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00:00:00,000 --> 00:00:09,000

If I believe yet thousands swear to their existence, it would look kind of like an ape.

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00:00:09,000 --> 00:00:13,000

It was about, I'd say, a good ten-peat-all.

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00:00:13,000 --> 00:00:18,000

There are echoes of the past, yet their tracks have been detected by modern science.

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00:00:18,000 --> 00:00:25,000

People realize that with the amount of evidence there is, that there's a chance that this mystery may be solved in time.

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00:00:25,000 --> 00:00:31,000

There are legends brought to life. There are Sasquatch.

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00:00:33,000 --> 00:00:38,000

Beyond what is known was an unexplored world of shadows and phantoms.

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00:00:45,000 --> 00:00:49,000

A land that knows no limits of time or space.

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00:00:50,000 --> 00:00:58,000

From the dawn of discovery to the nightfall of catastrophe.

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00:01:05,000 --> 00:01:12,000

A journey to a universe of the unexplained. The unforeseen and the unbelievable.

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00:01:13,000 --> 00:01:21,000

A place where myth and legend are all superstition and science.

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00:01:23,000 --> 00:01:28,000

A place to be on reality, but no question will go unanswered.

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00:01:28,000 --> 00:01:33,000

A travel to a world of secrets and mysteries.

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00:01:42,000 --> 00:01:47,000

A journey to a world of mystery.

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00:01:48,000 --> 00:01:51,000

It's time for our journey to begin.

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00:01:54,000 --> 00:01:58,000

You walk through our forests, yet you remain a mystery.

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00:02:00,000 --> 00:02:02,000

What are you?

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00:02:02,000 --> 00:02:04,000

What you hide.

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00:02:13,000 --> 00:02:27,000

In the land we call wilderness, there lives a creature that has become one with legend.

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00:02:31,000 --> 00:02:36,000

At the moment it's about to have an unpleasant encounter with the self-styled masters of the wilderness.

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00:02:36,000 --> 00:02:38,000

Man.

21

00:02:42,000 --> 00:02:44,000

Man.

22

00:02:49,000 --> 00:02:51,000

Man.

23

00:02:51,000 --> 00:02:53,000

Man.

24

00:02:53,000 --> 00:02:55,000

Man.

25

00:02:55,000 --> 00:02:57,000

Man.

26

00:02:57,000 --> 00:02:59,000

Man.

27

00:02:59,000 --> 00:03:01,000

Man.

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

Man.

29

00:03:03,000 --> 00:03:05,000

Man.

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00:03:05,000 --> 00:03:07,000

Man.

31

00:03:07,000 --> 00:03:09,000

Man.

32

00:03:09,000 --> 00:03:11,000

Man.

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00:03:12,000 --> 00:03:18,000

You have just seen a typical sighting of a magnificent animal with a ridiculous name.

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00:03:18,000 --> 00:03:20,000

Bigfoot.

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00:03:20,000 --> 00:03:24,000

I think it deserves a name more in keeping with this character.

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00:03:29,000 --> 00:03:31,000

Sasquatch.

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00:03:31,000 --> 00:03:36,000

Since the early 1800s the creature has been reported all across North America.

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00:03:37,000 --> 00:03:41,000

But it has also been seen all across the world.

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00:03:41,000 --> 00:03:48,000

Similar animals have been seen in the Himalayas where they're called Yeti or the abominable snowman.

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00:03:48,000 --> 00:03:54,000

It's a theory that they came to North America by the same land bridge traversed by the Indians.

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00:04:02,000 --> 00:04:05,000

This land is called the Pacific Northwest.

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00:04:05,000 --> 00:04:10,000

A man or a entire town could easily be absorbed into this expansive wilderness.

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00:04:10,000 --> 00:04:16,000

This single forest covers a huge area and even today maps are incomplete.

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00:04:20,000 --> 00:04:24,000

Here time not only stands still, it doesn't exist.

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00:04:24,000 --> 00:04:28,000

And here is where Sasquatch makes its home.

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00:04:28,000 --> 00:04:36,000

Well, I'd loaded two loads of logs out that morning and I looked out towards the timber and I saw this loom.

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00:04:36,000 --> 00:04:41,000

And I stood in the wash can from around behind a big tree.

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00:04:41,000 --> 00:04:50,000

There was a black deal looking at me and it had peaked and pointed head.

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00:04:50,000 --> 00:04:54,000

As I recall, I brightened my headlights to get a better view of it.

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00:04:54,000 --> 00:04:57,000

And I started slowing down and started at the brakes.

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00:04:57,000 --> 00:05:02,000

And none of a sudden it started to move and I thought, my lord, the tree is going to come across the road.

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00:05:02,000 --> 00:05:09,000

And as this moved away, there was fine maples there that were pretty high and I could see these broad shoulders

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00:05:09,000 --> 00:05:12,000

and just kind of a nub was suggested in the head.

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00:05:12,000 --> 00:05:22,000

You stand upright and form part and just stand down beside of him and you look between a man and a beast.

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00:05:22,000 --> 00:05:31,000

I swung my arm in a big arc and I said, I yelled out, hi Sasquatch, come on down.

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00:05:31,000 --> 00:05:36,000

It looked kind of like an ape. I mean an ape in sort of humanoid in structure.

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00:05:36,000 --> 00:05:43,000

It was about, I'd say, a good 10p tall. That's the reason why I thought it was a tree.

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00:05:43,000 --> 00:05:47,000

Bigfoot is gigantopithecus and it's still here.

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00:05:47,000 --> 00:05:51,000

Sightings like those are almost too numerous to catalog.

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00:05:51,000 --> 00:05:55,000

But they all agree on certain physical characteristics.

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00:06:04,000 --> 00:06:11,000

Standing between 5 and 8 feet tall, Sasquatch weighs between 5 and 800 pounds.

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00:06:11,000 --> 00:06:20,000

Covered in brown, red or black fur, it is apparently a vegetarian although occasionally the creature varies its diet by eating small woodland animals.

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00:06:20,000 --> 00:06:27,000

By all reports, it is shy, trickle and avoids contact with humans at all costs.

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00:06:27,000 --> 00:06:30,000

And it has other unusual characteristics.

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00:06:30,000 --> 00:06:36,000

Several people who have been close to Bigfoot have reported this tremendous odor.

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00:06:36,000 --> 00:06:40,000

I might mention something else and that is sounds.

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00:06:41,000 --> 00:06:52,000

The only sounds that we have been able to pick up out of all these reports that seem to be real are the very powerful whistling noises.

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00:06:52,000 --> 00:07:02,000

And I talked with an anthropologist once and it was determined that one of the most penetrating sounds in dense forest is a whistle.

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00:07:02,000 --> 00:07:05,000

It's a sound which will carry furthest.

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00:07:05,000 --> 00:07:13,000

And so although this is a very large creature and it might seem a little ridiculous to think of it

whistling, it could be a form of communication.

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00:07:17,000 --> 00:07:23,000

This is the mark of Sasquatch, taken from a set of tracks that covered a 5 mile stretch of dense forest.

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00:07:23,000 --> 00:07:30,000

The depth of each print indicates that whatever made it weighed 800 pounds.

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00:07:32,000 --> 00:07:34,000

800 pounds.

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00:07:36,000 --> 00:07:40,000

And there's other more dramatic evidence.

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00:07:40,000 --> 00:07:46,000

On a hot afternoon in October, Roger Patterson and a friend were riding through some woods in Northern California.

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00:07:46,000 --> 00:07:48,000

Suddenly their horses shied.

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00:07:48,000 --> 00:07:52,000

They looked ahead and saw something squatting by the creek.

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00:07:52,000 --> 00:08:01,000

As the creature ambled away, Patterson took this film, the film that has been analyzed, debated and contested ever since.

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00:08:06,000 --> 00:08:17,000

What did Roger Patterson see that afternoon?

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00:08:17,000 --> 00:08:26,000

If this film is not a hoax, then it's a very important scientific discovery and we need to examine it in more detail.

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00:08:27,000 --> 00:08:39,000

What was it that Roger Patterson photographed that afternoon?

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00:08:47,000 --> 00:08:51,000

Is this Sasquatch or a cleverly executed hoax?

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00:08:51,000 --> 00:08:53,000

Let us look closer.

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00:08:54,000 --> 00:08:57,000

The key to this film's credibility is the way the animal walks.

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00:08:57,000 --> 00:09:01,000

A man could not duplicate this peculiar gate.

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00:09:01,000 --> 00:09:03,000

The human body isn't built that way.

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00:09:03,000 --> 00:09:06,000

And that leaves just one explanation.

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00:09:06,000 --> 00:09:09,000

This is Sasquatch.

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00:09:11,000 --> 00:09:19,000

If somebody was inside of an ape suit, trying to imitate that, these shoulders are hopelessly too wide.

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00:09:19,000 --> 00:09:28,000

There is no way you can put a man inside of a monkey suit and get the Patterson film unless you broke his arms in the middle of the upper arm and put a new hinge there.

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00:09:28,000 --> 00:09:30,000

Rivercrantz is a contradiction in terms.

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00:09:30,000 --> 00:09:33,000

He's a man of size, yet he believes in Sasquatch.

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00:09:33,000 --> 00:09:36,000

And that's not a popular viewpoint.

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00:09:36,000 --> 00:09:45,000

I don't really blame the scientific community since they have so many silly things to dispose of for being dubious of the Sasquatch.

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00:09:45,000 --> 00:09:51,000

I think, however, rather than denying the Sasquatch, they ought to simply say they don't know.

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00:09:53,000 --> 00:09:58,000

There is obviously a scientific debate and also a human dimension to this search.

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00:09:58,000 --> 00:10:03,000

A personal element that has become a way of life to a man called Peter Byrne.

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00:10:04,000 --> 00:10:16,000

My interest in Bigfoot grew out of original interest and work on the Yeti or a vulnerable snowman of the Himalaya.

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00:10:16,000 --> 00:10:24,000

I think the main reason why people are interested in the Bigfoot mystery is because it's one of the last great mysteries of this diminishing world of ours.

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00:10:24,000 --> 00:10:30,000

We have the Loch Ness monsters, we have flying saucers, if you like, a few things like that, and we have Bigfoot.

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00:10:30,000 --> 00:10:38,000

And I think also people realize that the amount of evidence there is, that there's a chance that this mystery may be solved in time.

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00:10:38,000 --> 00:10:48,000

But when you think of it, when you think of the possibility of a prehistoric man living in the forest of the Pacific Northwest, there's a tremendous amount of attraction in that.

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00:10:48,000 --> 00:10:56,000

It arouses enormous curiosity in people. They want to know who or what the thing is. And I think that's where the interest lies.

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00:10:56,000 --> 00:11:02,000

Byrne has never seen Sasquatch, but he's gathered evidence and he believes it exists.

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00:11:02,000 --> 00:11:10,000

I think they do. I think that the evidence does support the existence of a few.

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00:11:10,000 --> 00:11:18,000

I've had a certain advantage. I've had the time to be able to do ten years of research, which is more than a lot of people.

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00:11:18,000 --> 00:11:22,000

And I've seen a lot of evidence. I've seen historical evidence. I've seen footprints.

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00:11:22,000 --> 00:11:30,000

And then I've been able to look into the eyes of sane, sensible, rational people who say they've seen one.

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00:11:30,000 --> 00:11:39,000

And so as far as I'm concerned, I think that a few of them do exist in the forests of the Pacific Northwest.

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00:11:40,000 --> 00:11:50,000

So what is Sasquatch? One of the difficulties in coming to a conclusion is that there are so many similar stories of strange animals in the woods.

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00:11:50,000 --> 00:11:58,000

One of the most unusual of these tales comes from New Jersey.

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00:11:58,000 --> 00:12:07,000

This is the Pine Barrens, an aptly named wilderness spanning hundreds of miles across southern New Jersey in the United States.

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00:12:08,000 --> 00:12:15,000

For 200 years reports of a strange animal have been circulating and nobody's been able to identify what it could be.

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00:12:19,000 --> 00:12:28,000

The Jersey Devil has been around since 1735 and it's a legend which is as strong today as it ever has been.

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00:12:28,000 --> 00:12:35,000

And of course being a devil redeemer tends to take on many different sizes, shapes and descriptions.

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00:12:35,000 --> 00:12:42,000

And all together it's probably done more than big foot, lot nests, monster all put together.

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00:12:42,000 --> 00:12:51,000

In 1909, many eyewitnesses saw a creature that was huge, mysterious, useless. Sasquatch.

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00:12:51,000 --> 00:13:00,000

During this period in January thousands of people saw the Jersey Devil or his footprints, haci's form to chase him, rewards were offered.

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00:13:00,000 --> 00:13:05,000

Many people will lock themselves up in fear and stayed in their home.

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00:13:06,000 --> 00:13:14,000

His sightings have persisted for centuries and there is no physical evidence exists. The legend refuses to die.

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00:13:15,000 --> 00:13:28,000

A lot of credible witnesses have seen it. They've seen this strange thing, sometimes the people will even say, I don't know exactly what it was but it's something that's definitely out of the ordinary.

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00:13:31,000 --> 00:13:39,000

Sightings and second hand reports of Sasquatch can only take us so far. You must look at the world through his eyes.

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00:13:40,000 --> 00:13:53,000

Let your imagination roam through this wilderness. You have known the forest as your only home. Its rhythms are your rhythms, your life.

124

00:13:54,000 --> 00:14:02,000

You are alone, knowing few of your kind. Or you are Sasquatch, you are legend.

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00:14:10,000 --> 00:14:22,000

You and your kind have lived here forever. But there are strangers in your forest and they bring danger.

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00:14:22,000 --> 00:14:40,000

You've tried to hide but you can only hide so long. Time is running out. The forest grows smaller every day. You're weary.

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00:14:52,000 --> 00:15:10,000

The state of undeclared war exists in some parts of the Pacific Northwest. Organized posses patrol the backwards looking for a big foot to blast down.

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00:15:11,000 --> 00:15:26,000

This vigilante mentality has led to a law in the book since Khmenia County in the state of Washington. Anyone convicted of killing a Sasquatch will be fined \$10,000 and put in jail.

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00:15:27,000 --> 00:15:44,000

The only way we can establish the existence of the Sasquatch positively is to produce a body, all or a significant part of one. This isn't just my idea. I've been told this by all of the skeptics including the top authorities of the Smithsonian.

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00:15:44,000 --> 00:15:51,000

And until physical evidence is produced, the scientists are not about to say that it's real. They're not about to accept it. Try and classify it.

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00:15:51,000 --> 00:15:58,000

This leaves us then with the only obvious alternative is for somebody to shoot one and bring in the body.

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00:15:58,000 --> 00:16:07,000

I've talked to people, two men, who say that they've seen one at close range and they had a rifle and they put the rifle on it.

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00:16:07,000 --> 00:16:16,000

And one of them did intend to shoot. When he looked through the telescopic sight, he saw what he said was a human face and it deterred him and then the thing walked away.

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00:16:16,000 --> 00:16:21,000

I don't think that shooting one would be justified in any way.

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00:16:21,000 --> 00:16:26,000

Science at least has a motive, but no motive can justify this.

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00:16:26,000 --> 00:16:35,000

If I was able to, I would shoot one because I think it's very important to establish that these exist.

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00:16:35,000 --> 00:16:41,000

If it's there, we should know what it is. But if it's there, I think we'll eventually destroy it.

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00:16:41,000 --> 00:16:49,000

Well, I think it's absolutely ridiculous because they just will shoot me to prove there's a humanoid around here.

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00:16:49,000 --> 00:16:57,000

Until someone literally brings one in, there is no absolute proof that these animals exist.

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00:16:57,000 --> 00:17:06,000

Well, I certainly think that it would be more there once in a while. It could be track-alized. I see no necessity in killing it.

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00:17:06,000 --> 00:17:13,000

It's natural to be afraid of things you don't know about and the more you learn about Bigfoot, the more you realize it.

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00:17:13,000 --> 00:17:15,000

He's just kind of curious. He wants something to eat of course.

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00:17:15,000 --> 00:17:22,000

It's like the Titanic. They found it and some say leave it and some say you'll get it.

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00:17:22,000 --> 00:17:34,000

I think there ought to be some ways to have a right to capture him if he had to shoot him and cripple him or something to get him or whatever it takes to capture him because I'm positive he's out there.

145

00:17:36,000 --> 00:17:52,000

Music

146

00:17:52,000 --> 00:17:56,000

This tragedy has not occurred yet.

147

00:17:56,000 --> 00:18:03,000

Music

148

00:18:03,000 --> 00:18:07,000

Sasquatch still lives among us. But for how long?

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00:18:07,000 --> 00:18:15,000

Man has a lamentable record for sharing compassion for that which he fears. And he fears Sasquatch.

150

00:18:15,000 --> 00:18:17,000

Music

151

00:18:17,000 --> 00:18:25,000

In our records and in our research, we never saw any sign of aggression of any kind, any sign of danger.

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00:18:25,000 --> 00:18:39,000

And I think that if the number of incidents that we were able to record are all true, here we had a large primate that was in the vicinity of camps that had children and young people.

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00:18:39,000 --> 00:18:45,000

And if these things were vicious, if they were antagonistic, I think by now there'd be some record.

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00:18:45,000 --> 00:18:57,000

To the best of my knowledge, the Sasquatch is not dangerous to humans. There have been a number of accounts of them taking some threatening activity towards humans.

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00:18:57,000 --> 00:19:03,000

But most of these threatening stories usually have something wrong with them in some other aspect of the story.

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00:19:03,000 --> 00:19:08,000

You know, if they're here, they've always been here and they've always been here in good numbers.

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00:19:08,000 --> 00:19:17,000

And of course, every year we hear a certain number of people being killed by bears. We never hear of anyone being killed by Sasquatch.

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00:19:17,000 --> 00:19:29,000

What will happen now? Life or death? The choice is entirely ours. And the forest stands still waiting in silence for our decision.

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00:19:29,000 --> 00:19:51,000

There's an ability by this creature that the Indians recognized. They turned Sasquatch into legend, into a god of sorts.

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00:19:52,000 --> 00:20:00,000

We too should celebrate the existence of a living wonder like Sasquatch. Not drive it deeper into isolation.

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00:20:07,000 --> 00:20:09,000

And the meaning of legend.

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00:20:21,000 --> 00:20:41,000

The producer's purpose is not to validate any side of an issue, but through the use of actualities and formatted recreation relate a possible answer, but not the owning answer to this interior.