he did it with.

Editors who were cocksure that the whole Bigfoot thing was some sort of put-on just loved that story and spread it everywhere. It was a horrible example of completely irresponsible journalism, because the slightest effort at investigation would have shown that only the name "Bigfoot," began in Ray Wallace's time on Earth, the phenomenon to which that awkward name has become attached is infinitely older.

Unfortunately the same editors have since refused to publicize the fact that they were taken in, so the stifling effect their false stories have had on potential scientific exploration of an important matter will be with us for a longtime.

Ray Wallace was indeed the contractor for the road job where the first "Bigfoot" cast was made, and he did indeed, in later years,

make and sell fake track casts, but so far no evidence has surfaced that he ever tried to fool anyone with fake tracks in the ground.

He eventually made many fabulous claims concerning himself and "Bigfoots," but having made the tracks that showed up on his road job was never among them. His original, very genuine, reaction was concern that the tracks were interfering with the work and costing him money and trouble.

Everyone who looked into the matter at the time of course started with the idea that someone wearing false feet might have made the tracks, and Ray, who had a reputation as a practical joker, was a suspect, but the idea did not survive investigation.

Sinking deep into hard ground, which I saw for myself, and taking huge strides up steep side hills with deeply dug-in toes, which other investigators saw, the tracks showed evidence of tremendous weight, size and strength.

A story is on display here quoting a geophysicist who examined the tracks and made a cast of one. He estimated that the track maker must have weighed MORE THAN 800 pounds. The idea that a man wearing the equivalent of snowshoes could have faked the tracks made no sense then, and makes no sense now.

As to the wooden feet the Wallace family produced, life-size photos of them are also on display, and they do not at all resemble the original "Bigfoot" tracks they are supposed to have made. They were apparently carved, rather crudely, in imitation of the casts Bob Titmus made of the second type of tracks he found.

Accurate, shoe-mounted fiberglass copies of those casts are also here, and anyone who can get in size 11 shoes is welcome to try them out. The fiberglass copies were made to determine what could be done with them in the way of faking tracks, which proved to be not much. Presumably the Wallace carvings were fitted with foot straps for the same

reason and showed the same result. They can be used to make passable fake prints on flat, soft surfaces, but even if the wearer carries another man on his back they are useless in hard-packed sand, and they are totally unsuitable for climbing side hills.

Someday some institution that includes students of zoology and of human behavior is going to take up the sasquatch question and find itself in a win-win situation. There is a blockbuster discovery to be made in one field or the other and amateurs have already done most of the leg work.

It will be a pity if that discovery is long delayed because a bunch of media know-it-alls fell for a nonsensical story.

Homage delivered by the editor on the occasion of the "Tribute to John Green," Harrison Hot Springs, on April 9, 2011.

John Green's no-nonsense journalistic point of view has introduced a generation to one of the most intriguing mysteries of our time. From the pages of his intelligent, yet highly accessible books, this phenomenon became tangible and grounded in the natural landscape. One had the sense of actually tramping the dirt roads and back country of a much wilder West of a half century ago. His investigations plumbed and evaluated the possibilities rather than simply relate a string of secondhand events and personalities, while

he strove foremost to elicit scientific interest in the subject.

His efforts were among the first to offer on-site photographic evaluation of the Patterson-Gimlin film and he coordinated its first scientific screening. He has continued to foster ongoing analyses of that film footage. He was one of the first to suggest a connection to *Gigantopithecus*, the presumed-extinct giant ape of the Orient. His assemblage of documented reports preceded the age of the internet. The resulting database provided one of the first statistical summaries of sasquatch anatomy and behavior, as well as formed the basis for some of the first GIS analyses that have offered a glimpse into the range and ecology of the species. His generosity has supported other undertakings, including the archiving of three-dimensional scans of footprint casts attributed to the sasquatch.

If John is one of the "four horsemen" of sasquatchery, I would have to identify him as that astride the white horse armed with a bow, and his name was Conquest. His principal objective has been to conquer the ignorance of any who dismiss this phenomenon off-handedly. He has wielded his bow skillfully as he launched well-reasoned arguments and challenges at those who disparage or depreciate the evidence before them. Throughout, I have personally known him as a man of insight and integrity and generosity. I am privileged to count him as my personal friend and mentor.



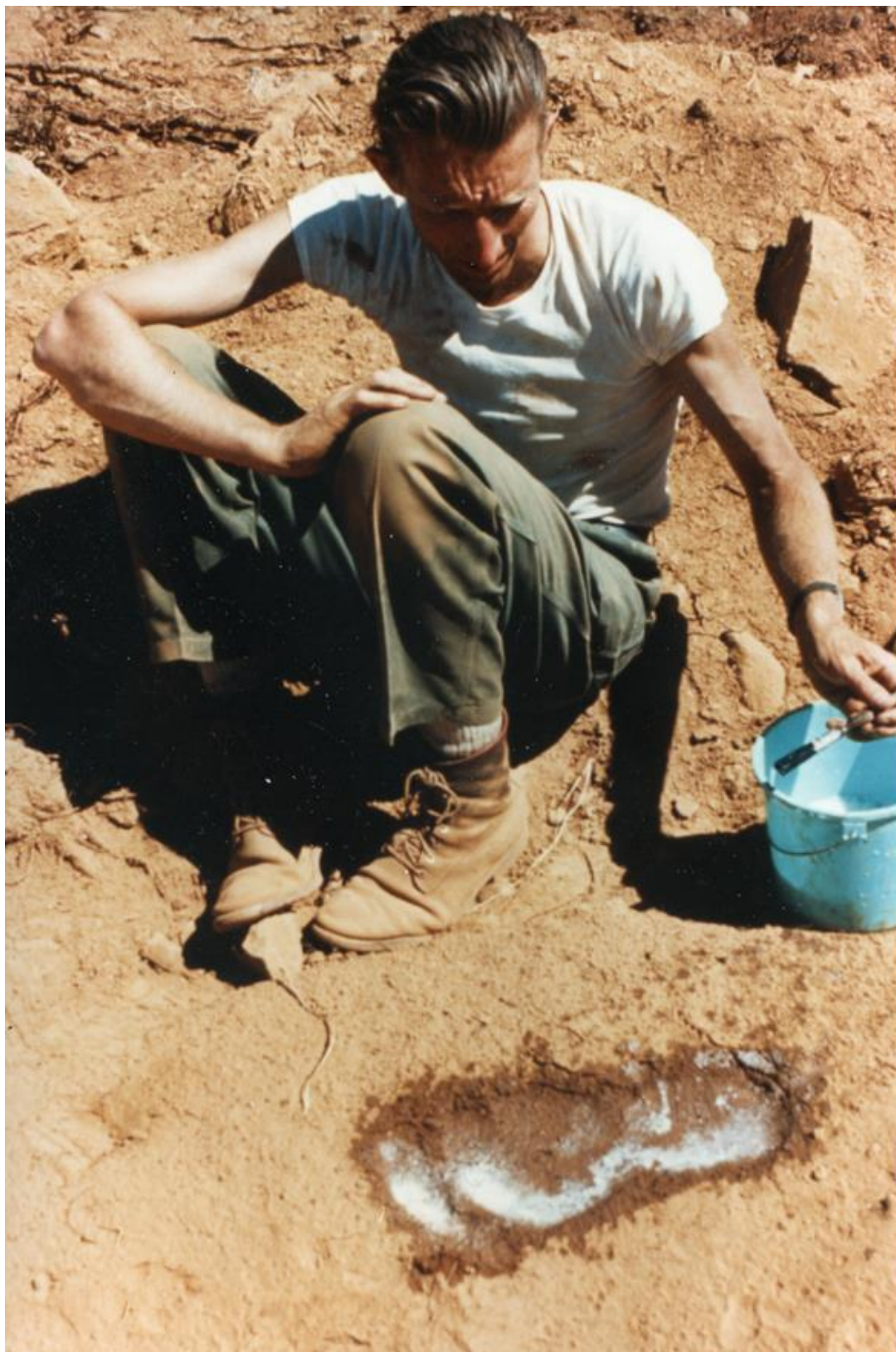
1959, Agassiz, British Columbia, Canada examining a footprint cast from northern California



Interviewing Albert Ostman in 1957.



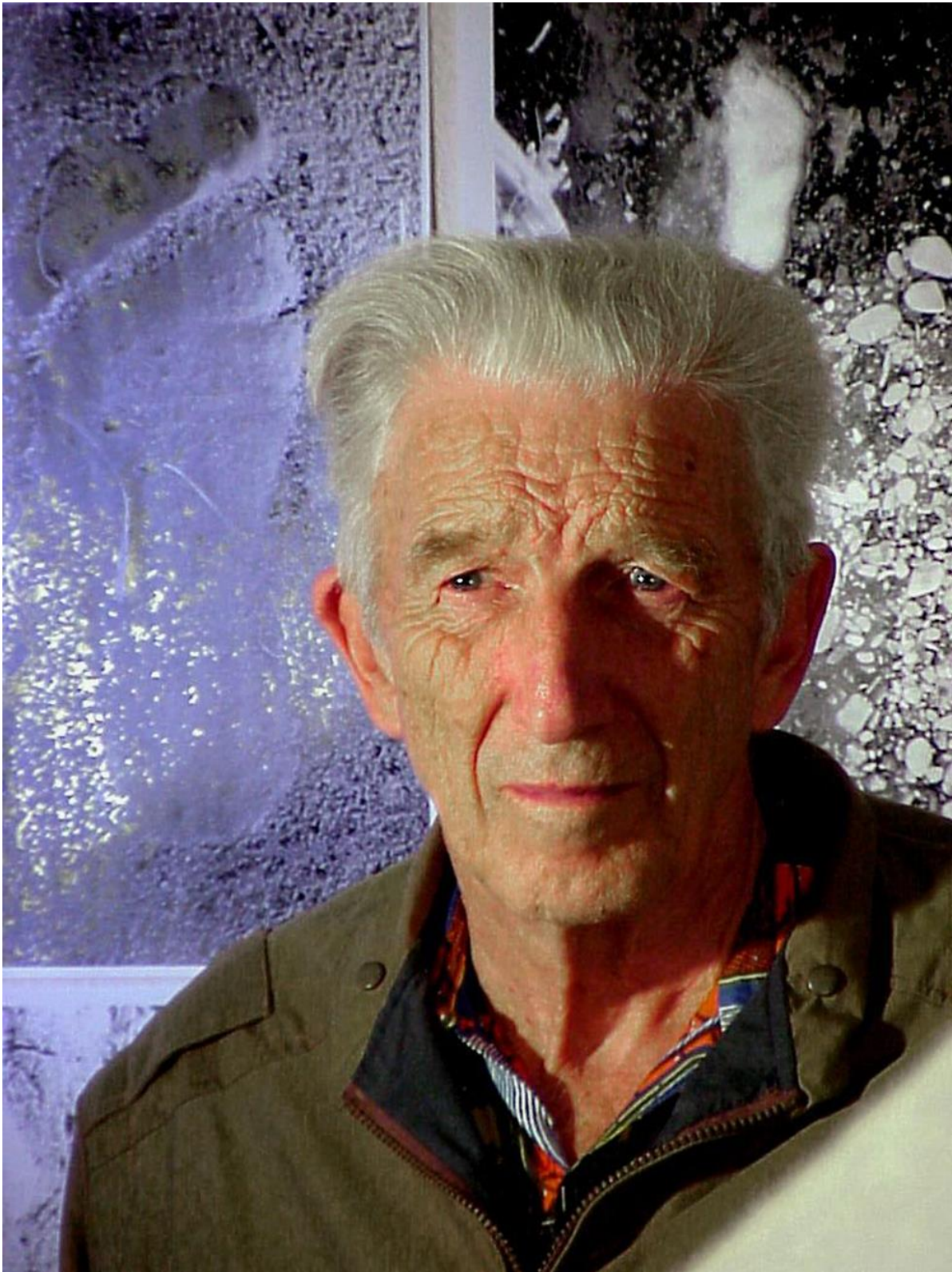
1967 Blue Creek Mountain Road, California



1967 Blue Creek Mountain Road, California



1975 posing with Bob Titmus' cast collection, Harrison Hot Springs, British Columbia, Canada



On a Seattle film set for the documentary *Sasquatch: Legend Meets Science*



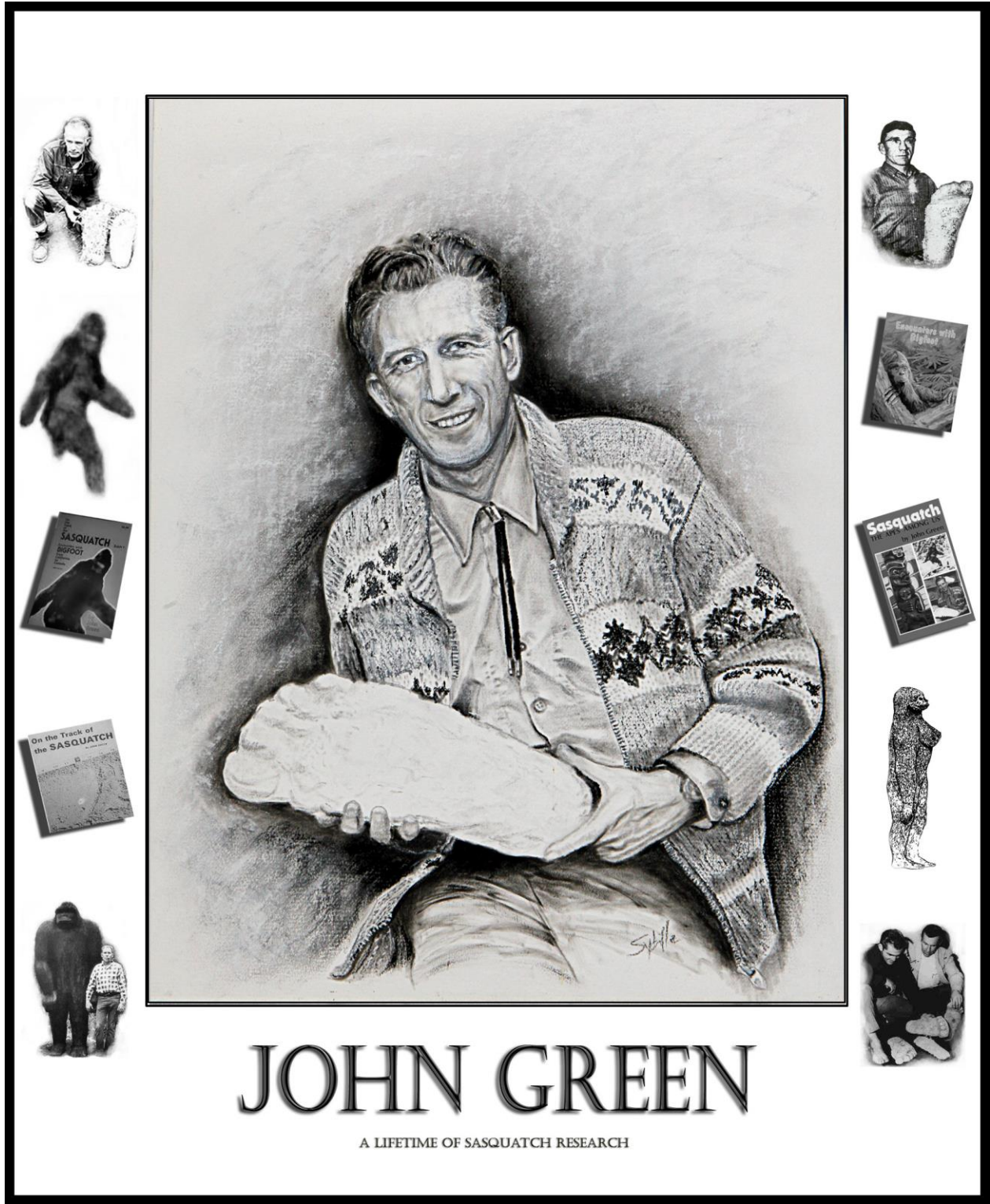
Poster from "Tribute to John Green," Harrison Hot Springs, B.C., 2011



During the 2011 tribute, Dr. Jeff Meldrum noted the uncanny resemblance between John and actor Michael Rennie, star of the classic Sci-Fi movie, *The Day The Earth Stood Still*, and in jest speculated on the “true” origins of sasquatch – John was actually the space alien *Klaatu*, and the behemoth robot *Gort* was actually a sasquatch (John was very amused).



In his home office at Harrison Hot Springs, B.C., Canada, displaying a footprint cast from the province, made by Bob Titmus



JOHN GREEN

A LIFETIME OF SASQUATCH RESEARCH