



MICAH HANKS

Sasquatch: Culture, History, and the
Pursuit of an American Mystery

1
00:00:29,350 --> 00:00:26,220

[Music]

2
00:00:31,480 --> 00:00:29,360

hi everybody Micah Hanks here glad to be

3
00:00:33,370 --> 00:00:31,490

a part of this year's all the strange

4
00:00:35,260 --> 00:00:33,380

event hopefully it'll be the first of

5
00:00:37,450 --> 00:00:35,270

many and so right here at the outset I

6
00:00:40,360 --> 00:00:37,460

just want to thank Jason for getting us

7
00:00:42,460 --> 00:00:40,370

all together and making this happen I'm

8
00:00:44,740 --> 00:00:42,470

afraid maybe that online events are

9
00:00:47,170 --> 00:00:44,750

gonna become the new norm at least for a

10
00:00:48,460 --> 00:00:47,180

while and so what better way first all

11
00:00:50,110 --> 00:00:48,470

get together but let's dive right into

12
00:00:51,340 --> 00:00:50,120

things because again for those who may

13
00:00:54,070 --> 00:00:51,350

have followed my work or know who I am

14

00:00:57,190 --> 00:00:54,080

again I'm probably best known for

15

00:01:00,160 --> 00:00:57,200

writing about UFOs and doing podcasting

16

00:01:02,680 --> 00:01:00,170

about that for the last decade or so but

17

00:01:04,990 --> 00:01:02,690

really for as long really as I can

18

00:01:07,540 --> 00:01:05,000

remember I have been fascinated with the

19

00:01:08,950 --> 00:01:07,550

idea of Sasquatch this is an interest

20

00:01:11,620 --> 00:01:08,960

that goes all the way back to childhood

21

00:01:13,690 --> 00:01:11,630

for me although with time as I have

22

00:01:16,060 --> 00:01:13,700

continued to follow it and I have become

23

00:01:18,580 --> 00:01:16,070

more more scientifically inclined it's

24

00:01:19,930 --> 00:01:18,590

really become an issue for me to try and

25

00:01:22,630 --> 00:01:19,940

bring a scientific and historical

26

00:01:24,250 --> 00:01:22,640

approach to the study of topics like

27

00:01:26,980 --> 00:01:24,260

Sasquatch and the same applies to things

28

00:01:29,800 --> 00:01:26,990

like UFOs too and so today I really want

29

00:01:31,560 --> 00:01:29,810

to try and look at both some of the

30

00:01:34,090 --> 00:01:31,570

ethnological and the anthropological

31

00:01:36,190 --> 00:01:34,100

perspectives in terms of the idea of

32

00:01:39,070 --> 00:01:36,200

Sasquatch in North America and also

33

00:01:40,360 --> 00:01:39,080

whether or not there is any evidence in

34

00:01:41,980 --> 00:01:40,370

the historical record for these

35

00:01:43,870 --> 00:01:41,990

creatures one of the arguments against

36

00:01:46,150 --> 00:01:43,880

their existence that is often made is

37

00:01:47,980 --> 00:01:46,160

well in addition to there not being

38

00:01:49,330 --> 00:01:47,990

enough physical evidence there would

39

00:01:51,160 --> 00:01:49,340

have to be evidence in the historical

40

00:01:53,650 --> 00:01:51,170

record and there simply isn't any so

41

00:01:55,120 --> 00:01:53,660

Sasquatch couldn't exist well I actually

42

00:01:56,710 --> 00:01:55,130

difference so today we're going to look

43

00:01:58,810 --> 00:01:56,720

at some of the historical evidence that

44

00:02:01,210 --> 00:01:58,820

I think may actually support the

45

00:02:02,650 --> 00:02:01,220

existence of creatures like this and so

46

00:02:05,410 --> 00:02:02,660

I want to break this down into

47

00:02:08,290 --> 00:02:05,420

essentially a couple of areas we'll look

48

00:02:11,440 --> 00:02:08,300

at indigenous American traditions and

49

00:02:13,449 --> 00:02:11,450

some which I think may actually relate

50

00:02:15,490 --> 00:02:13,459

to what we know today is Sasquatch and

51
00:02:17,470 --> 00:02:15,500
then historical accounts beginning in

52
00:02:20,290 --> 00:02:17,480
the 19th century and moving on into the

53
00:02:22,780 --> 00:02:20,300
early 20th century that I think are very

54
00:02:24,280 --> 00:02:22,790
noteworthy in terms of early accounts

55
00:02:26,770 --> 00:02:24,290
that explicitly describe large

56
00:02:29,110 --> 00:02:26,780
anthropoid Apes in America so let's dig

57
00:02:31,449 --> 00:02:29,120
in going to the slides right here where

58
00:02:34,630 --> 00:02:31,459
I think I'd like to start today is with

59
00:02:36,460 --> 00:02:34,640
indigenous American folklore which I've

60
00:02:39,000 --> 00:02:36,470
broken down into three categories the

61
00:02:42,089 --> 00:02:39,010
first one deals with a group of

62
00:02:44,069 --> 00:02:42,099
arge arctic hominoids that exists in

63
00:02:45,899 --> 00:02:44,079

many different indigenous American

64

00:02:47,580 --> 00:02:45,909

traditions they have different names as

65

00:02:48,240 --> 00:02:47,590

well the one we will use today is the

66

00:02:51,149 --> 00:02:48,250

Tor net

67

00:02:53,880 --> 00:02:51,159

the second group involves legends about

68

00:02:55,530 --> 00:02:53,890

cannibals and Giants an area where we

69

00:02:57,390 --> 00:02:55,540

really have to tread carefully because I

70

00:03:00,330 --> 00:02:57,400

don't think all of those sorts of

71

00:03:02,309 --> 00:03:00,340

legends necessarily apply to what we're

72

00:03:03,809 --> 00:03:02,319

talking about today Sasquatch which

73

00:03:07,140 --> 00:03:03,819

we'll discuss a little further later and

74

00:03:09,390 --> 00:03:07,150

then the final group involves references

75

00:03:12,690 --> 00:03:09,400

to beings and Native American folklore

76

00:03:16,470 --> 00:03:12,700

which to me do sound very much like our

77

00:03:18,750 --> 00:03:16,480

modern concept of Sasquatch and really I

78

00:03:20,879 --> 00:03:18,760

think it's always a wise idea to tread

79

00:03:23,670 --> 00:03:20,889

lightly and always proceed with caution

80

00:03:25,740 --> 00:03:23,680

when it comes to interpretation of myths

81

00:03:27,420 --> 00:03:25,750

and folklore but in some of the

82

00:03:28,740 --> 00:03:27,430

instances as you'll see I also think

83

00:03:30,750 --> 00:03:28,750

that there's a pretty good case to be

84

00:03:33,539 --> 00:03:30,760

made that some of these myths and

85

00:03:36,149 --> 00:03:33,549

traditions do represent knowledge of an

86

00:03:37,949 --> 00:03:36,159

extant species and really plenty more

87

00:03:39,839 --> 00:03:37,959

could be said about what folklorists do

88

00:03:42,509 --> 00:03:39,849

how they do it the things they try to

89

00:03:44,189 --> 00:03:42,519

avoid but for our purposes here I just

90

00:03:45,990 --> 00:03:44,199

want to offer a couple of quotes before

91

00:03:47,430 --> 00:03:46,000

we get into some of these myths and the

92

00:03:50,550 --> 00:03:47,440

first actually comes not from a

93

00:03:52,680 --> 00:03:50,560

folklorist but from a physicist William

94

00:03:55,199 --> 00:03:52,690

R Corliss who's been a real influence on

95

00:03:57,599 --> 00:03:55,209

my own work and a guy who throughout his

96

00:03:59,580 --> 00:03:57,609

life was a proponent of the scientific

97

00:04:01,379 --> 00:03:59,590

study of the anomalous and on the

98

00:04:03,360 --> 00:04:01,389

subject of myths and legends Corliss

99

00:04:05,670 --> 00:04:03,370

wrote that quote when myths and legends

100

00:04:08,309 --> 00:04:05,680

are persistent and nearly universal they

101
00:04:10,589 --> 00:04:08,319
may have some factual substance true one

102
00:04:12,720 --> 00:04:10,599
has no stone artifact in hand or ancient

103
00:04:15,030 --> 00:04:12,730
skull in a museum tray to study but

104
00:04:16,890 --> 00:04:15,040
myths may contain intentional messages

105
00:04:19,680 --> 00:04:16,900
propagated throughout the ages by word

106
00:04:21,569 --> 00:04:19,690
of mouth distortion exaggeration and

107
00:04:23,670 --> 00:04:21,579
outright fabrication are hazards to be

108
00:04:25,550 --> 00:04:23,680
expected as is the possibility of

109
00:04:28,379 --> 00:04:25,560
independent invention of similar stories

110
00:04:30,450 --> 00:04:28,389
but all Sciences have their pitfalls and

111
00:04:32,969 --> 00:04:30,460
stones and bones are not free of

112
00:04:34,589 --> 00:04:32,979
contention the other quote I'd like to

113
00:04:36,930 --> 00:04:34,599

share right here at the outset is from

114

00:04:38,670 --> 00:04:36,940

historian Benjamin Olsen who writes that

115

00:04:40,890 --> 00:04:38,680

quote the concept of a much more

116

00:04:42,600 --> 00:04:40,900

traditional organic mode of knowledge

117

00:04:44,370 --> 00:04:42,610

transmission is important to the

118

00:04:46,500 --> 00:04:44,380

historian because it means that one must

119

00:04:49,170 --> 00:04:46,510

look at myths and other kinds of stories

120

00:04:50,820 --> 00:04:49,180

and narratives in a new way since those

121

00:04:52,530 --> 00:04:50,830

were the bearers of knowledge for far

122

00:04:54,720 --> 00:04:52,540

longer than our present methods of

123

00:04:57,060 --> 00:04:54,730

formal pedagogy textbooks and

124

00:04:58,860 --> 00:04:57,070

instruction manuals he goes on to say

125

00:05:01,290 --> 00:04:58,870

early technical or scientific knowledge

126

00:05:03,870 --> 00:05:01,300

is encoded in myth folklore epic or

127

00:05:05,940 --> 00:05:03,880

ritual for the purposes of preservation

128

00:05:07,650 --> 00:05:05,950

and transmission but then the myth

129

00:05:10,200 --> 00:05:07,660

folklore epic or ritual becomes

130

00:05:12,330 --> 00:05:10,210

separated from its content the mode of

131

00:05:15,060 --> 00:05:12,340

transmission survives but the content is

132

00:05:17,250 --> 00:05:15,070

lost in the myth folklore or epic comes

133

00:05:19,410 --> 00:05:17,260

to be seen as pure fiction and the

134

00:05:21,660 --> 00:05:19,420

ritual continues to be engaged in but

135

00:05:23,190 --> 00:05:21,670

empty of meaning sometimes this can

136

00:05:25,470 --> 00:05:23,200

happen even to an archaeological site

137

00:05:27,540 --> 00:05:25,480

for example the ritual surrounding

138

00:05:29,400 --> 00:05:27,550

Stonehenge has become lost and the

139

00:05:32,580 --> 00:05:29,410

meaning of the structure itself is now

140

00:05:34,020 --> 00:05:32,590

unclear so that ends this quote and even

141

00:05:35,880 --> 00:05:34,030

though he is applying that in the

142

00:05:38,760 --> 00:05:35,890

example he gives to an archaeological

143

00:05:40,680 --> 00:05:38,770

site here I think it also remains true

144

00:05:42,540 --> 00:05:40,690

that while we may not have the full

145

00:05:44,880 --> 00:05:42,550

story parts of that may have been lost

146

00:05:47,070 --> 00:05:44,890

to time some of the myths and stories

147

00:05:48,780 --> 00:05:47,080

we'll look at may nonetheless convey

148

00:05:50,070 --> 00:05:48,790

some important information that science

149

00:05:52,230 --> 00:05:50,080

really should pay attention to

150

00:05:54,930 --> 00:05:52,240

so we'll get over to the legends now I

151

00:05:58,230 --> 00:05:54,940

want to start with a excerpt by the

152

00:06:01,050 --> 00:05:58,240

legendary ethnologist Franz Boas from

153

00:06:04,230 --> 00:06:01,060

his book the central Eskimo and this was

154

00:06:06,000 --> 00:06:04,240

published in 1888 and he gives us the

155

00:06:09,420 --> 00:06:06,010

following classic account as I call it

156

00:06:10,770 --> 00:06:09,430

about these large hominids that existed

157

00:06:13,020 --> 00:06:10,780

in the northern regions known as the

158

00:06:14,760 --> 00:06:13,030

tore net and he writes in olden times

159

00:06:16,230 --> 00:06:14,770

the Inuit were not the only inhabitants

160

00:06:18,450 --> 00:06:16,240

of the country in which they live at the

161

00:06:20,370 --> 00:06:18,460

present time another tribe similar to

162

00:06:22,050 --> 00:06:20,380

them shared their hunting ground but

163

00:06:24,090 --> 00:06:22,060

they were on good terms both tribes

164

00:06:25,890 --> 00:06:24,100

living in harmony in the villages the

165

00:06:29,310 --> 00:06:25,900

toilet were much taller than the Inuit

166

00:06:31,740 --> 00:06:29,320

and had very long arms and legs almost

167

00:06:33,450 --> 00:06:31,750

all of them were blear-eyed they were

168

00:06:35,670 --> 00:06:33,460

extremely strong and could lift large

169

00:06:37,980 --> 00:06:35,680

boulders which were by far too heavy for

170

00:06:39,660 --> 00:06:37,990

the Inuit but even the Inuit of that

171

00:06:41,940 --> 00:06:39,670

time were much stronger than those of

172

00:06:43,320 --> 00:06:41,950

today and some large stones are shown on

173

00:06:46,080 --> 00:06:43,330

the plain of Mill Jack Wien in

174

00:06:47,850 --> 00:06:46,090

Cumberland sound with which the ancient

175

00:06:50,190 --> 00:06:47,860

Inuit used to play throwing them great

176

00:06:51,870 --> 00:06:50,200

distances even the strongest men of the

177

00:06:53,880 --> 00:06:51,880

present generations are scarcely able to

178

00:06:56,850 --> 00:06:53,890

lift them much less to swing them or

179

00:06:58,230 --> 00:06:56,860

throw them any distance Boas goes on to

180

00:06:58,860 --> 00:06:58,240

describe the way that the tour net

181

00:07:00,750 --> 00:06:58,870

dressed

182

00:07:03,210 --> 00:07:00,760

talking about the long coats of deerskin

183

00:07:05,610 --> 00:07:03,220

that they wore and quite obviously the

184

00:07:06,330 --> 00:07:05,620

Sasquatch as we know it today is not

185

00:07:08,640 --> 00:07:06,340

something that is

186

00:07:11,850 --> 00:07:08,650

generally best known for his style of

187

00:07:14,129 --> 00:07:11,860

clothing and in my opinion these reports

188

00:07:16,469 --> 00:07:14,139

actually do not describe the Sasquatch

189

00:07:18,750 --> 00:07:16,479

that we're looking for evidence for and

190

00:07:21,379 --> 00:07:18,760

so my reason for bringing this to the

191

00:07:24,120 --> 00:07:21,389

table as we begin the analysis of

192

00:07:27,240 --> 00:07:24,130

indigenous American folklore really

193

00:07:29,100 --> 00:07:27,250

takes us back to paleoanthropology as I

194

00:07:31,620 --> 00:07:29,110

already mentioned the single species

195

00:07:34,140 --> 00:07:31,630

hypothesis that was once so popular

196

00:07:36,110 --> 00:07:34,150

among anthropologists really is no

197

00:07:38,850 --> 00:07:36,120

longer considered the most viable

198

00:07:41,280 --> 00:07:38,860

hypothesis and we have an abundance of

199

00:07:43,170 --> 00:07:41,290

evidence now that modern homo sapiens

200

00:07:46,350 --> 00:07:43,180

sapiens actually did live alongside

201
00:07:48,750 --> 00:07:46,360
Neanderthals as well as Denisovans and

202
00:07:51,210 --> 00:07:48,760
let's not forget in terms of the ghost

203
00:07:54,060 --> 00:07:51,220
DNA I referenced earlier there also

204
00:07:56,700 --> 00:07:54,070
unrecognized species for which we find

205
00:07:57,990 --> 00:07:56,710
genetic traces in our own modern DNA but

206
00:08:00,029 --> 00:07:58,000
which we haven't identified in the

207
00:08:02,490 --> 00:08:00,039
fossil record so back in the Pleistocene

208
00:08:04,610 --> 00:08:02,500
during the last ice age there were in

209
00:08:07,680 --> 00:08:04,620
fact several different species that

210
00:08:09,090 --> 00:08:07,690
coexisted and for this reason as more

211
00:08:11,820 --> 00:08:09,100
and more information has begun to emerge

212
00:08:13,710 --> 00:08:11,830
about this some archeologists have

213
00:08:16,230 --> 00:08:13,720

decided to begin their search for

214

00:08:18,450 --> 00:08:16,240

answers about the Sasquatch mystery with

215

00:08:20,430 --> 00:08:18,460

those known species back in 1983

216

00:08:22,529 --> 00:08:20,440

archaeologist Myra Shaklee wrote a

217

00:08:25,050 --> 00:08:22,539

fantastic book called still living and

218

00:08:27,060 --> 00:08:25,060

as the name would seem to imply she was

219

00:08:29,820 --> 00:08:27,070

looking at the possibility especially in

220

00:08:32,250 --> 00:08:29,830

modern Russia and parts of Eurasia at

221

00:08:34,409 --> 00:08:32,260

whether or not some members of the

222

00:08:37,589 --> 00:08:34,419

Neanderthal species might have stuck

223

00:08:39,570 --> 00:08:37,599

around until recent times and of course

224

00:08:42,149 --> 00:08:39,580

when she wrote that book we didn't know

225

00:08:43,920 --> 00:08:42,159

yet about the Denisovans in the Altai of

226

00:08:45,780 --> 00:08:43,930

Russia we didn't know about the genetic

227

00:08:48,090 --> 00:08:45,790

studies that would follow decades later

228

00:08:49,829 --> 00:08:48,100

that would show other examples which we

229

00:08:51,990 --> 00:08:49,839

haven't even identified yet we didn't

230

00:08:53,880 --> 00:08:52,000

know about Homo floresiensis down there

231

00:08:56,160 --> 00:08:53,890

on the island of Flores the so-called

232

00:08:58,470 --> 00:08:56,170

hobbits down there which some actually

233

00:09:00,720 --> 00:08:58,480

argue may be more closely related to a

234

00:09:02,579 --> 00:09:00,730

species like Homo erectus but we won't

235

00:09:05,100 --> 00:09:02,589

get into that right now the point is at

236

00:09:07,110 --> 00:09:05,110

the time that Shaklee wrote her book she

237

00:09:09,600 --> 00:09:07,120

was exploring or I should say building a

238

00:09:12,210 --> 00:09:09,610

hypothesis around what was known in

239

00:09:14,310 --> 00:09:12,220

science at that time but nowadays we've

240

00:09:16,380 --> 00:09:14,320

discovered other options and we have a

241

00:09:18,180 --> 00:09:16,390

lot more to work with and so coming back

242

00:09:19,769 --> 00:09:18,190

to the toilet in these indigenous

243

00:09:22,050 --> 00:09:19,779

traditions

244

00:09:24,749 --> 00:09:22,060

if we were to say that the Neanderthal

245

00:09:27,210 --> 00:09:24,759

or the Denisovans or another group not

246

00:09:28,860 --> 00:09:27,220

only persisted far longer than we

247

00:09:31,350 --> 00:09:28,870

expected but might have even made their

248

00:09:32,759 --> 00:09:31,360

way across the bering land bridge toward

249

00:09:34,739 --> 00:09:32,769

the end of the Pleistocene or at some

250

00:09:37,069 --> 00:09:34,749

point and that even a small number of

251
00:09:40,530 --> 00:09:37,079
them cohabitated for some time alongside

252
00:09:43,079 --> 00:09:40,540
humans in north america these legends of

253
00:09:45,619 --> 00:09:43,089
the so-called toilet might make more

254
00:09:48,900 --> 00:09:45,629
sense and further if there had been

255
00:09:51,900 --> 00:09:48,910
cousins to humanity that coexisted long

256
00:09:53,790 --> 00:09:51,910
early indigenous Americans perhaps we

257
00:09:56,220 --> 00:09:53,800
shouldn't rule out the possibility that

258
00:09:57,689 --> 00:09:56,230
they weren't the only cousins that were

259
00:09:59,910 --> 00:09:57,699
living in the northernmost climes

260
00:10:02,999 --> 00:09:59,920
perhaps there were or even still are

261
00:10:04,679 --> 00:10:03,009
other species to be considered now that

262
00:10:07,259 --> 00:10:04,689
brings us to our second group here which

263
00:10:08,850 --> 00:10:07,269

is cannibals Giants and another term

264

00:10:11,730 --> 00:10:08,860

that we're gonna look at in this portion

265

00:10:13,410 --> 00:10:11,740

of the talk is the Windigo or the Witco

266

00:10:15,929 --> 00:10:13,420

as they are known in different

267

00:10:18,150 --> 00:10:15,939

indigenous american groups the Windigo

268

00:10:19,670 --> 00:10:18,160

actually represents cannibalism

269

00:10:22,860 --> 00:10:19,680

essentially in the ethnological

270

00:10:25,710 --> 00:10:22,870

interpretation of what a Windigo is is

271

00:10:28,319 --> 00:10:25,720

essentially a cultural mythology that is

272

00:10:30,990 --> 00:10:28,329

story built on to the horrors of

273

00:10:33,960 --> 00:10:31,000

cannibalism which helps serve in effect

274

00:10:36,090 --> 00:10:33,970

is a sort of preventative against it but

275

00:10:37,679 --> 00:10:36,100

if we look at Native American legends of

276

00:10:39,179 --> 00:10:37,689

giants there are a variety of different

277

00:10:42,030 --> 00:10:39,189

kinds that show up sometimes there are

278

00:10:44,850 --> 00:10:42,040

just giant humans sometimes there are

279

00:10:46,889 --> 00:10:44,860

what are called stone giants some Giants

280

00:10:49,499 --> 00:10:46,899

are described as having scales some are

281

00:10:51,600 --> 00:10:49,509

described as having several heads and if

282

00:10:53,840 --> 00:10:51,610

we look at all the different shapes and

283

00:10:56,189 --> 00:10:53,850

the different forms that Giants take in

284

00:10:57,960 --> 00:10:56,199

indigenous mythology I think it would

285

00:11:00,420 --> 00:10:57,970

really be a stretch to try and say that

286

00:11:02,850 --> 00:11:00,430

every story involving a giant is

287

00:11:04,199 --> 00:11:02,860

actually a story about a sasquatch I

288

00:11:06,449 --> 00:11:04,209

really actually don't think that's the

289

00:11:08,480 --> 00:11:06,459

case at all nor do I think that all

290

00:11:10,230 --> 00:11:08,490

stories of windigos or cannibals

291

00:11:12,629 --> 00:11:10,240

necessarily have anything to do with

292

00:11:14,759 --> 00:11:12,639

Sasquatch however there are some

293

00:11:17,939 --> 00:11:14,769

instances I think where those

294

00:11:19,590 --> 00:11:17,949

connections should be explored based on

295

00:11:22,519 --> 00:11:19,600

descriptions that are given one example

296

00:11:26,129 --> 00:11:22,529

that comes to mind is Joseph Egan ARDS

297

00:11:28,829 --> 00:11:26,139

article from back in 1930 that appeared

298

00:11:30,869 --> 00:11:28,839

in the journal primitive man and this

299

00:11:33,510 --> 00:11:30,879

was titled Witek Oh among the Taytay de

300

00:11:36,480 --> 00:11:33,520

boules and he's talking about a cow

301
00:11:37,710 --> 00:11:36,490
fornia indigenous american group who

302
00:11:40,200 --> 00:11:37,720
have a number of different traditions

303
00:11:41,340 --> 00:11:40,210
about the Witek oh and i want you to

304
00:11:44,520 --> 00:11:41,350
keep in mind as we're going through

305
00:11:46,440 --> 00:11:44,530
these legends as i give you the date of

306
00:11:47,940 --> 00:11:46,450
publication you'll note that most of

307
00:11:49,080 --> 00:11:47,950
these are from the early part of the

308
00:11:49,830 --> 00:11:49,090
last century that's going to be

309
00:11:51,090 --> 00:11:49,840
significant

310
00:11:52,590 --> 00:11:51,100
a little later when we start getting

311
00:11:55,590 --> 00:11:52,600
into historical accounts that may

312
00:11:57,180 --> 00:11:55,600
describe sasquatch but Guignard gives us

313
00:11:59,400 --> 00:11:57,190

the following account of the whitaker

314

00:12:01,560 --> 00:11:59,410

according to the tato de boules and this

315

00:12:04,100 --> 00:12:01,570

being an Algonquin speaking people of

316

00:12:06,480 --> 00:12:04,110

the upper st. Marys River in Quebec and

317

00:12:07,950 --> 00:12:06,490

he describes the which ago is their most

318

00:12:10,470 --> 00:12:07,960

famous monster he says they've never

319

00:12:12,450 --> 00:12:10,480

been numerous at most one or two of them

320

00:12:14,490 --> 00:12:12,460

wander around the country and this only

321

00:12:16,500 --> 00:12:14,500

from time to time sometimes there are

322

00:12:19,050 --> 00:12:16,510

none around for many years according to

323

00:12:21,420 --> 00:12:19,060

the terrible a the which--it cows were

324

00:12:23,190 --> 00:12:21,430

people possessed with the devil but in

325

00:12:25,230 --> 00:12:23,200

all cases before becoming Witek owes

326

00:12:27,870 --> 00:12:25,240

these possessed individuals had been

327

00:12:30,450 --> 00:12:27,880

powerful jean lures terrible and

328

00:12:32,610 --> 00:12:30,460

ferocious sorcerers he goes on to talk

329

00:12:34,200 --> 00:12:32,620

about how they will fight one another to

330

00:12:35,940 --> 00:12:34,210

the death if they ever meet they are

331

00:12:38,070 --> 00:12:35,950

solitary and they always travel the

332

00:12:39,930 --> 00:12:38,080

country by themselves he says the

333

00:12:41,610 --> 00:12:39,940

whitaker wore no clothing summer and

334

00:12:44,520 --> 00:12:41,620

winter he went naked and he never

335

00:12:46,650 --> 00:12:44,530

suffered cold he goes on to also say the

336

00:12:48,990 --> 00:12:46,660

widow ko had no lips and that

337

00:12:51,300 --> 00:12:49,000

essentially it was just a mouth with

338

00:12:52,710 --> 00:12:51,310

teeth barred all the time now that

339

00:12:54,900 --> 00:12:52,720

doesn't sound very much like a sasquatch

340

00:12:57,990 --> 00:12:54,910

does it again we should really be

341

00:13:00,300 --> 00:12:58,000

careful in interpreting every myth or

342

00:13:02,940 --> 00:13:00,310

legend as being evidence of Sasquatch

343

00:13:05,220 --> 00:13:02,950

but at this point Denard's narrative

344

00:13:08,420 --> 00:13:05,230

begins to shift a little and it starts

345

00:13:11,340 --> 00:13:08,430

giving us some very interesting details

346

00:13:13,590 --> 00:13:11,350

he mentions similar to the legends about

347

00:13:15,570 --> 00:13:13,600

the Tor net being blear-eyed or

348

00:13:16,950 --> 00:13:15,580

presumably meaning that they had red

349

00:13:17,930 --> 00:13:16,960

eyes or eyes that looked as though

350

00:13:20,430 --> 00:13:17,940

they'd been crying

351

00:13:22,740 --> 00:13:20,440

here Guignard reports that the widdget

352

00:13:25,160 --> 00:13:22,750

Co has eyes that were big and rolled in

353

00:13:27,990 --> 00:13:25,170

blood there was something like owls eyes

354

00:13:31,530 --> 00:13:28,000

which is also interesting because in

355

00:13:33,870 --> 00:13:31,540

certain American Indian legends the

356

00:13:35,820 --> 00:13:33,880

Sasquatch or presumed creature that some

357

00:13:38,880 --> 00:13:35,830

associate with Sasquatch is actually

358

00:13:40,110 --> 00:13:38,890

referred to as the owl woman this could

359

00:13:42,780 --> 00:13:40,120

have something to do with the appearance

360

00:13:44,730 --> 00:13:42,790

of the eyes Guignard also describes that

361

00:13:47,100 --> 00:13:44,740

the feet of the Whitacre were extremely

362

00:13:47,369 --> 00:13:47,110

long although strangely he says that the

363

00:13:48,960 --> 00:13:47,379

track

364

00:13:51,960 --> 00:13:48,970

that they leave only appear to have one

365

00:13:54,359 --> 00:13:51,970

large toe he says the voice of the widow

366

00:13:56,759 --> 00:13:54,369

goes were strident and frightful and

367

00:13:58,559 --> 00:13:56,769

more reverberating than thunder the

368

00:14:00,839 --> 00:13:58,569

sound of his voice was a long drawn-out

369

00:14:03,029 --> 00:14:00,849

when accompanied by fearful howls and

370

00:14:05,189 --> 00:14:03,039

with those howls in mind I would

371

00:14:07,889 --> 00:14:05,199

actually like to interject at this point

372

00:14:10,199 --> 00:14:07,899

a bit of audio of a purported sasquatch

373

00:14:13,999 --> 00:14:10,209

howl that was recorded on Vancouver

374

00:14:18,059 --> 00:14:17,579

so there you have an alleged sasquatch

375

00:14:23,069 --> 00:14:18,069

howl

376

00:14:24,869 --> 00:14:23,079

that cannot be identified for all we

377

00:14:26,399 --> 00:14:24,879

know it could be a sasquatch hunter

378

00:14:28,169 --> 00:14:26,409

calling to Sasquatch rather than

379

00:14:30,749 --> 00:14:28,179

actually being a sasquatch but that how

380

00:14:32,039 --> 00:14:30,759

you just heard according to some is the

381

00:14:33,839 --> 00:14:32,049

sort of sound that they make and that

382

00:14:35,219 --> 00:14:33,849

seems to actually match the account in

383

00:14:37,469 --> 00:14:35,229

this legend but now this is one of the

384

00:14:41,849 --> 00:14:37,479

most interesting parts in the account

385

00:14:43,679 --> 00:14:41,859

Guignard gives us he says also that the

386

00:14:46,409 --> 00:14:43,689

food the way to KO ate was rotten wood

387

00:14:48,179 --> 00:14:46,419

swamp moss mushrooms corpses and human

388

00:14:50,669 --> 00:14:48,189

flesh well that's natural since windigos

389

00:14:53,219 --> 00:14:50,679

are believed to be cannibals right but

390

00:14:55,679 --> 00:14:53,229

he also says when a widow happened upon

391

00:14:57,329 --> 00:14:55,689

the trail of anyone he waited until

392

00:15:00,179 --> 00:14:57,339

darkness fell to go eat the luckless

393

00:15:03,029 --> 00:15:00,189

victim when the widow had arrived close

394

00:15:05,819 --> 00:15:03,039

to the tent of his victim his heart beat

395

00:15:08,639 --> 00:15:05,829

twice with joy upon his breast making a

396

00:15:12,090 --> 00:15:08,649

sound like that which grouse make when

397

00:15:15,960 --> 00:15:12,100

they drum now there are a lot of

398

00:15:18,689 --> 00:15:15,970

references to the idea of Sasquatch or

399

00:15:21,289 --> 00:15:18,699

windigos and the various cultural

400

00:15:25,619 --> 00:15:21,299

variants in different myths and folklore

401
00:15:27,419 --> 00:15:25,629
making a sound similar to a grouse and a

402
00:15:30,359 --> 00:15:27,429
lot of researchers have interpreted that

403
00:15:32,159 --> 00:15:30,369
to mean the whistling sound or the call

404
00:15:34,679 --> 00:15:32,169
a grouse makes but actually if you've

405
00:15:35,759 --> 00:15:34,689
ever watched a grouse in the forest they

406
00:15:37,229 --> 00:15:35,769
do what's called drumming where they

407
00:15:38,669 --> 00:15:37,239
beat their wings very quickly and it

408
00:15:40,859 --> 00:15:38,679
sounds almost like a little drumroll

409
00:15:42,689 --> 00:15:40,869
you might also liken that to the sound

410
00:15:45,179 --> 00:15:42,699
that great apes make when they beat

411
00:15:47,369 --> 00:15:45,189
their chests and in fact a similar

412
00:15:49,769 --> 00:15:47,379
description appears of all places in a

413
00:15:52,619 --> 00:15:49,779

book called the curve of time which was

414

00:15:55,259 --> 00:15:52,629

written by M Wiley Blanchett I think the

415

00:15:57,419 --> 00:15:55,269

book was written maybe in the 1940s but

416

00:15:59,219 --> 00:15:57,429

it took place in the 1920s and she was a

417

00:16:01,260 --> 00:15:59,229

widowed mother who took her children a

418

00:16:03,600 --> 00:16:01,270

boat and sailed all along

419

00:16:05,310 --> 00:16:03,610

along the west coast of Canada and went

420

00:16:06,780 --> 00:16:05,320

and visited different little villages

421

00:16:08,070 --> 00:16:06,790

and things along those lines and at one

422

00:16:10,530 --> 00:16:08,080

point in the book which has nothing to

423

00:16:12,120 --> 00:16:10,540

do at all with sasquatch although it

424

00:16:14,340 --> 00:16:12,130

does make a reference to seeing a

425

00:16:17,190 --> 00:16:14,350

carving of the so called zone qua which

426

00:16:18,780 --> 00:16:17,200

is the famous wild woman of the forest

427

00:16:21,270 --> 00:16:18,790

that's represented in some of the

428

00:16:23,460 --> 00:16:21,280

Pacific northwestern tribes but at one

429

00:16:25,230 --> 00:16:23,470

point as Blanchett describes in the book

430

00:16:27,180 --> 00:16:25,240

she and her children were having dinner

431

00:16:29,190 --> 00:16:27,190

with an old hunter who described having

432

00:16:32,010 --> 00:16:29,200

to stay in a cave all night one evening

433

00:16:33,840 --> 00:16:32,020

with his back up against the wall and

434

00:16:37,020 --> 00:16:33,850

with his shotgun across his knees

435

00:16:39,120 --> 00:16:37,030

because of two great big bears who

436

00:16:41,310 --> 00:16:39,130

walked around on their hind legs outside

437

00:16:44,100 --> 00:16:41,320

of the cave all night and beat their

438

00:16:46,140 --> 00:16:44,110

chests like gorillas I've got news for

439

00:16:48,390 --> 00:16:46,150

you grizzly bears don't do that there is

440

00:16:50,520 --> 00:16:48,400

no American bear species that does that

441

00:16:52,530 --> 00:16:50,530

it's a very interesting description

442

00:16:53,670 --> 00:16:52,540

especially in light of some of the

443

00:16:56,310 --> 00:16:53,680

things that appear in the ethnological

444

00:16:58,230 --> 00:16:56,320

literature which brings us finally to

445

00:17:00,990 --> 00:16:58,240

the myths and legends this is our third

446

00:17:03,240 --> 00:17:01,000

portion here those which actually do

447

00:17:05,640 --> 00:17:03,250

describe something more like a sasquatch

448

00:17:08,070 --> 00:17:05,650

not some sort of a cannibal giant not

449

00:17:09,660 --> 00:17:08,080

some sort of a supernatural monster no

450

00:17:12,690 --> 00:17:09,670

the accounts we'll look at here are

451
00:17:15,150 --> 00:17:12,700
generally human-like beings but much

452
00:17:17,940 --> 00:17:15,160
larger covered in hair often accompanied

453
00:17:19,980 --> 00:17:17,950
by a strong odor and which generally

454
00:17:22,050 --> 00:17:19,990
move around at night and there are other

455
00:17:24,480 --> 00:17:22,060
common themes which include kidnappings

456
00:17:26,640 --> 00:17:24,490
and things along those lines too but the

457
00:17:30,150 --> 00:17:26,650
first account I want to share here was

458
00:17:33,570 --> 00:17:30,160
written by George Gibbs and this was

459
00:17:36,780 --> 00:17:33,580
first written in July of 1865 and it

460
00:17:39,150 --> 00:17:36,790
appeared in a manuscript by Gibbs which

461
00:17:40,920 --> 00:17:39,160
the ethnologist Ella Clark describes as

462
00:17:42,600 --> 00:17:40,930
quote very probably the earliest

463
00:17:44,190 --> 00:17:42,610

extensive study of the religion and

464

00:17:46,560 --> 00:17:44,200

mythology of the Indians of old Oregon

465

00:17:49,530 --> 00:17:46,570

and the earliest collection of their

466

00:17:51,960 --> 00:17:49,540

folktales and he talks about what are

467

00:17:54,480 --> 00:17:51,970

known as the sea octo or the sea otic

468

00:17:56,220 --> 00:17:54,490

and this is a term that actually many

469

00:17:59,430 --> 00:17:56,230

different bands in the Pacific Northwest

470

00:18:01,770 --> 00:17:59,440

used in reference to what were known as

471

00:18:04,380 --> 00:18:01,780

stick Indians or wild men or women

472

00:18:06,060 --> 00:18:04,390

and so Gibbs account is as follows he

473

00:18:07,920 --> 00:18:06,070

writes one other race of beings I have

474

00:18:09,770 --> 00:18:07,930

classed separately and I should note

475

00:18:11,610 --> 00:18:09,780

here he's distinguishing them from

476

00:18:14,070 --> 00:18:11,620

supernatural beings that he's already

477

00:18:15,030 --> 00:18:14,080

written about so he's classing these

478

00:18:17,400 --> 00:18:15,040

separately

479

00:18:19,050 --> 00:18:17,410

quote as they in particular are supposed

480

00:18:21,810 --> 00:18:19,060

to infest the earth and do not appear to

481

00:18:24,390 --> 00:18:21,820

have been properly the elip Tilikum

482

00:18:26,280 --> 00:18:24,400

again referencing these supernatural

483

00:18:28,500 --> 00:18:26,290

beings he'd already talked about these

484

00:18:31,140 --> 00:18:28,510

he says aren't ciacco in the upper

485

00:18:34,230 --> 00:18:31,150

Chehalis state title in the Klickitat

486

00:18:35,910 --> 00:18:34,240

shia the belief in these beings is

487

00:18:37,020 --> 00:18:35,920

apparently universal among the different

488

00:18:39,810 --> 00:18:37,030

tribes though there is a great

489

00:18:41,790 --> 00:18:39,820

discrepancy in their accounts of them by

490

00:18:44,520 --> 00:18:41,800

some the seeit KO are described as of

491

00:18:47,340 --> 00:18:44,530

gigantic size their feet 18 inches long

492

00:18:49,680 --> 00:18:47,350

and shaped like a bear's if you've ever

493

00:18:53,490 --> 00:18:49,690

looked at a bear's footprint especially

494

00:18:56,790 --> 00:18:53,500

the bear's hind paw it can at times look

495

00:18:58,950 --> 00:18:56,800

very much like a human's foot with the

496

00:19:02,370 --> 00:18:58,960

exception of of course the claws which

497

00:19:04,530 --> 00:19:02,380

leave indentations in the mud but he

498

00:19:06,960 --> 00:19:04,540

says the sea otter wear no clothes but

499

00:19:10,770 --> 00:19:06,970

the body is covered with hair like that

500

00:19:12,870 --> 00:19:10,780

of a dog only not so thick others

501

00:19:14,490 --> 00:19:12,880

describe them as of natural size and

502

00:19:16,710 --> 00:19:14,500

resembling men except that they give her

503

00:19:19,440 --> 00:19:16,720

and Shatter one see ATCO making enough

504

00:19:20,850 --> 00:19:19,450

noise to represent a dozen persons they

505

00:19:22,920 --> 00:19:20,860

are said to live in the mountains and

506

00:19:25,260 --> 00:19:22,930

holes underground and to smell badly

507

00:19:27,480 --> 00:19:25,270

they come down chiefly in the fishing

508

00:19:29,850 --> 00:19:27,490

season at which time the Indians are

509

00:19:32,400 --> 00:19:29,860

excessively afraid of them at the report

510

00:19:34,920 --> 00:19:32,410

of sciata they all run for their houses

511

00:19:36,360 --> 00:19:34,930

fire their guns and shout deer visible

512

00:19:38,670 --> 00:19:36,370

only at night at which time they

513

00:19:40,470 --> 00:19:38,680

approach the houses steal salmon carry

514

00:19:42,900 --> 00:19:40,480

off young girls and smother children

515

00:19:45,120 --> 00:19:42,910

their voices are like those of the owl

516

00:19:47,730 --> 00:19:45,130

here again that reference to the owl and

517

00:19:49,380 --> 00:19:47,740

they possess the power of charming so

518

00:19:51,960 --> 00:19:49,390

that others hearing them become demented

519

00:19:53,610 --> 00:19:51,970

or fall down in a swoon the Klickitat

520

00:19:55,710 --> 00:19:53,620

informed me that they did not believe

521

00:19:58,290 --> 00:19:55,720

they were elet Tilikum or of the demon

522

00:20:00,900 --> 00:19:58,300

race but came afterward and that part of

523

00:20:02,580 --> 00:20:00,910

them are still men and well beyond the

524

00:20:04,710 --> 00:20:02,590

mountains where they hunt and are very

525

00:20:07,020 --> 00:20:04,720

hospitable while the others steal at

526
00:20:09,720 --> 00:20:07,030
night they're sometimes seen spearing

527
00:20:12,600 --> 00:20:09,730
fish themselves now of course as with

528
00:20:15,420 --> 00:20:12,610
most ethnological representations and

529
00:20:16,920 --> 00:20:15,430
indigenous traditions involving what may

530
00:20:18,780 --> 00:20:16,930
or may not be sasquatches we've got a

531
00:20:20,730 --> 00:20:18,790
bit of a mixed bag there it would be

532
00:20:23,220 --> 00:20:20,740
hard to imagine sasquatches spearing

533
00:20:25,830 --> 00:20:23,230
fish or mesmerizing people with their

534
00:20:28,240 --> 00:20:25,840
calls although if we stop for a moment

535
00:20:30,789 --> 00:20:28,250
and we imagine a Nocturne

536
00:20:32,470 --> 00:20:30,799
species that behaves very much like

537
00:20:35,010 --> 00:20:32,480
humans but which are a little different

538
00:20:37,600 --> 00:20:35,020

and perhaps more beastly and frightening

539

00:20:39,610 --> 00:20:37,610

one can easily imagine the way that

540

00:20:41,799 --> 00:20:39,620

supernatural characteristics might be

541

00:20:43,510 --> 00:20:41,809

attributed to them and that's even more

542

00:20:46,440 --> 00:20:43,520

the case if we consider the fact that

543

00:20:49,299 --> 00:20:46,450

even today people in North America

544

00:20:51,820 --> 00:20:49,309

essentially still do that many who for

545

00:20:53,649 --> 00:20:51,830

lack of any better explanation for how

546

00:20:56,430 --> 00:20:53,659

in the world these creatures continue to

547

00:20:58,360 --> 00:20:56,440

evade scientists if they actually exist

548

00:20:59,950 --> 00:20:58,370

gravitate toward a paranormal

549

00:21:01,750 --> 00:20:59,960

explanation while they must be able to

550

00:21:02,740 --> 00:21:01,760

step through dimensions they must be

551
00:21:04,510 --> 00:21:02,750
able to come and go as they please

552
00:21:07,180 --> 00:21:04,520
there's something supernatural about

553
00:21:08,640 --> 00:21:07,190
them so if we still do that today it's

554
00:21:11,560 --> 00:21:08,650
not out of the realm of the possible

555
00:21:14,380 --> 00:21:11,570
that various cultures throughout time

556
00:21:17,080 --> 00:21:14,390
have done that and that such beliefs are

557
00:21:19,899 --> 00:21:17,090
actually projected on to what may indeed

558
00:21:20,980 --> 00:21:19,909
actually be a physical species now in

559
00:21:22,380 --> 00:21:20,990
the interest of time I think we've

560
00:21:26,020 --> 00:21:22,390
really only got room for one more

561
00:21:27,430 --> 00:21:26,030
account in this area and I want to use

562
00:21:30,190 --> 00:21:27,440
this one because I think this is a good

563
00:21:32,830 --> 00:21:30,200

bridge between myth and folklore and

564

00:21:34,870 --> 00:21:32,840

then historical accounts this one also

565

00:21:36,340 --> 00:21:34,880

dates even earlier in fact than George

566

00:21:38,430 --> 00:21:36,350

Gibbs account this actually was written

567

00:21:41,880 --> 00:21:38,440

by Elkanah Walker who was a missionary

568

00:21:44,710 --> 00:21:41,890

riding from Fort Colville in 1840 and

569

00:21:47,289 --> 00:21:44,720

this is an excerpt from a letter that he

570

00:21:48,850 --> 00:21:47,299

wrote where he is describing what he

571

00:21:51,190 --> 00:21:48,860

calls some of the superstitions among

572

00:21:53,230 --> 00:21:51,200

the Spokane Indians and this is what he

573

00:21:55,000 --> 00:21:53,240

writes they believe in the existence of

574

00:21:57,100 --> 00:21:55,010

a race of giants which inhabit a certain

575

00:21:59,020 --> 00:21:57,110

mountain off to the west of us this

576

00:22:02,320 --> 00:21:59,030

mountain is covered with perpetual snow

577

00:22:04,600 --> 00:22:02,330

they inhabit its top they may be classed

578

00:22:06,850 --> 00:22:04,610

with Goldsmith's nocturnal class as they

579

00:22:08,649 --> 00:22:06,860

cannot see in the daytime they hunt and

580

00:22:10,810 --> 00:22:08,659

do all their work at night they are men

581

00:22:12,549 --> 00:22:10,820

stealers they come to the people's

582

00:22:13,990 --> 00:22:12,559

lodges in the night when the people are

583

00:22:15,159 --> 00:22:14,000

asleep and put them under their skins

584

00:22:17,409 --> 00:22:15,169

and take them to the place of their

585

00:22:18,520 --> 00:22:17,419

abode without their even waking when

586

00:22:19,960 --> 00:22:18,530

they awake in the morning they are

587

00:22:22,149 --> 00:22:19,970

wholly lost not knowing in what

588

00:22:23,710 --> 00:22:22,159

direction their home is the account the

589

00:22:25,390 --> 00:22:23,720

Indians give of these Giants will in

590

00:22:27,460 --> 00:22:25,400

some measure correspond with the Bible

591

00:22:28,870 --> 00:22:27,470

account of such a race of beings they

592

00:22:30,970 --> 00:22:28,880

say their track is about a foot and a

593

00:22:33,490 --> 00:22:30,980

half long they will carry two or three

594

00:22:35,320 --> 00:22:33,500

beams upon their back at once they

595

00:22:37,960 --> 00:22:35,330

frequently come in the night still their

596

00:22:39,460 --> 00:22:37,970

salmon from the Nets and eat them raw if

597

00:22:40,930 --> 00:22:39,470

the people are away they always know

598

00:22:41,980 --> 00:22:40,940

when these beings are near by their

599

00:22:44,140 --> 00:22:41,990

strong smell

600

00:22:45,670 --> 00:22:44,150

which is most intolerable it is not

601
00:22:47,860 --> 00:22:45,680
uncommon for them to come in the night

602
00:22:50,050 --> 00:22:47,870
and give three whistles then the stones

603
00:22:51,840 --> 00:22:50,060
will begin to hit the houses the people

604
00:22:54,220 --> 00:22:51,850
are troubled with their nocturnal visits

605
00:22:57,010 --> 00:22:54,230
so there you have the famous account

606
00:22:58,510 --> 00:22:57,020
given by Elkanah Walker and among the

607
00:23:00,520 --> 00:22:58,520
tropes that begin to emerge and all

608
00:23:02,740 --> 00:23:00,530
these different accounts are again they

609
00:23:05,650 --> 00:23:02,750
steal salmon sometimes they still people

610
00:23:07,390 --> 00:23:05,660
they whistle they're often nocturnal and

611
00:23:09,370 --> 00:23:07,400
they're larger than humans and as George

612
00:23:09,970 --> 00:23:09,380
Gibbs explicitly states they're covered

613
00:23:11,680 --> 00:23:09,980

in hair

614

00:23:14,020 --> 00:23:11,690

all over the body like a dog but with

615

00:23:16,390 --> 00:23:14,030

hair not as thick as a dog's and that

616

00:23:19,500 --> 00:23:16,400

brings us to historical accounts because

617

00:23:22,450 --> 00:23:19,510

it has been argued by some that any

618

00:23:26,290 --> 00:23:22,460

descriptions of Sasquatch prior to the

619

00:23:28,810 --> 00:23:26,300

1950s actually only describe very large

620

00:23:31,300 --> 00:23:28,820

Indians giant Native Americans

621

00:23:33,220 --> 00:23:31,310

essentially and some time ago I bought a

622

00:23:34,570 --> 00:23:33,230

book that has a fantastic cover by the

623

00:23:35,710 --> 00:23:34,580

way it's absolutely great it's called

624

00:23:37,750 --> 00:23:35,720

abominable science

625

00:23:39,700 --> 00:23:37,760

it's a skeptical interpretation of

626
00:23:42,340 --> 00:23:39,710
cryptozoology and you know again I think

627
00:23:44,620 --> 00:23:42,350
it's important to balance your reading

628
00:23:45,820 --> 00:23:44,630
list don't just read books that are Pro

629
00:23:48,190 --> 00:23:45,830
sasquatch you know get a good

630
00:23:49,990 --> 00:23:48,200
perspective from a skeptic but one issue

631
00:23:50,410 --> 00:23:50,000
I do have with what the authors of that

632
00:23:52,780 --> 00:23:50,420
book

633
00:23:55,300 --> 00:23:52,790
Donald Prothero and Daniel Loxton argue

634
00:23:57,760 --> 00:23:55,310
is that no reports of Sasquatch

635
00:24:00,370 --> 00:23:57,770
described gorilla like or ape-like

636
00:24:03,300 --> 00:24:00,380
beings that prior to the early or

637
00:24:07,180 --> 00:24:03,310
mid-1950s legends about Sasquatch

638
00:24:08,560 --> 00:24:07,190

referred explicitly to giant Indians and

639

00:24:10,330 --> 00:24:08,570

that there were no stories about

640

00:24:11,920 --> 00:24:10,340

hair-covered monsters or anything along

641

00:24:14,050 --> 00:24:11,930

those lines that's a modern invention

642

00:24:16,980 --> 00:24:14,060

that ends up being tagged on to

643

00:24:19,540 --> 00:24:16,990

Sasquatch legends starting in the 1950s

644

00:24:21,040 --> 00:24:19,550

well I would dispute that and I'm about

645

00:24:22,420 --> 00:24:21,050

to offer some evidence for it but I

646

00:24:25,630 --> 00:24:22,430

think as we proceed we should also

647

00:24:27,910 --> 00:24:25,640

remember that the word Sasquatch was not

648

00:24:30,340 --> 00:24:27,920

the original word used by any indigenous

649

00:24:32,110 --> 00:24:30,350

Americans for these creatures there were

650

00:24:34,030 --> 00:24:32,120

many different languages spoken by the

651
00:24:36,610 --> 00:24:34,040
different bands and hence there were

652
00:24:38,830 --> 00:24:36,620
many different names for what seemed to

653
00:24:41,350 --> 00:24:38,840
be similar creatures and it had actually

654
00:24:43,510 --> 00:24:41,360
been a man from Ireland who coined the

655
00:24:45,460 --> 00:24:43,520
term Sasquatch as far as we know his

656
00:24:47,860 --> 00:24:45,470
name was JW Byrnes he came from Ireland

657
00:24:49,660 --> 00:24:47,870
to America and he became a government

658
00:24:52,270 --> 00:24:49,670
agent and was actually a teacher on the

659
00:24:54,520 --> 00:24:52,280
Chehalis reservation and beginning in

660
00:24:55,460 --> 00:24:54,530
the 1920s JW Burns started publishing

661
00:24:57,440 --> 00:24:55,470
articles

662
00:24:59,149 --> 00:24:57,450
that were based on stories he'd heard

663
00:25:00,680 --> 00:24:59,159

and interviews he had done with some of

664

00:25:02,480 --> 00:25:00,690

the Native Americans that he lived

665

00:25:03,770 --> 00:25:02,490

alongside and I believe the first of

666

00:25:05,899 --> 00:25:03,780

those articles appeared in Maclean's

667

00:25:08,120 --> 00:25:05,909

magazine in Canada and some of the

668

00:25:10,880 --> 00:25:08,130

descriptions in that article do describe

669

00:25:12,740 --> 00:25:10,890

what sound more like giant Indians the

670

00:25:14,750 --> 00:25:12,750

so called sasquatch as he began calling

671

00:25:16,940 --> 00:25:14,760

them actually at times were able to

672

00:25:19,549 --> 00:25:16,950

speak some of the members of the

673

00:25:21,710 --> 00:25:19,559

Chehalis actually said that they spoke a

674

00:25:24,289 --> 00:25:21,720

dialect that they recognized called the

675

00:25:26,480 --> 00:25:24,299

douglas dialect and so you do see some

676

00:25:29,180 --> 00:25:26,490

things in there that are very unlike our

677

00:25:31,039 --> 00:25:29,190

modern conception of Sasquatch and we'll

678

00:25:32,720 --> 00:25:31,049

come back around to JW Burns in that

679

00:25:34,760 --> 00:25:32,730

article in a moment but just keep that

680

00:25:37,370 --> 00:25:34,770

in mind again Sasquatch is not an

681

00:25:39,409 --> 00:25:37,380

indigenous American word that's one that

682

00:25:41,899 --> 00:25:39,419

was created by a guy from Ireland which

683

00:25:43,850 --> 00:25:41,909

was based loosely on different variants

684

00:25:46,549 --> 00:25:43,860

that he had heard in different Pacific

685

00:25:47,899 --> 00:25:46,559

northwestern Indian languages now the

686

00:25:52,070 --> 00:25:47,909

first account I actually want to share

687

00:25:54,110 --> 00:25:52,080

here is from 1870 and this is from

688

00:25:57,080 --> 00:25:54,120

California this appeared in the San

689

00:25:59,990 --> 00:25:57,090

Francisco Examiner and the article is

690

00:26:01,669 --> 00:26:00,000

titled California gorillas now in my

691

00:26:03,049 --> 00:26:01,679

opinion that's a really great article to

692

00:26:05,630 --> 00:26:03,059

start with if we're looking for evidence

693

00:26:07,190 --> 00:26:05,640

of references to things like Sasquatch

694

00:26:10,130 --> 00:26:07,200

that describe them as resembling

695

00:26:12,590 --> 00:26:10,140

gorillas prior to the 1950s and this

696

00:26:14,090 --> 00:26:12,600

clip actually is in response to an

697

00:26:16,399 --> 00:26:14,100

article that it appeared a few days

698

00:26:18,590 --> 00:26:16,409

earlier and I'll share just a little of

699

00:26:20,149 --> 00:26:18,600

this year it reads an old hunter who

700

00:26:22,700 --> 00:26:20,159

vouches for the truth of his story

701

00:26:23,779 --> 00:26:22,710

rights to the Antioch ledger offering

702

00:26:25,909 --> 00:26:23,789

that the statement about a gorilla

703

00:26:28,070 --> 00:26:25,919

having been seen among the mountains at

704

00:26:31,010 --> 00:26:28,080

the head of orest Rimba Creek and in

705

00:26:32,930 --> 00:26:31,020

crow Canyon is strictly true he says I

706

00:26:35,180 --> 00:26:32,940

positively assure you that this gorilla

707

00:26:38,180 --> 00:26:35,190

or wild man or whatever you choose to

708

00:26:39,770 --> 00:26:38,190

call it is no myth I know that it exists

709

00:26:41,630 --> 00:26:39,780

and that there are at least two of them

710

00:26:44,450 --> 00:26:41,640

having seen them both at once not a year

711

00:26:47,180 --> 00:26:44,460

ago their existence has been reported at

712

00:26:48,980 --> 00:26:47,190

times for the past 20 years and I have

713

00:26:50,630 --> 00:26:48,990

heard it said that in early days an

714

00:26:52,970 --> 00:26:50,640

orangutan escaped from a ship on the

715

00:26:54,529 --> 00:26:52,980

southern coast and this is significant

716

00:26:56,750 --> 00:26:54,539

he says but the creature I have seen is

717

00:26:58,970 --> 00:26:56,760

not that animal and if it is where did

718

00:27:01,100 --> 00:26:58,980

it get its mate now the article goes on

719

00:27:03,110 --> 00:27:01,110

and it also recaps the original account

720

00:27:04,909 --> 00:27:03,120

which I'll briefly summarize here this

721

00:27:07,340 --> 00:27:04,919

gentleman had been camping in a rugged

722

00:27:08,600 --> 00:27:07,350

area of California and had noticed while

723

00:27:10,279 --> 00:27:08,610

he was out hunting

724

00:27:12,740 --> 00:27:10,289

in the daytime that something had been

725

00:27:14,450 --> 00:27:12,750

disturbing his campsite and it would do

726

00:27:16,310 --> 00:27:14,460

it also at night sometimes while he was

727

00:27:18,649 --> 00:27:16,320

asleep and so one evening he decides to

728

00:27:20,690 --> 00:27:18,659

go hide back in a thicket and watch the

729

00:27:22,759 --> 00:27:20,700

campsite while the fire is burning and

730

00:27:24,680 --> 00:27:22,769

see what is coming into the campsite and

731

00:27:26,810 --> 00:27:24,690

causing the disturbance and he also

732

00:27:27,830 --> 00:27:26,820

describes seeing footprints and so we'll

733

00:27:29,480 --> 00:27:27,840

pick up the narrative there he says

734

00:27:31,430 --> 00:27:29,490

although my bedding and traps and little

735

00:27:33,529 --> 00:27:31,440

stores were not disturbed that I could

736

00:27:35,659 --> 00:27:33,539

see I was anxious to learn what or who

737

00:27:37,669 --> 00:27:35,669

it was that so regularly visited my camp

738

00:27:39,139 --> 00:27:37,679

for clearly the half burned sticks and

739

00:27:41,629 --> 00:27:39,149

cinders could not scatter themselves

740

00:27:43,820 --> 00:27:41,639

about I saw no tracks near the camp as

741

00:27:46,519 --> 00:27:43,830

the hard ground covered with dry leaves

742

00:27:47,899 --> 00:27:46,529

would show none so I started on a circle

743

00:27:49,700 --> 00:27:47,909

round the place and three hundred yards

744

00:27:52,100 --> 00:27:49,710

off in deep sand I struck the track of a

745

00:27:55,100 --> 00:27:52,110

man's feet as I supposed bare and of

746

00:27:57,350 --> 00:27:55,110

immense size so needless to say he wants

747

00:27:59,149 --> 00:27:57,360

to see who this barefooted giant was and

748

00:28:01,610 --> 00:27:59,159

so he goes and he hides as we described

749

00:28:03,110 --> 00:28:01,620

he says I took a position on a hillside

750

00:28:04,879 --> 00:28:03,120

some sixty or seventy yards from the

751

00:28:07,430 --> 00:28:04,889

fire and securely hidden the brush I

752

00:28:08,870 --> 00:28:07,440

waited and I watched two hours and why i

753

00:28:10,190 --> 00:28:08,880

sat there and wondered if the owner of

754

00:28:12,560 --> 00:28:10,200

the bare feet would come again and

755

00:28:14,360 --> 00:28:12,570

whether he imagined what an interest he

756

00:28:15,889 --> 00:28:14,370

had created in my inquiring mind and

757

00:28:17,409 --> 00:28:15,899

finally what possessed him to be

758

00:28:20,029 --> 00:28:17,419

prowling around there with no shoes on

759

00:28:21,560 --> 00:28:20,039

the fireplace was on my right and the

760

00:28:24,200 --> 00:28:21,570

spot where I saw the tracks was on my

761

00:28:25,700 --> 00:28:24,210

left he says it was in this direction

762

00:28:27,259 --> 00:28:25,710

that my attention was mostly directed

763

00:28:29,269 --> 00:28:27,269

thinking the visitor would appear there

764

00:28:31,759 --> 00:28:29,279

and besides it was easier to sit and

765

00:28:35,090 --> 00:28:31,769

face that way suddenly I was startled by

766

00:28:36,500 --> 00:28:35,100

a shrill whistle such as boys produced

767

00:28:39,830 --> 00:28:36,510

with two fingers under their tongue and

768

00:28:41,379 --> 00:28:39,840

turning quickly I ejaculated good god as

769

00:28:44,210 --> 00:28:41,389

I saw the object of my solicitude

770

00:28:45,919 --> 00:28:44,220

standing beside the fire erect and

771

00:28:47,690 --> 00:28:45,929

looking suspiciously around you've got

772

00:28:49,669 --> 00:28:47,700

to really appreciate the colorful

773

00:28:52,519 --> 00:28:49,679

language and accounts from this error

774

00:28:54,500 --> 00:28:52,529

remember 1870 ladies and gents it was in

775

00:28:57,110 --> 00:28:54,510

the image of man but it could not have

776

00:28:59,629 --> 00:28:57,120

been human I never was so been numbed

777

00:29:01,519 --> 00:28:59,639

with astonishment before the creature

778

00:29:03,409 --> 00:29:01,529

whatever it was stood fully five feet

779

00:29:05,990 --> 00:29:03,419

high so it's not very large if it is a

780

00:29:07,879 --> 00:29:06,000

sasquatch right but he says and

781

00:29:09,379 --> 00:29:07,889

disproportionately brought in square at

782

00:29:12,080 --> 00:29:09,389

the shoulders with arms of great length

783

00:29:14,330 --> 00:29:12,090

the legs were very short and the body

784

00:29:15,560 --> 00:29:14,340

long the head was small compared with

785

00:29:17,180 --> 00:29:15,570

the rest of the creature and appeared to

786

00:29:19,580 --> 00:29:17,190

be set upon its shoulders without a neck

787

00:29:21,919 --> 00:29:19,590

the hole was covered with dark brown and

788

00:29:22,360 --> 00:29:21,929

cinnamon colored hair quite long on some

789

00:29:24,250 --> 00:29:22,370

parts

790

00:29:26,830 --> 00:29:24,260

that on the head standing in a shock and

791

00:29:28,180 --> 00:29:26,840

growing close down to the eyes and he

792

00:29:30,220 --> 00:29:28,190

goes on to give further details but

793

00:29:32,860 --> 00:29:30,230

essentially how better to describe a

794

00:29:34,240 --> 00:29:32,870

sasquatch now some may say well you know

795

00:29:36,880 --> 00:29:34,250

he says it was only five feet tall

796

00:29:38,200 --> 00:29:36,890

Sasquatch is supposed to be giant but we

797

00:29:40,840 --> 00:29:38,210

should also remember that you know

798

00:29:42,040 --> 00:29:40,850

humans come in various sizes - I'm sure

799

00:29:43,480 --> 00:29:42,050

anyone listening here is throughout

800

00:29:46,600 --> 00:29:43,490

their life known people who were barely

801
00:29:47,830 --> 00:29:46,610
5 feet tall and some who exceeded 7 so

802
00:29:49,870 --> 00:29:47,840
if we're talking about something

803
00:29:52,360 --> 00:29:49,880
human-like perhaps that same sort of

804
00:29:54,430 --> 00:29:52,370
variation in height would occur here -

805
00:29:55,930 --> 00:29:54,440
now in the interest of time we've got to

806
00:29:59,080 --> 00:29:55,940
skip ahead to some additional reports

807
00:30:01,750 --> 00:29:59,090
the next few are news paper items that

808
00:30:04,990 --> 00:30:01,760
appeared in British Columbia and in

809
00:30:07,540 --> 00:30:05,000
Oregon in the year 1904 I would dare say

810
00:30:09,310 --> 00:30:07,550
there was a bit of a flap going on

811
00:30:11,200 --> 00:30:09,320
around that time this first one is dated

812
00:30:14,169 --> 00:30:11,210
March 25th 1904 it appeared in the

813
00:30:17,020 --> 00:30:14,179

Capital Journal in Salem Oregon under

814

00:30:19,450 --> 00:30:17,030

the headline Wildman in Coos County it's

815

00:30:21,070 --> 00:30:19,460

said to be 7 feet tall strong as an ox

816

00:30:23,830 --> 00:30:21,080

now this one seems to be a little more

817

00:30:25,299 --> 00:30:23,840

on par as far as the height and the

818

00:30:26,680 --> 00:30:25,309

description given his a wild man is

819

00:30:28,299 --> 00:30:26,690

reported in the mountains of Coos County

820

00:30:30,940 --> 00:30:28,309

he has described as seven feet tall

821

00:30:32,200 --> 00:30:30,950

muscular and unkempt he has been

822

00:30:33,940 --> 00:30:32,210

terrorizing the ranchers and miners

823

00:30:36,460 --> 00:30:33,950

until today they are discussing an

824

00:30:38,290 --> 00:30:36,470

organised hunt he has been shot at twice

825

00:30:41,250 --> 00:30:38,300

without effect he is believed to be an

826
00:30:43,450 --> 00:30:41,260
insane prospector of gigantic stature

827
00:30:46,540 --> 00:30:43,460
hardly a relict hominoid

828
00:30:48,970 --> 00:30:46,550
right but not so fast because just five

829
00:30:51,520 --> 00:30:48,980
days later we have the next piece which

830
00:30:54,340 --> 00:30:51,530
appeared in the Capital Journal this one

831
00:30:57,430 --> 00:30:54,350
in Salem Oregon as well the six is wild

832
00:31:00,220 --> 00:30:57,440
man again hairy being who is horror of

833
00:31:03,040 --> 00:31:00,230
the miners he hurls four pound rocks

834
00:31:04,360 --> 00:31:03,050
through the air like baseballs the

835
00:31:05,860 --> 00:31:04,370
article reads the appearance again of

836
00:31:07,180 --> 00:31:05,870
the wild man of the sixes has thrown

837
00:31:09,250 --> 00:31:07,190
some of the miners into a state of

838
00:31:11,680 --> 00:31:09,260

excitement and fear a report says the

839

00:31:13,810 --> 00:31:11,690

wild man has been seen three times since

840

00:31:15,370 --> 00:31:13,820

the 10th of last month the first

841

00:31:17,530 --> 00:31:15,380

appearance occurred on Thompson flat

842

00:31:19,210 --> 00:31:17,540

William Ward and a young man by the name

843

00:31:20,680 --> 00:31:19,220

of Burleson were sitting by the fire of

844

00:31:22,660 --> 00:31:20,690

their cabin one night when they heard

845

00:31:24,340 --> 00:31:22,670

something walking around the cabin which

846

00:31:25,990 --> 00:31:24,350

resembled a man walking and when it came

847

00:31:27,250 --> 00:31:26,000

to the corner of the cabin it took hold

848

00:31:29,260 --> 00:31:27,260

of the corner and gave the building a

849

00:31:31,840 --> 00:31:29,270

vigorous shake and kept up a frightful

850

00:31:33,280 --> 00:31:31,850

noise all the time the same that has so

851

00:31:35,710 --> 00:31:33,290

many times warned the venture some

852

00:31:37,930 --> 00:31:35,720

miners of the approach of the hairy man

853

00:31:39,880 --> 00:31:37,940

and calls them to flee and abject fear

854

00:31:42,549 --> 00:31:39,890

now our descriptions a little more on

855

00:31:45,070 --> 00:31:42,559

point we have the following account here

856

00:31:48,130 --> 00:31:45,080

this one from July of the same year the

857

00:31:50,409 --> 00:31:48,140

morning a story in July 7th 1904 this

858

00:31:52,149 --> 00:31:50,419

from Astoria Oregon the title of this

859

00:31:53,980 --> 00:31:52,159

piece wild man of the forest hairy

860

00:31:55,390 --> 00:31:53,990

creature seen by lone traveler in

861

00:31:58,270 --> 00:31:55,400

British Columbia so a little further

862

00:32:00,039 --> 00:31:58,280

north but as they report here a weird

863

00:32:01,870 --> 00:32:00,049

story of a wild man encountered far

864

00:32:03,909 --> 00:32:01,880

inland from the headwaters of Campbell

865

00:32:05,799 --> 00:32:03,919

rivers told by Mike king who had

866

00:32:07,899 --> 00:32:05,809

penetrated into a territory religiously

867

00:32:10,570 --> 00:32:07,909

shunned by Indians none of whom would

868

00:32:12,820 --> 00:32:10,580

either accompany him as usual nor make

869

00:32:14,409 --> 00:32:12,830

the explanation of their conduct King

870

00:32:16,299 --> 00:32:14,419

had been making his solitary way through

871

00:32:18,370 --> 00:32:16,309

the forest not having seen a human face

872

00:32:20,529 --> 00:32:18,380

for days when a cry of mingled surprise

873

00:32:22,720 --> 00:32:20,539

and fear very human in its quality and

874

00:32:24,730 --> 00:32:22,730

foreign in the forest land brought him

875

00:32:27,130 --> 00:32:24,740

to a sudden halt rifle and hand in his

876

00:32:28,480 --> 00:32:27,140

eyes straining for an explanation this

877

00:32:30,760 --> 00:32:28,490

was quickly afforded but in such a

878

00:32:33,520 --> 00:32:30,770

manner as to try the nerves of even such

879

00:32:35,049 --> 00:32:33,530

a woodsman as Mike King about a hundred

880

00:32:37,539 --> 00:32:35,059

yards from where he stood or even less

881

00:32:40,539 --> 00:32:37,549

an uncouth human faced him seemingly all

882

00:32:42,220 --> 00:32:40,549

certain whether to stand or fly the form

883

00:32:44,980 --> 00:32:42,230

was that of a large and angular man

884

00:32:47,350 --> 00:32:44,990

completely covered with hair and long

885

00:32:49,570 --> 00:32:47,360

arms hanging loosely and hands reaching

886

00:32:51,220 --> 00:32:49,580

below the knees the eyes were quick and

887

00:32:52,560 --> 00:32:51,230

penetrating shining strangely through a

888

00:32:54,850 --> 00:32:52,570

tangle of unkempt hair

889

00:32:57,490 --> 00:32:54,860

the object was unmistakably an

890

00:32:59,200 --> 00:32:57,500

uncompromising Li human mr. King attests

891

00:33:02,289 --> 00:32:59,210

and yet no human beings such as any

892

00:33:04,029 --> 00:33:02,299

nation tribe or country knows quite a

893

00:33:05,350 --> 00:33:04,039

description and there were others from

894

00:33:08,110 --> 00:33:05,360

that year I've got another here from

895

00:33:10,210 --> 00:33:08,120

December of 1904 just simply entitled

896

00:33:12,789 --> 00:33:10,220

the Wildman reporting that he's been

897

00:33:14,620 --> 00:33:12,799

seen by many in the northern woods so in

898

00:33:16,299 --> 00:33:14,630

the year of 1904 there were a lot of

899

00:33:18,039 --> 00:33:16,309

similar reports that were coming in of

900

00:33:21,130 --> 00:33:18,049

these things and some yes described them

901
00:33:23,799 --> 00:33:21,140
as gorillas like skipping ahead to 1924

902
00:33:26,289 --> 00:33:23,809
we had a much more famous incident which

903
00:33:29,080 --> 00:33:26,299
involves a group of prospectors and an

904
00:33:31,060 --> 00:33:29,090
area appropriately called abe canyon who

905
00:33:33,490 --> 00:33:31,070
claimed that their cabin is attacked and

906
00:33:34,990 --> 00:33:33,500
in the various newspaper reports from

907
00:33:37,000 --> 00:33:35,000
around that time that described the

908
00:33:39,700 --> 00:33:37,010
incident they refer to these seven-foot

909
00:33:41,110 --> 00:33:39,710
tall Giants as being gorillas like so

910
00:33:43,779 --> 00:33:41,120
quite obviously there were a lot of

911
00:33:46,570 --> 00:33:43,789
references to large gorillas like but

912
00:33:48,820 --> 00:33:46,580
essentially anthropoid Apes in parts of

913
00:33:49,629 --> 00:33:48,830

the Pacific Northwest some of which not

914

00:33:52,029 --> 00:33:49,639

only predated

915

00:33:54,039 --> 00:33:52,039

the 1950s they actually went even

916

00:33:57,009 --> 00:33:54,049

further back as that first report from

917

00:33:58,629 --> 00:33:57,019

1870 in California shows us but now

918

00:34:00,190 --> 00:33:58,639

before we wrap up I want to return again

919

00:34:03,879 --> 00:34:00,200

to the article I referenced earlier by

920

00:34:06,669 --> 00:34:03,889

JW Burns from April 1929 introducing

921

00:34:09,039 --> 00:34:06,679

British Columbia's hairy giants and in

922

00:34:11,139 --> 00:34:09,049

burns article he describes an incident

923

00:34:13,059 --> 00:34:11,149

where a couple of berry pickers walking

924

00:34:15,399 --> 00:34:13,069

along a railroad track allegedly

925

00:34:18,339 --> 00:34:15,409

encountered a naked giant that terrified

926

00:34:19,990 --> 00:34:18,349

them and so he inquired about this

927

00:34:22,509 --> 00:34:20,000

incident to see if it was indeed true

928

00:34:24,490 --> 00:34:22,519

and he received a letter which he quotes

929

00:34:25,869 --> 00:34:24,500

in his article from this gentleman mr.

930

00:34:29,109 --> 00:34:25,879

Point who had been one of the observers

931

00:34:30,879 --> 00:34:29,119

and I will now quote the description he

932

00:34:32,109 --> 00:34:30,889

gives in the letter he sent to JW Burns

933

00:34:33,849 --> 00:34:32,119

which appeared in that article he says

934

00:34:36,309 --> 00:34:33,859

dear sir I have your letter asking is it

935

00:34:38,740 --> 00:34:36,319

true or not that I saw a hairy giant man

936

00:34:41,740 --> 00:34:38,750

at agassi's last September while picking

937

00:34:43,240 --> 00:34:41,750

hops there now again keep in mind he

938

00:34:47,710 --> 00:34:43,250

refers to him explicitly at the

939

00:34:49,720 --> 00:34:47,720

beginning as a hairy giant okay in this

940

00:34:53,169 --> 00:34:49,730

article the first to present to the

941

00:34:54,579 --> 00:34:53,179

world the term sasquatch again if some

942

00:34:56,319 --> 00:34:54,589

skeptics are to be believed there

943

00:34:58,690 --> 00:34:56,329

shouldn't have been references to hairy

944

00:35:01,450 --> 00:34:58,700

gorilla like creatures prior to the

945

00:35:03,609 --> 00:35:01,460

1950s so right here at the outset mr.

946

00:35:05,620 --> 00:35:03,619

point describes a hairy giant let's see

947

00:35:08,259 --> 00:35:05,630

how his description holds up thereafter

948

00:35:10,450 --> 00:35:08,269

he says it is true and the facts are as

949

00:35:12,730 --> 00:35:10,460

follows this happened at the close of

950

00:35:15,039 --> 00:35:12,740

September 1927 when we were having a

951
00:35:16,870 --> 00:35:15,049
feast a Deline Auguste and myself walked

952
00:35:19,150 --> 00:35:16,880
to her father's orchard which is about

953
00:35:20,680 --> 00:35:19,160
four miles from the hot fields we were

954
00:35:22,180 --> 00:35:20,690
walking on the railroad track and within

955
00:35:23,829 --> 00:35:22,190
a short distance of the orchard when the

956
00:35:25,599 --> 00:35:23,839
girl noticed something walking along the

957
00:35:27,519 --> 00:35:25,609
track coming toward us I looked up but

958
00:35:29,200 --> 00:35:27,529
paid no attention to it as I thought it

959
00:35:31,420 --> 00:35:29,210
was some person on his way to agassi's

960
00:35:32,950 --> 00:35:31,430
but as he came closer we noticed that

961
00:35:35,230 --> 00:35:32,960
his appearance was very odd

962
00:35:36,670 --> 00:35:35,240
and on coming still closer we stood

963
00:35:38,440 --> 00:35:36,680

still and were astonished seeing that

964

00:35:40,960 --> 00:35:38,450

the creature was naked and covered with

965

00:35:43,900 --> 00:35:40,970

hair like an animal okay covered with

966

00:35:46,690 --> 00:35:43,910

hair like an animal he says we were

967

00:35:48,490 --> 00:35:46,700

almost paralysed from fear I picked up

968

00:35:49,990 --> 00:35:48,500

two stones with which I intended to hit

969

00:35:51,579 --> 00:35:50,000

him if he attempted to molest us but

970

00:35:54,549 --> 00:35:51,589

within 50 feet or so he stood up and

971

00:35:57,130 --> 00:35:54,559

looked at us he was twice as big as the

972

00:35:59,170 --> 00:35:57,140

average man with hands so long that they

973

00:36:00,880 --> 00:35:59,180

almost touched the ground it seemed to

974

00:36:02,680 --> 00:36:00,890

me the desires were very large and that

975

00:36:04,569 --> 00:36:02,690

the lower part of his nose was wide

976

00:36:06,849 --> 00:36:04,579

spread over the greater part of his face

977

00:36:08,680 --> 00:36:06,859

which gave the creature such a frightful

978

00:36:11,020 --> 00:36:08,690

appearance that I ran away as fast as I

979

00:36:12,730 --> 00:36:11,030

could after a minute or two I looked

980

00:36:14,800 --> 00:36:12,740

back and saw that he resumed his journey

981

00:36:16,960 --> 00:36:14,810

the girl had fled before I left and she

982

00:36:19,359 --> 00:36:16,970

ran so fast that I did not overtake her

983

00:36:21,730 --> 00:36:19,369

until I was close to Agassi's where we

984

00:36:23,050 --> 00:36:21,740

told the story of our adventure to the

985

00:36:25,089 --> 00:36:23,060

Indians who were still enjoying

986

00:36:26,680 --> 00:36:25,099

themselves old Indians who were present

987

00:36:29,200 --> 00:36:26,690

said the wild man was no doubt a

988

00:36:30,640 --> 00:36:29,210

sasquatch a tribe of hairy people whom

989

00:36:33,819 --> 00:36:30,650

they claimed have always lived in the

990

00:36:35,620 --> 00:36:33,829

mountains in tunnels and caves so

991

00:36:38,170 --> 00:36:35,630

there's the account by mr. point and

992

00:36:40,390 --> 00:36:38,180

again he describes very long arms

993

00:36:43,150 --> 00:36:40,400

covered all over the body with hair like

994

00:36:44,730 --> 00:36:43,160

an animal a wide flat nose that almost

995

00:36:48,309 --> 00:36:44,740

covered half the length of the face

996

00:36:50,380 --> 00:36:48,319

roughly double the size of a human to me

997

00:36:53,170 --> 00:36:50,390

the description given sounds very much

998

00:36:55,300 --> 00:36:53,180

like modern accounts of the Sasquatch

999

00:36:57,400 --> 00:36:55,310

and to say that that's something that

1000

00:36:59,920 --> 00:36:57,410

didn't turn up until the 1950s and that

1001
00:37:01,660 --> 00:36:59,930
that was completely just a creation that

1002
00:37:03,760 --> 00:37:01,670
was based on myths about giant

1003
00:37:05,829 --> 00:37:03,770
indigenous Americans I mean that doesn't

1004
00:37:07,480 --> 00:37:05,839
seem to really hold water in light of

1005
00:37:10,180 --> 00:37:07,490
some of the historical accounts that

1006
00:37:11,290 --> 00:37:10,190
we've seen and it's even stranger to me

1007
00:37:13,990 --> 00:37:11,300
that over the years I've seen numerous

1008
00:37:16,180 --> 00:37:14,000
skeptics argue that for such a creature

1009
00:37:18,760 --> 00:37:16,190
to exist there would have to be evidence

1010
00:37:20,440 --> 00:37:18,770
in the historical record my response to

1011
00:37:22,480 --> 00:37:20,450
that would be how much more evidence do

1012
00:37:24,520 --> 00:37:22,490
you need but in fact there's a lot more

1013
00:37:26,800 --> 00:37:24,530

there are accounts that have been made

1014

00:37:28,690 --> 00:37:26,810

by artists who were the first to venture

1015

00:37:30,069 --> 00:37:28,700

to the Pacific Northwest and who

1016

00:37:32,050 --> 00:37:30,079

actually traveled with indigenous

1017

00:37:33,910 --> 00:37:32,060

Americans as their guides we have

1018

00:37:36,040 --> 00:37:33,920

accounts from surveyors with companies

1019

00:37:37,030 --> 00:37:36,050

like the Pacific Northwest company we

1020

00:37:39,309 --> 00:37:37,040

have the stories of miners and

1021

00:37:40,990 --> 00:37:39,319

prospectors and many of those especially

1022

00:37:43,510 --> 00:37:41,000

toward the end of the 19th and early

1023

00:37:46,569 --> 00:37:43,520

20th century do appear in newspaper

1024

00:37:49,450 --> 00:37:46,579

accounts and yes sometimes hoax has also

1025

00:37:51,490 --> 00:37:49,460

appeared in newspapers but if we look at

1026

00:37:53,410 --> 00:37:51,500

the sum total of the evidence the

1027

00:37:55,180 --> 00:37:53,420

ethnological literature that suggests

1028

00:37:58,059 --> 00:37:55,190

knowledge of these in Native American

1029

00:38:00,040 --> 00:37:58,069

folklore which in truth as many

1030

00:38:02,260 --> 00:38:00,050

indigenous Americans have continued to

1031

00:38:04,300 --> 00:38:02,270

argue over the years these things only

1032

00:38:06,490 --> 00:38:04,310

tend to be referred to as folklore

1033

00:38:08,230 --> 00:38:06,500

if non-indigenous Americans are the ones

1034

00:38:10,059 --> 00:38:08,240

talking about them so with respect to

1035

00:38:12,010 --> 00:38:10,069

their own accounts they often say these

1036

00:38:13,240 --> 00:38:12,020

things are actually real and that these

1037

00:38:14,890 --> 00:38:13,250

represent true stories in their

1038

00:38:16,090 --> 00:38:14,900

traditions but then you pair that with

1039

00:38:18,310 --> 00:38:16,100

the ongoing report

1040

00:38:20,320 --> 00:38:18,320

from over the last century or more some

1041

00:38:22,630 --> 00:38:20,330

of which even continued into the present

1042

00:38:24,910 --> 00:38:22,640

day and for my own part I see a very

1043

00:38:26,080 --> 00:38:24,920

compelling case that anthropologically

1044

00:38:29,200 --> 00:38:26,090

we should be looking at the possibility

1045

00:38:31,630 --> 00:38:29,210

however remote it may seem that there is

1046

00:38:34,420 --> 00:38:31,640

and has been a large human-like species

1047

00:38:36,970 --> 00:38:34,430

that has coexisted alongside us and yet

1048

00:38:39,610 --> 00:38:36,980

which remains officially unrecognized by

1049

00:38:41,620 --> 00:38:39,620

science and so in conclusion I just want

1050

00:38:43,510 --> 00:38:41,630

to thank Jason again for putting on this

1051

00:38:45,130 --> 00:38:43,520

all the strange event I hope you're as

1052

00:38:47,320 --> 00:38:45,140

fascinated with the history of Sasquatch

1053

00:38:48,490 --> 00:38:47,330

as I am and I hope it isn't the last

1054

00:38:50,110 --> 00:38:48,500

time that we all get together and do

1055

00:38:52,120 --> 00:38:50,120

this if you'd like to follow my work of

1056

00:38:54,460 --> 00:38:52,130

course it's all available online at mica

1057

00:38:56,800 --> 00:38:54,470

Hanks dot-com you can find podcasts

1058

00:38:58,720 --> 00:38:56,810

articles and more and of course you can

1059

00:39:01,150 --> 00:38:58,730

follow me on Twitter at Micah Hanks so

1060

00:39:02,650 --> 00:39:01,160

until next time my friends you guys stay

1061

00:39:09,940 --> 00:39:02,660

strange out there