

audience the complex pathways traced by these lineages. For example, he is much clearer on the phyletic relationship between monkeys and apes, rather than portraying them as sequential rungs on a linear scale of nature. He avoids losing sight of the obvious, a condition too often suffered by the polemicists. For example he remarks, "It is also very unlikely that bipedal walking induced an instantaneous incompetence for climbing. If modern humans living in forests and with totally inappropriate anatomies can become deft climbers, the protohominines, with their short legs, long arms, and strong hands and feet (and also forest dwellers), had no incentive or need to abandon such a useful skill." He does not routinely accept pat conventional interpretations of fossil hominid specimens or archeological artifacts-credibility is lent to the innovative "killer Frisbee" hypothesis and its proposed explanation of the enigmatic "handaxes" of *Homo erectus*. However, his assessments of aspects of hominid anatomy are inconsistent and sometimes quite unfounded, ranging from the characterization of apes as "four-legged" and an asserted distinction between a straight-legged gait in Lucies and a bow-legged gait in *Australopithecus africanus*. He portrays the foot of *Homo habilis* as less derived, while accepting that the foot of the Lucies resembles modern humans.

There are occasional flirtations with just so stories concerning loss of hair, hygiene, and eyebrows. A sexist streak surfaces in remarks about the "celebrated female taste for a 'neat' male butt" and the "female predilection for play." A closing criticism takes a poke at slavish reliance on religious traditions, but tempers it by coupling educational traditions as well. At least these professions are not those of dogmatic scientism, but do perhaps betray undue trust in science and technology for solutions to human survival.

Upright is a rough hewn, if updated, rehash that contributes minimally to the refinement of dialogue on human locomotor evolution. *Lowly Origins* spawns new thoughts for consideration by integrating fossil hominids (albeit sometimes distorted facsimiles) with innovative perspectives of their contextual landscapes and communities.

JEFF MELDRUM

Associate Professor of Anatomy & Anthropology

Idaho State University

Pocatello, ID 83209-8007

meldd@isu.edu

Raincoast Sasquatch by J. Robert Alley. Hancock House, 2003. 359 pp. \$14.95 (paper). ISBN 0-88839-508-6.

Actively curious members of the Society For Scientific Exploration (SSE) should be willing and able to share their working hypothesis and three

books-to-read with any curious fellow member as an introduction to the subject of their special interest. With the publication of J. Robert Alley's book, subtitled *The Bigfoot/Sasquatch Records of Southeast Alaska . . .*, the reviewer's current three-read list for the question of another, gigantic anthropoid contains three educated, intellectually curious British Columbia (BC) writers: John Green (b. 1927; *Sasquatch: The Apes Among Us*, 1978: see *Journal of Scientific Exploration [JSE]*, 18, 37); John A. Bindernagel (b. 1941; *North America's Great Ape: The Sasquatch*, 1998; see my review, *JSE* 13, 549); and now, most recently, Alley's (b. 1950) book, with three appendices, maps, bibliography, and three indices: general, places, and names. Each author brings an individual strength to the presentation of the data they have painstakingly assembled, and an accountable weakness in their exposition of alternative working hypotheses.

Reciting over one hundred sighting reports, which typically last from several seconds to a minute, and sound reports, by definition ambiguous when, as a rule, the vocalizer is unseen, is an inherently tedious undertaking. Here Alley enlivens the reports with thirty illustrations—evocative, but second-hand, vignettes—photographs of trees, parts of trees, masks, etc., although the footprint drawings are barely distinguishable from one another and without scale bars (his Figures 26, 29–34). Alley further enlivens the reports with a light hearted approach—with an occasional malapropism—especially in chapter summaries.

For example, at the end of Chapter 1, "Along the Roads," Alley acknowledges a sample of fewer than twenty, suggesting nocturnal activity is insufficient, and remarks that Green's and Bigfoot Field Researchers Organization's samples are larger and "may suggest something else" (p. 32). In fact, Green concludes, "I have always considered the existence of a substantial proportion of night sightings to indicate that the sasquatch are largely nocturnal . . ." (1978: 452). The reviewer makes nocturnality a basic behavioral trait in 1975 (*The Scientist's Look at the Sasquatch*, eds., Sprague & Krantz, 1977: 121) and 1979 (*Current Anthropology* 20, 624). Bindernagel has "the largely-nocturnal sasquatch" in the second of twelve mentions in his index (1998: 86). At the conclusion of Chapter 3, "Close Encounters," Alley banters about eyeshine and concludes:

"The question is largely anatomical, and I am not a sufficiently large anatomist to answer it" (p. 56). Closing Chapter 4, "Aquatic Anthropoids," he suggests that the anthropoids reported swimming underwater while only kicking their legs "may be further [?] evidence [?] of a nonhominid ancestry" (p. 64). This is utter sophistry! Hominids can run and swim bipedally; apes cannot.

Compared with Green's cool, practiced journalistic style and Bindernagel's succinct scientific exposition, Alley's presentation of his Alaskan data, which he suggests are really no more than a sample of natives of, or Alaskan migrants to, Ketchikan and Revillagigedo Island (p. 316), is mostly verbatim and articulate, with only the briefest, yet adequate, introductions and contexts. The reports will be familiar to those who have read Green (1978) and Bindernagel (1998). "[W]e

noticed [in the edge of the headlight's illumination] a tall figure . . . running like a man. We were doing about thirty-five miles per hour." This is followed by "Sasquatches have been documented elsewhere as running . . . up to forty-five miles per hour, perhaps faster [!]" (p. 67), without a citation. Green's classic transcription of Albert Ostman's 1924 adventure with a family of four near Toba Inlet, BC, is appropriately presented again, with Green's gracious permission.

Two reports "replicate" details of Steinbeck and Ricketts' (*Sea of Cortez*, [1941] 1986: 36) second-hand "Old Man of the Sea" report:

"He is very large. He stands up in the water, three or four feet emerged above the waves, and watches an approaching boat . . . then he sinks slowly out of sight. He looks somewhat like a tremendous diver, with large eyes and fur shaggily hanging from him."

Fifty years later and twenty degrees to the north:

"I tried to take a picture, but it went straight down. It had been standing three or four feet out of the water . . . and . . . turn[ed] to gaze at us. We could see two round dark spots that looked like eyes, but didn't see any nose or mouth, kind of flat" (p. 63). "[T]he thing had hemp-like hair, looked like a Sasquatch, had big eyes . . . almost as large as baseballs. They were black, like a seal's eyes but a lot larger than that . . . and he was staring right at us, just as curious as we were. [. . .] It had a flat face . . . then it went slowly straight down, and didn't reappear" (p. 62).

A couple of "escalation of hypotheses" reports are included. In one, a woman, upon seeing two wild youngsters on a beach, recalls first thinking: "What's someone's child doing in a black snowsuit in the middle of the summer?" (p. 82). Several reports reflect, one way or another, the "taboo" seemingly so often surrounding wild folk and the many local synonyms for them, in virtually every Cascadian First Nation language. If "the Anglicized name sasquatch [is] based on a Native Coast Salish name for a large, hair-covered, manlike creature" (p. 9), then the captions for his Figure 12a—"Kwakiutl sasquatch mask"^m—and Figure 12b—"Tlingit sasquatch mask"ⁿ—surely require two ethnographic citations, each, to be accepted.

Among seventy some illustrations throughout the book are the works, unacknowledged in captions or text, of the celebrated Kwakwakawakw artists Chief Willie Seaweed (p. 129) and Chief Mungo Martin (p. 133, his Figure 24), and Professor D. Jeffrey Meldrum of Idaho State University, Pocatello (p. 188). Also unmentioned is Patrick S. Beaton, Six Nations Mohawk, whose ten pages of illustrations, six in color, show big-nosed faces and well defined musculature of the arms, under black or brown hair. While several postures show sasquatch foraging and eating, as reported, Beaton, like Alley, fails to adequately capture the oft-reported enormity of torso and breadth of shoulders (Appendix I). The lack of muscle definition in so obviously powerful a physique is remarked upon at least once by an eyewitness in Green (1978). Failures to represent reported

dimensions and proportions are common, in the reviewer's experience. Only two first-hand representations are included: His Figure 14 (p. 74) seems the better one. In "Part Three / What Could It Be?", which has 2 chapters, vs. ten chapters in Part One and five chapters in Part Two, Alley offers three alternative hypotheses. Is it a relic hominid, an aberrant ape, or a third, purely hypothetical, hominoid? Alley presents no data, nor citations, for the latter two because none exist. And both imply two evolutions of bipedality, unparsimonious choices compared with one evolution of a basal, bipedal, swimming hominid from which *Paranthropus* and *Homo*, the robust and the gracile, derive. But however misleading or mistaken Alley's analysis may appear to the reviewer, it pales before Coleman and Huyghe's wildly unparsimonious *The Field Guide to Bigfoot, Yeti, and Other Mystery Primates Worldwide* (1999). I asked a respected researcher if he had read it. He replied, frowning, "Six . . .?" in a rising tone, ending with a squeak of exasperation. He took a breath and began again. "Six different creatures?!?!", he declared, finishing with an understated, but unmistakably derisive, snort.

The late Sir John Napier, MD, a renowned physical anthropologist—who, with his colleagues Louis Leakey, renowned Anglo-Kenyan fossil discoverer, and Professor Phillip Tobias, PhD, of the University of Witwatersrand, erected *Homo habilis*—dismissed the aberrant ape hypothesis in favor of the hominid. "Of all the candidates for Bigfoot ancestry, the claims of *Gigantopithecus* and *Paranthropus* are by far the strongest" (*Bigfoot*, 1972:192). In 1985, Napier and his wife, Prue, in *The Natural History of the Primates*, make *Gigantopithecus* a hominid, as does Krantz. "The fact [is] it would be classified in the human family of Hominidae . . ." (*Big Footprints*, 1992: 173). At the 54th Northwest Anthropological Conference, University of Idaho, Moscow, 2001, in honor of Emeritus Professors of Anthropology Grover Krantz and Roderick Sprague, I took the opportunity to publicly verify this conclusion. Krantz replied, "Yes, it would be a hominid." Bindernagel, a PhD field biologist, recently observed (again), "the shape of the [sasquatch] foot, as documented in numerous photographs and casts[,] . . . is . . . like a giant human foot . . . , thus suggesting a human [ie., hominid], rather than great ape, origin . . ." (*JSE*, 18, 60). Meldrum, an anthropologically trained anatomist, concludes his recent abstract: "The observed and inferred sasquatch locomotor anatomy parallels the stable adaptations that marked the greater span of early hominid bipedalism" (*JSE*, 18, 65).

Precise terms for these novel folk exist, but clearly have not yet come into common usage. I vividly remember asking the better part of a hundred members, in the audience at the 18th Annual Meeting of the SSE, 1999, "How many are familiar with the robust hominid *Paranthropus*?" Only one hand was raised; thus, difficulty! What is the reviewer's working hypothesis? If one supposes, as the reviewer does, that *Paranthropus* is represented by the early (six or seven million years ago) diminutive *P.* (*Sahelanthropus*) *tchadensis*, followed in time by *P.* (*Zinjanthropus*, *Australopithecus*) *robustus* (*boisei*,

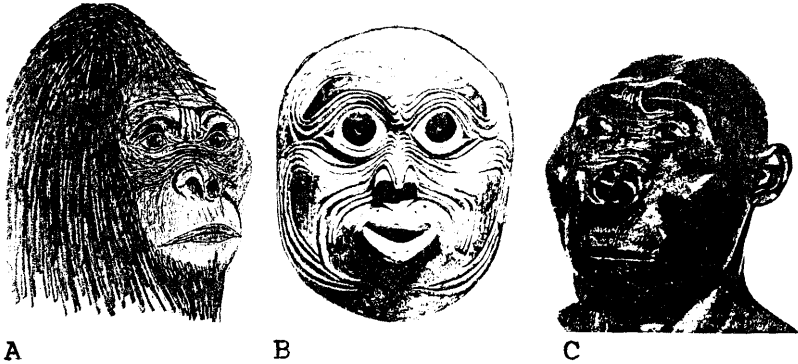


Fig. 1. (A) M.M.'s sketch of a "flat-faced" wild woman, with the mouth protruding more than the nose (Alley's Figure 14, p. 74). (B) Tlingit mask of an "old man" (a Kwakwakawakw name synonymous with wild man, *bukwas*, etc.), c. mid-19th century, in the American Museum of Natural History, with their kind permission. Remains of fur strips for big arched eyebrows, moustache, and goatee are apparent. (C) The Smithsonian Institution's 1.75 million-year-old fleshed *Paranthropus robustus* (boisei) skull, displayed in the National Museum of Natural History's Anthropology exhibit, with their kind permission. The ears and nose are necessarily conjectural. The face is slightly dished, with brows, cheekbones, and mouth around the edge.

afarensis, aetheopicus, ghari, anamensis), which reaches the Tropic of Capricorn in Africa, and then the super-robust Asian *P.* (*Gigantopithecus*) *hlacki*, coexisting for one million years or more with *Homo erectus*, then the obvious choice is *P. blacki* extant.

The sketch of a wild woman face (his Figure 14) by eyewitness "M.M.," a Ketchican taxidermist and hunter who observed the figure from the bottom of a skiff with a variable nine-power scope about 150 m away, is shown in Figure A. Serendipitously, "Mr. 'M' ... was most patient in subjecting himself to long, repeated interviews [by Alley in 1999, and once by Green and Alley in 2000] in which he consistently confirmed the details ..." of his sketches and recollections of his 1992 observation. Further, he describes details of pedal anatomy perfectly congruent with the findings of Krantz (1992) and Meldrum (2004), in their analysis of the Patterson-Gimlin film (1967) and footprint photographs and casts. He recalls, "The peculiar projecting nature of the heels," and that "the whole length of the foot seemed to bend inwards, very strange, it almost seemed to me to make the letter 'C' [as the woman sat on her heels]. It seemed much more flexible than a human's." His description of the head above the brows recalls Ostman's. Full breasts "about the size of dinner plates" and the woman's unmistakably advanced pregnancy suggest an adult female, which, vs. males, are very rarely reported (pp. 71–76).

Everyone may decide for him- or herself how good the likeness among Figures A through C is. But no one aspiring to an informed opinion in the matter (Here we categorically exclude "csicops," with their "50 years of bigfoot" buncombe!) can afford to overlook all the data—"anecdotal" (and thus beneath

scientific notice?) though they are said to be, by scoffing anthropologists and biologists—in Robert Alley's *Raincoast Sasquatch*.

GORDON STRASENBURGH
2680 Everett Street
North Bend, OR 97459

The Making of Bigfoot: The Inside Story by Greg Long. Prometheus, 2004. 476 pp. \$25.00. (hardcover). ISBN 1-59102-139-1.

Reading Greg Long's *The Making of Bigfoot* was a "déjà vu all over again" experience for me. I am not referring to the over-italicized, over-exclamation-pointed, over-ALL-CAPPED, overblown foreword by Kal K. Korff ("President and CEO, CriticalThinkers, Investigative Journalist, Author") and Long's fawning reciprocation in his introduction. Nor am I referring to the jacket blurb by tabloid television's Robert "The Alien Autopsy Film Is Real. No. Wait! It's A Hoax" Kiviat, who just happens to be producing a television tie-in with Long's book.

Rather, it is the similarity between Long's quest for the truth about the famous, iconic Roger Patterson film of a loping female Bigfoot and my quest for the truth about the Roswell "crashed flying saucer" incident. We both spent eight years investigating. We both learned there was much more *and* much less to our respective mysteries than met the eye. We both discovered that prominent experts failed to ask questions to which they did not want the answers, and ignored, glossed over, and pooh-poohed the inconvenient facts. In both cases, the truth was in plain sight or almost so for anyone unblinkered by a will to believe or driven by less savory motives: Regrettably, at least for me if not for Long—he started off convinced he was pursuing a hoax; I did not—both Patterson's Bigfoot and Roswell's crashed flying saucer are phonies, or rather, Roswell is definitely so (see my *Roswell: Inconvenient Facts and the Will to Believe*, Prometheus, 2001), while the Patterson film seems quite likely so.

To the general public, to me, and even to leading Bigfoot experts, the film shot by Patterson allegedly on October 20, 1967, at Bluff Creek, California, seemed genuine, showing a real cryptid. Proof at last! Apparently rigorous scientific analyses and investigations seemed to establish the huge creature in the film *could not* have been a man in a tricked out ape suit, in cahoots with Patterson and his sidekick Bob Gimlin. It was all very convincing.

Long shows us that the late Mr. Patterson was an artistically talented dreamer and third-rate confidence man with an aversion to honest work and paying his bills, who pursued fame and fortune with all sorts of oddball schemes before becoming obsessed with Bigfoot and a conviction the hairy biped would make him "a million bucks." Moreover, Patterson's schemes and shady character were