

Bigfoot Field Guide Magazine



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Special Audio Edition

Is a Knock Just a Knock?

Audio Review.... How to "Know" what you are hearing?

Context and Patterns with Audio

Does Bigfoot Have a Language?

Comparing Purported Bigfoot Vocalizations with both Non-human and Human primates.

A magazine dedicated to the proliferation and presentation of research for the Bigfoot Community, presented by the Mid-America Bigfoot Research Center. (MABRC)

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Dear Readers,

During these trying times for the entire world, we hope that this issue gives you a small break from the monotony of sitting at home or for those who are essential personnel during these times, a moment to relax and enjoy the many articles placed in this issue.

This issue concentrates on Audio, with many articles written by one of the MABRC's top Audio gurus, Randy "Rebelistic" Savig, MABRC Missouri State Director.

We also hope that our readers will also submit comments, suggestions, criticisms and even letters to the Editor to bfgmagazine@bigfootfieldguide.com so that we can produce even better magazines in the future. If you would like to submit a review that we can post on the website or even in the magazine itself, we welcome those too.

For now though, we will end this with the following, despite whether the Covid-19 is fact or fiction, please keep yourselves and your families safe regardless.

D.W. "Darkwing" Lee

Editor

How Can Audio Make Researching Easier?



Randy "Rebelistic"
Savig, MABRC Missouri
State Director

That is a good question. A lot of folks think that we just collect sounds and vocals. That is true to an extent. But can it be an invaluable tool with a real benefit to a researcher? Yes, it can. When I first started this adventure, I had one recorder and took it out set it up outside camp in hopes I would hear something cool that night and it would be recorded. One thing folks must remember, the time we have available to go to the woods is limited. Jobs and family's come first as they should. The chances of being in an area that they are on that night is pretty slim. So, then we review the audio and hear nothing but normal night sounds just like we did when we were out there. Most of us love the woods and being in them so there is never a bad night in the woods, but it still doesn't help us to solve the mystery we are after.

When I got into this I was able to stomp the woods a lot more than I can now. I had the ability to go out and look for the common possible signs we all hear about and it helped with knowing where what was I thought was the best place to set up recorders.

Unfortunately for me that was pretty short lived. At one time I was even thinking about getting out of field research and go back to being a com-

puter researcher. The woods and collection of audio desire was just too strong, so I had to figure out how to use the equipment to do the woods stomping work for me. It dawned on me that I may only be able to go out and do a listening post once every couple weeks or at times once a month. What happens if you have 3 or 4 recorders stretched out a few miles apart? That way you could hear what was going on in 4 places at a time when you do the audio review. The thrill of hearing the sounds that night in person doesn't happen but it did one important thing. It gave you a date and location of where they were that night. Using this method makes it a lot easier to establish patterns of their movements throughout their territory. This can really be invaluable as once you get the pattern figured out you can set your listening post up where you will have a best chance of being there when they are. This takes a long time, even years if you are real limited on time to get out and collect audio. This in my opinion is how the best possible evidence is collected.

So, then what? You've established a pattern and have a good idea where they may be there and when. Now is when things can get interesting. You move all your audio equipment into that area. Set up 3-4 recorders within a couple of miles at the most from each other and record. This will help you zoom into the areas that are closest to them. Adjust listening posts to where the suspected audio as close as you can. From experience they are usually in the areas that are hardest to access without walking in a lot or even to other private property that you don't have permission to be on. The game isn't over if that happens. Researchers have for years used different methods to try and lure them closer to where they are instead of going where they are. Curiosity does seem to be their downfall, or they wouldn't be spotted close to camps. Scents and sounds seem to do the trick. Cooking at camp, using spray deodorizers, scented candles, even flashing lights have had success in drawing them in. Of course, sounds can also peak their curiosity.

We've all seen that on TV where they howl and knock waiting on a hopeful return. Just remember the data from the Silent Hills Project, sound doesn't travel as far as one thinks it does.

One other method I use frequently is with the use of parabolics. There are two areas where I can't physically get to and set up drop boxes. I can however get on 2 and at times 3 sides of that area and let the parabolics get me closer. With parabolics being directional as well as good amplifiers you can get a lot more distance than with open mics, kind of like being there. This is where knowing your equipment's abilities and limitations come into play. I can not over state, know your equipment! One important thing about using both drop boxes and parabolics is that they are passive. I feel that they can collect audio that is more natural for the critters whether it's a known or unknown critter. Every animal acts different in the presence of people. In my opinion this is how the neatest vocals are collected and a way of trying to understand behavior is done. There is quite a difference of how they wander through the woods naturally than when they are around camp. From my experience they really don't try and be quiet when wandering through an area verses when approaching or avoiding camps during our research outings. Another huge benefit of using this method is that when you have 2 or more recorders aimed to an area from different directions it is much easier to hear and see the difference in the spectrogram of the sounds and vocals. It is a lot easier to know what environmental distortion is. It sure does help in identifying known and what could be possible bigfoot sounds and vocalization.

I have one ridge in my research area I call Pine Ridge. Here is a few of links to the audio collected from there.

[Pine Ridge 151207](#)

[160128 Strange Sounds in the Night Strange Vocals from March 2015](#)

I have pretty much determined that this is a normal area of either travel or possibly where they stay in the area. I came to this determination using audio. Let me explain. I've set up my big parabolic on the ridge to the east of that area pointing west. Several times I have gotten some interesting audio collected like the ones above when I set up this way. The trouble is there are two ridges within a mile and a half from the parabolic so, which one is the sounds coming from? What I do to try and narrow it down? I set up my largest parabolic pointing the usual west direction in my normal spot for it. In each of the 2 hollers that are on either side of the ridge, I set up smaller parabolics as close to the bottom as I could, pointing north. After doing this set up about a dozen times over the course of about 6 months I had results. From the audio collected it appears that they came in from the southwest side of the western most holler and onto Pine Ridge. Again, this was only found out after the audio review a week or so when I reviewed that recorder. I collected the recorders the following morning after that was recorded and there was nothing recorded that would indicate that they left the area that night. So I suspect that at least that night they stayed on that ridge. It can be real amazing of how sounds go over the hollers when recorders are near the bottom verses when they are put on

ridge tops.

I think any of us that have a love for the woods and wilds would much rather be out stomping and exploring. I know that I'm that way. But when that isn't an option, audio can get you there if you let the equipment do the work. There is a real thrill for me when I review audio and find out that woods came alive with activity whether I was in that exact location or not. Hands down, I've recorded most of the interesting audio when I wasn't there by using these methods than I have from a camp recorder. Just the man hours needed to be in 3 or 4 spots at the same time to learn patterns would make it nearly impossible to gain the knowledge one can get from remote audio set ups in the woods when nature can do as nature does. Sure videos, thermal, and personal experiences are the ultimate thrill when doing this. But audio does play a crucial role in research if we use it. Many group expeditions have used the audio to help determine where the hotspots are, and that data is used in the following expeditions of the area with some noticeable results.



Audio Review.... How to “Know” what you are hearing?

By Randy “Rebelistic” Savig, MABRC
Missouri State Director



I have been using audio in Bigfoot research since I joined the MABRC and took it to the woods instead of just at the computer. As with most of us I had never had audio recording experience before we get into Bigfoot research. Not having any experience, it really blew my mind at the sounds that were recorded in the woods. What are normal woods sounds? What isn't? What can we do to determine what is what?

I'm not saying this is the only way to do it, but this is what I did and still do. First is to go into the woods both day and night with your new recorder and find a comfortable tree to sit at and listen. I found out that it takes about 30 minutes of sitting quiet for the woods to come back alive. It is truly amazing to me of how the woods goes quiet when a person enters and walks through.

Just sit there with the recorder on. No looking around. Don't play on your phone. Just sit, not moving, even close your eyes so you can focus on listening and wait for the woods to come back to normal sounds. Use the audio as a baseline of what normal woods sounds. I've always been one that I spent a lot of

time in the woods throughout the years and thought I knew what the woods sounded like. I was wrong. It doesn't hurt to do this several times as the sounds do change with the seasons.

One really important thing to remember is our ears can play tricks on us just as our eyes do. There hasn't been a time where I have been in the woods where I had a camp recorder running and heard what I thought was one thing just to do the review it is apparent that it was something else. That is one reason that using a camp recorder has such value. Not only can you use it to verify what you are hearing at camp such as movement around camp, but it keeps you grounded because it also disproves what you thought it was. Using a camp recorder also gives a way of adding possible evidence to any experiences you have at camp. The first one that helped give more than just a story was a rock throwing incident that happened a few years back. Without a recorder at camp this would be nothing than a cool story and personal experience.

[130702 005 Full Rock Throwing Encounter](#)

I was lucky enough to have a great mentor when I chose to deal with audio. I was told by MedicDon that the most important things in audio collection.

1. Know your equipment.
2. Use an easy and good audio

editing program to review your collected audio.

3. Always, ALWAYS verify with known sounds of nature and known animals.

4. When in doubt... Throw it out!

Even though these topics could make a long post in their own right, I'd like to touch a little on each of these points.

There are numerous choices of audio recording equipment out there for people to choose from. Some like a specific brand for specific reasons. I have my favorite brands, but it is a personal preference and not what this is about. No matter what brand you choose you need to learn the advantages and the limitations of the unit. Not all recorder mics are the same. If you decide to use external mics, they can really vary, some are mono, stereo, cardioid, powered, etc. Each have their own qualities and limitations. Then you add parabolics to it then things even get more complicated.

When I finally decided to build my first parabolic it was a 12" "salad bowl" mic. No, they are not a true parabolic, but it still does give a lot of directional control amplifying sounds from a certain direction giving adding to the distance of the mics collection. The way I compared the parabolic to the open external mic recorder was to set them up together.

I hung the drop box external mic set up at the bottom of the parabolic and let them record for a night together. During the audio review it was easy to see the difference in the spectrogram as far as volume, signature, and contamination levels. At this point I usually quit using a parabolic in the summer as yes, it is better for hearing further distances, it also amplifies every tree frog and bug in the forest.

One critical thing in using parabolics is what I call an echo effect. If the sound comes from the side or rear of the dish it does distort the audio giving what at times sounds like an echo. When I first ran into that I didn't know what was causing it and that it was an artifact of recording with a parabolic. When I suspected it had to do with the dish as the mic didn't do it when it wasn't in the dish I did a little experiment. I set up the parabolic in my yard went out about 150' from the mic and even though it may sound crazy, I made the same sounds as I walked around the mic. Now if I had a neighbor see me they would have known I was nuts! To try and keep the tones, volume, and to take out any variances, I walked around singing "Row, row, row your boat"! It may sound funny or stupid, but it was an eye opener for me. This is what I've been willing to do to get to know my equipment. Any new additions to your equipment I would highly suggest doing this kind of thing to learn your new equipment.

Each of my recorder setups whether drop box with external stereo mics, to drop box with powered external mic, to 12" parabolic, 36" parabolic, to the H2n. Each record different and has benefits depending what you are trying to accomplish using your audio.



My second point is being able to use editing software for audio review. Why is that important? The plain fact is our ears do play tricks on us. If you are in the woods trying to record possible Bigfoot vocalizations, guess what? You can easily interpret things wrong. We can't help it, it happens to all of us. Personally, I use Audacity. Primarily because it is a free download and easy to use. There is a quite a learning curve to learn it but once you do the filters and other parts of the program help immensely especially the spectrogram. Each vocalization and sound has a signature. Each has consistent way that the sound and form that does not change. When using the spectrogram during reviewing new audio makes it easier to identify known sounds and vocals.

When first using the spectrogram, I used the gray scale as made it easier to see the signatures and learn to read the spectrogram. After getting used to seeing the signatures I switched full color scale as it is easier to see how the signature is formed as well as volume changes in the vocalization as it is being formed. It is easy to see if vocalizations are possibly moving. Once you get to where you identify signatures of known animal vocalizations even when there is distortion do to echoes or ambient contamination, it saves time in running filters of what would otherwise be unidentified by hearing it only. When reviewing hundreds of hours of audio a year, time does make a difference. Audacity also makes it easier to clip out possible Bigfoot vocals to either clean up and post or to save in a file for future comparison.

Audio Review.... How to “Know” what you are hearing? (cont.)

In science repeatability of possible vocals can add a lot of weight to prove that it was not just some anomalous vocal cause by distortion of the audio.

The third point is probably the most time consuming especially when you first start. Where do you find verifiable recordings of known animals? YouTube? Other researchers? Those are better than nothing, but many times I have listened to stuff from YouTube where the author of the video says it's a bobcat and it is a fox. Us researchers are also at fault in doing this if we haven't done our due diligence. Just because it sounds weird doesn't make it a bigfoot because you were out looking for one. More arguments and bitch sessions have started because of that than you can shake a stick at.

The places I use the most is college sites, animal research centers and zoos. Yes, a lot of them are on YouTube but you must stay with reputable sites. What I have done is make a file with the known sounds and spectrograms to use as a quick reference that I look at during audio review if I have any doubt of a sound or vocalization. To collect comparison audio I keep it simple. I have often plugged into the headphone jack on the computer into the mic of the recorder and recorded whatever vocal I am wanting to collect and send that file to Audacity. Once on Audacity I can either take a

screen shot of it or make a short video screen capture so that I always have the audio and spectrogram together. I store all these in a file for easy access.

That works great for animal vocalizations in the woods but what about the other sounds that we hear in the woods that could be attributed to possible Big-foot? Footfalls, rock clacks, knocks, movement in the leaf litter are all things that we hear in the woods and are so easy to misidentify. One amazing audio clip I heard shortly after joining the MABRC was one that TEXLA <http://www.texlaresearch.com/> collected. It was of a possible Bigfoot coming up to a recorder and licking it where the entering bipedal footfalls, the licking sound, coughs, and the exit was all recorded. They had put peanut butter on the recorder as a draw and this time it had results. You can check it out here. http://www.texlaresearch.com/coughing_sequence_5-4-08.mp3

This is one of those real grey areas in audio collection that can easily make us post this as evidence without doing the proper home work to insure it isn't a known critter. So, I hear movement in the leaf litter what now? First you must try and figure out if it is four-legged or two. Deer can even sound bipedal if they step in their own tracks. What I did was head out to the woods and set up a recorder and went for a walk around the recorder. I also made

the effort to record walking from about 100' from the recorder, passing by the recorder, and another 100' past it again to see what the limits of the recording distance of my footfalls could be heard. The fall is the best time to do this as the leaf litter is fresh and easiest to hear. What I do when I hear what I think is bipedal walking is listen to it several times and try to listen to the ground. Sound weird? You'd be surprised at how many times you can hear rocks hitting hard hooves. There is also how you can hear the size of the foot by the sound it makes in the leaf litter. The bigger foot the more leaves are crunched in each step. There can be other subtle clues also that can be heard if you take the time to really listen.

I also did that with knocks and rock clacks to get a baseline of the structure or signature of the sounds. This is how the whole Silent Hills Project started. Different types of sounds travel different distances. When dealing with skeptics, being able to provide a baseline with known sounds goes a long way towards ending unnecessary arguments. I can't count the number of times I have heard the line "I know it was this or that because I hear it all the time". Again, our ears do play tricks on us. Arguing doesn't make a stronger case for us. Evidence does. Having a file of baseline sounds keeps us grounded which brings me to the next point.

Sighting Reports – Still Necessary??

With the popularity of Finding Bigfoot, more and more people are coming forward with purported sightings, many being so far-fetched on the details, a result of individuals attempting to obtain their 15 minutes of fame or just the attention they get from Bigfoot researchers.

This begs the question, does these wild stories that are turned in, does the Bigfoot Community accept these into the overall databases in which the data itself becomes corrupted by it.

While a small percentage of the deluge of sighting reports may be credible, having to filter this content out is bogging down researchers from doing more direct research.

Researchers should begin questioning potential witnesses about their viewership of Bigfoot-related television shows, as this apparently is influencing many of the reports.

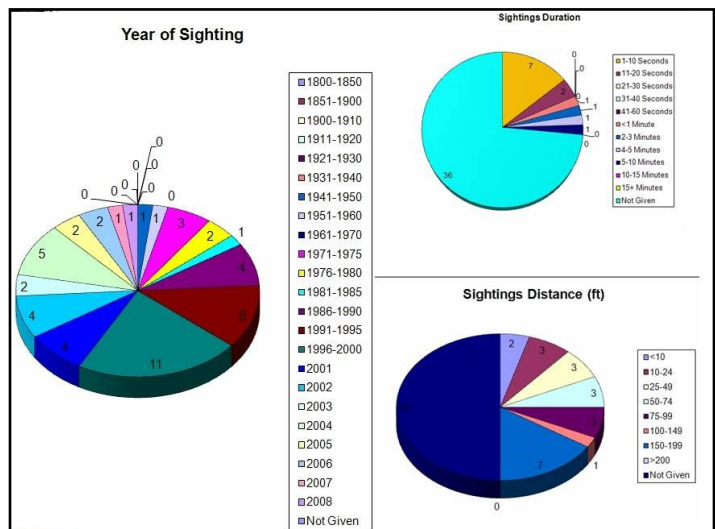
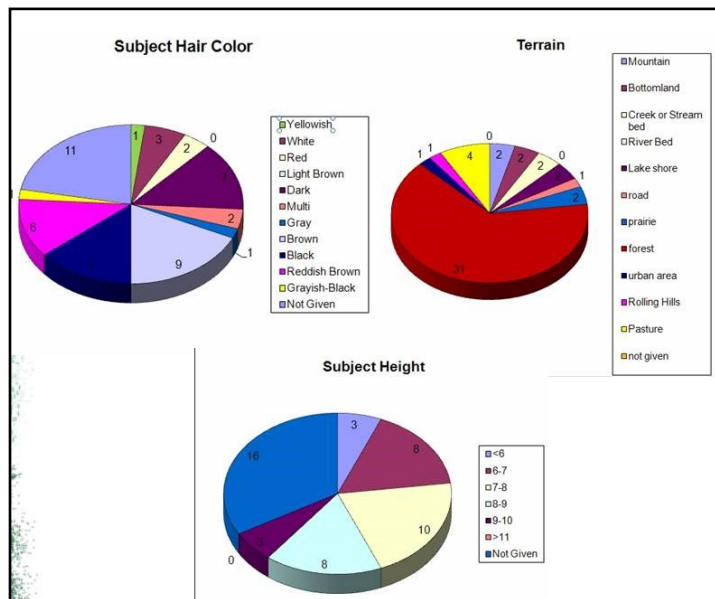
The advantages that sighting reports give the Bigfoot Researcher Community is really invaluable, which causes a dilemma when garbage is put into the collective known databases.



Before the proliferation of Bigfoot television shows and the rampant misinformation being circulated by people on Social Media, most reports were turned in by people who wasn't influenced by this influx of bad information and the romanticism of Bigfoot research.

The MABRC took most reports before 2010 and broke down the information in which data was produced in various formats.

The data gives researchers a clear pattern of habits and the more active times to encounter a Bigfoot. As more people turn in reports, this convolutes the data. While sighting reports should always be accepted, the Researcher must filter out the more suspect information before letting it circulate across the Community. Researchers must self-police the reports.



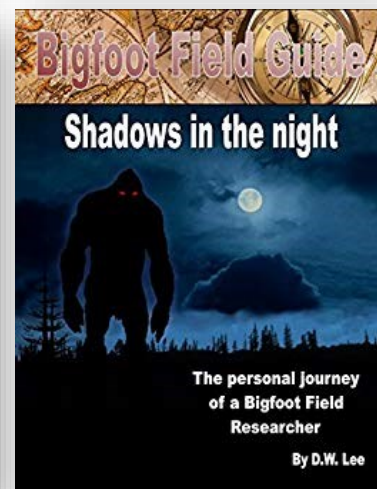
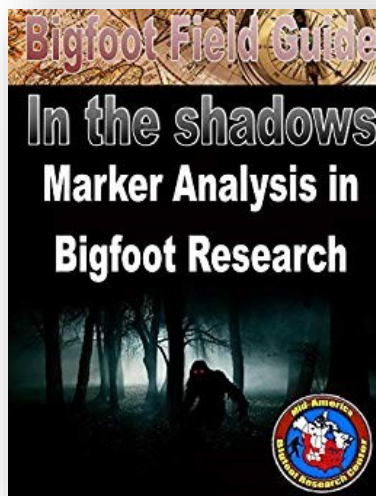
Bigfoot Field Guide Books

The Bigfoot Field Guide has published multiple titles of books that are for sale on Amazon, including in Kindle format.

Written by D.W. "Darkwing" Lee and Izzy "Goose" Gutierrez, these books are How-to books dealing with all aspects of evidence review, from photos, videos, audio and marker analysis, and also how to start your own Bigfoot Research.

Additionally, D.W. "Darkwing" Lee has written a book of his many encounters with the creatures known as Bigfoot.

To find these books on Amazon, search for D.W. Lee or Izzy Gutierrez and you will find all the books listed.



Is a Knock Just a Knock?



Randy "Rebelistic" Savig, MABRC Missouri State Director

This is one of those things that at face value seems to be accepted as a typical Bigfoot activity by most field researchers. Why? Where did it come from? The history of wood knock reports go back generations for Bigfoot researchers. There has been written accounts in newspaper, even some reports that have been collected. Some of those can be seen in the MABRC forums.

So, if this is an activity of bigfoot, why is it done? Hunting? During the day that would make sense. I could see knocking on a tree to scare a small critter to a smaller tree in hopes of shaking it out of the smaller tree. But what about at night? I can't see that being viable. Could we be missing something? We know other primates do this type of thing, why is at this time not been answered, but they do. We still don't know if the knock that we hear is wood on wood, rock on wood, or another mechanism all together. Is it possible that it is a hand clap? Maybe chest slap? The reality is that we just don't know. One thing is clear. We hear knocks in areas of bigfoot sightings areas, associated with tracks and possible manipulations to nature so we can't discount it.

The sad fact is I had pretty much quit clipping knocks out during audio review because a knock is just a knock, right? I would log it in the review file, but it wasn't a cool sound so why bother?

In this article I would like to present what I have found while working with audio that may shed some interesting insight to the topic. I've regularly recorded what we call knocks in many of the areas that member of the MABRC has been researching for years as well as my primary research area. This article is by no means proof of anything, just what I have been able to come up with using audio analysis in the same way I do when identifying known and unknown vocalizations that have been recorded. Every sound whether natural, known, or unknown have a signature that can be seen on a spectrogram. They all have certain profiles, tones, how they start and end that can help identify what the sound is. Nature allows variables in the sounds as no critter is the same. However, the structure or signature will still follow patterns of the known sounds.

One of the more interesting things about knocks is that they have different tones to the knock. You may say "duh" but let me explain what I mean. In doing the Silent Hills

Project it was realized that the sound of the knock comes from the object that we do the knock with not the sound of the tree. The axe handle we used didn't change tones when we hit on three different trees. The only change was the volume, NOT the tone of the knock. Some were softer, some were louder depending on the softness of the bark or the strength behind the knock. However, if the handle was held closer to the middle of the axe handle the tone would change. With that being said, the number of knocks that are reported verses the number of sightings report that are only a small handful that ever say things like carrying a stick or club. Now if a stick was used to make the sound, you would expect a lot more reports than what is there.

Even the sightings reports that talk "as it disappeared into the woods we heard a knock" sort of thing none of those talk about a club being carried during the sighting. That brought me to the thought that they could maybe pick up a stick to hit with. It didn't take long to realize the problem with that. It is a lot more difficult to walk through the woods, pick up a stick of any size to use as a knocking stick. The

majority of what is on the ground and rotted to make it useless for more than a pale knock as it breaks. Nature just claims things back too fast.

For several years I have suspected that for the most part knocks were a way of locating other when they were foraging through an area. The reason for that was based on drop box recordings where you could hear faint knocks that got louder then soft again. It was like something came up and passed the recorder and continued until it got too distant to record. These knocks were not evenly spaced or even the same volume, but it always came together. Like one knock and a reply a few seconds later almost as one was answering the first one. It wasn't until the Silent Hills Project that it hit me that the tones of the knocks would be the same if it was one knocker was doing the knocking. When I did a spectrogram analysis of the knocks, I was taken aback when it should that there were two different tones to the knock. Those two tones of the individual knockers didn't change. Whether close or far, the tones didn't vary. It was easy to see the difference in the frequency (hertz) each knock. Using that information, we started what we called knock - knock games to try and lure them in. We have had some interesting results. Other researchers have over the years had results also by returning knocks and getting responses back. Here are some links to what we recorded.

[December 7, 2014 The Knocking](#)

[Game](#)

[January 16, 2015 Another Knock Knock Game](#)

[170401 Knock knock game](#)

Now if you paid attention to the dates on the three clips you will notice that there were two close together and one a lot later. The third was recorded in a new listening post we just started to use and a seldom in that area. If you watch how they evolved, you'll notice that the knock - knock game changed after the first one. It was almost like they learned our knock's tone. They seemed to be able to challenge us to see if it was one of them or us. I understand that it is to a lot for folks a big pill to swallow. I know it was and is for me also. When I brought it up to some of the MABRC members a couple years ago needless to say I got mixed opinions. One piece of advice they all basically had was collect the data and follow the evidence.

Because of the lack of sightings where them carrying clubs or stick, it made me highly suspicious that it was actually wood on wood sounds we were hearing. Even a rock on wood would not be sensible as there is NO reports of any carrying rocks from what I have read. I also can not find reports of other primates that carry rock with them as they travel from place to place. Yes, chimps have been known to pick up rocks and strike a tree for an undetermined reason but the drops it as it leaves. It is also a rare situation for other primates but knocking sounds seems to be fairly prevalent with Bigfoot.

All primates have an ability to make a knock like type sound with their bodies. Chest slap, and clapping are the two. To my knowledge only the gorilla uses its chest. But all do clap their hands. Could that be what is happening

that we think is knocking? With the quick response to our knocks like is recorded it would seem highly unlikely that they could be that quick if they had to swing a stick. Then you add the rapid one that we caught, it is not possible for us to knock nearly that fast using our ax handle. Then add the two tones ones and that is impossible using a stick or handle.

During the Thumperville Expedition with the Western MABRC Team last fall I had them help me collect more data by trying hand claps and knocks from different trees and distances. We did a simplified version of the of the Silent Hill Project so the folks in attendance could experience the results of the experiment. Here is the baseline knocks for each person there.

[Thumperville knock baseline](#)

With all the participants using the same ax handle as was used in the Silent Hills Project you can hear they are all a little different. Hand placement, hand grip used, and even the size of the person using it made a difference.

In the first field round, we had adults and a young teen doing the knocks. With the recorded audio it was easy to hear which person was doing the knocking even though they could not be seen. Each had distinct difference in the tones of the knocking stick and could easily be identified with who it was. They all used the same knocking stick on the same trees as they went further and further from the recorder. Even with the volume decrease as the space widened, the signatures on the spectrogram stayed mostly consistent with each person. Here's the results of the knocking as they moved away from the recorder. During this portion of the experiment I also had them do a long vocal as a way of

showing how the howl/whoop compared to a knock as far as how the different sounds travel.

Thumperville moving knocks

Again, notice the different tones each person knocking produces using the same knocking stick. Even without seeing who was doing the knocking if it was compared to the baseline knocks you could pretty much figure out who it was that was doing the knocking.

We did not do a hand clap during the experiment but with the significant difference with the initial baseline of the experiment it was truly remarkable the sounds of the individual claps among the whole group. Here are the results of the clapping.

Thumperville clapping experiment

It is easy to hear the difference between each participant's clap. Big hands, small hands, soft and rough all had a different tone. Now I know that our clapping sounds don't travel as far as the ax handle. But with the individual clapper's tones being so different and distinct, it would make one question if a stronger species with apparent bigger and stronger hands could it travel further if not the same as us swinging an axe handle? If in fact they do clap to make the sound we call a knock, could their clap be as distinct as ours?

We recently had a night out in our primary research area where we recorded knocks that happened on and off for 3 hours. No, they were not consistent but in total there were over 50 knocks on the camp recorder alone. This has been recorded several times in this location and I suspect it is used as location during for-

aging behavior. However, there hasn't been this may in such a short period of time before. Maybe they were out of sight from each other but not out of sound range? With some knocks having the same tones that were recorded before my arrival back at camp and may have been done to alert others of people presence. This was a recording from the camp recorder using the Zoom H2n which have less distortion than my other recorders. However, you will also hear some camp noise being fire snaps or other man-made audio.

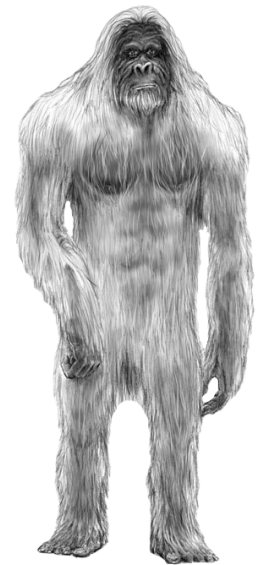
This was a quick cleanup to eliminate as much audio between knocks a possible.

Knock Analysis

With the knocks being close to one after another it is easy to hear the different tones of the different knock. While listening and observing the signatures on the spectrogram it would appear like there is 3 possibly 4 different tones of the ones the recorder picked up. I highly suspect as with what the Thumperville Experiment shows, that this is more than one critter producing the knock.

So, what does this all mean? I'm not sure, but it does seem to point to that each Bigfoot may have a unique tone to their knocks however they are making them. Could we use this as a way of counting how many individuals are in the area at a given time? Could we use their distinct tones as a way of identifying certain individuals? Maybe

even track them year to year? All these questions need to be answered by the bigfoot community if we want to solve the mystery. Hopefully others will also look at this and see if they can collaborate what I have found. The answer is in the woods. Let's see if we can start putting the puzzle together using a more thorough analysis of the possible evidence.



Scary Movies: To be or not to be



Scary movies??? What is that crazy DW talking about now?

About 7 years ago, an old research buddy of mine confided in me that he didn't watch scary movies for at least a week before he went out researching. I was intrigued why, so I asked him.

He explained that by not watching scary movies before going out, it would free up his mind from scary thoughts, the sub-conscious mind would play tricks on you while in the woods.

I respected this researcher and I took it to heart what he told me. I would do the same. Unfortunately, fate would intervene and I would fully understand what he was saying.

I had traveled down with other researchers into Southeast Oklahoma to do research in a wildlife refuge, the scene of the first recorded Bigfoot encounter in the state of Oklahoma.

There was 4 of us, and one of the researchers walked down a hiking path to check things out while the other 2 set to work to cast a track they had found. After a little while, I thought I better go check on the researcher that had went down the path.

Well, this path went right along the river, and you could see multiple places where the alligators had been sliding in and out of the water to the banks. Here was where the mind plays tricks on you. My daughter had spent the entire week before I went down there watching alligator and crocodile horror movies.



My mind started making me think as I walked along, that dang it, I bet I have several alligators walking along the trail behind me just getting ready to pounce on me.



I began walking a little faster until I finally found the other researcher. I had been in the woods all my life, and seen all kinds of animals in the woods, including Bigfoot, but just the thought of those movies and the area that I was in, made my mind think about being followed by man-eating alligators on the trail.

Take some advice folks, unless you are just a total thrill-seeking, adrenalin junky who likes to be scared all the time while in the woods, don't watch scary movies for a while before going out into the woods, you will find your sub-conscious will not play so many tricks on your mind.

Using possible or probable in presenting evidence

Presenting of evidence

When publishing any evidence, as in video, audio or pictures, it should never be presented as "BIGFOOT" it should be presented as "possible" or "probable" instead of "IT IS" Bigfoot. It has become way to common for people to publish their evidence with claims that "IT IS"

Bigfoot, and this gives the Bigfoot Community the impression to the general public that we will claim everything is Bigfoot, which makes us look rather lame. A tree structure should be said to be non-naturally made, instead of made by Bigfoot. Especially because the Bigfoot was not seen making it. You can't say a wolf's neck was broken by Bigfoot,

or a deer killed by Bigfoot since you did not see the Bigfoot do it. You should always use possible or probable with your approach, this also denies the skeptics the opportunity to attack you because you are not claiming it's Bigfoot, since you are saying it just may be possible or probable.

Context and Patterns with Audio

Randy "Rebelistic" Savig, Missouri State Director of the MABRC

I am often asked by people to listen to some audio they collected for an opinion from people in the MABRC and other independent researchers. Over the years, I've listened to a lot of my own audio and have learned that context has a lot to do when trying to accurately identifying audio. By no means am I an expert as there is no such thing as an expert in this field but I have compared a bunch of unknown audio to try and find what critter made it.

I have received a lot of clips with 1-3 seconds of a vocalization that is questioned. It is so cool hearing the possible howls and screams that it is easy to just clip those out and say what is it. I've been guilty of that myself. The biggest thing we deal with in the woods is distortion of the audio. Whether it is the hills and hollers that echo, wind noise, insect or frog sounds, the quality of the audio is not the best for making proper identification. We all have recorded that howl or scream way off in the distance that barely registers on the spectrogram, which is the best tool for identification. So we are left wondering. Even some times when we do get close audio and a good spectrogram signature there can be distortion by mic hum, traffic in the distance, a whole bunch of things that doesn't make the audio crystal clear.

That is where context comes into play. Without knowing what

was going on before and after the vocalization was recorded makes it tougher for identification. Let's make a scenario of audio in the woods. Over the course of a five minute period you record 2 howls, 3 knocks and the neighborhood dogs go off. In research we have all recorded stuff like that. None of it alone is evidence by itself in my opinion. But when it is reviewed as it was recorded the sounds can make a possible picture of what is going on at the time. If the dogs weren't barking before the knocks and stopped when after the howls, it could say that whatever did the knocks alerted the dogs and the howls scared them. Is that what went on for sure? We don't know of course but it could be an indicator of some activity that may be what we are looking for, an apex predator. Using context can also be very important when there is repeated sounds later in the same area. Is there a pattern to it? Do we still get knocks, then the dogs go wild, then the howls and the dogs go quiet? If so that is a pattern and has more meaning than if it only happens once. Repeatability is one of the primary keys to collecting evidence. If the same unknown sounds are repeated at different times it really

makes easier to say that it is not a distortion.

I know that when we made the protocols for the MABRC Evidence Review Board, one of the requirement was to have at least 2 hours of audio before and after the suspected audio. That way it is fairly easy to help weed out deliberate hoaxes, but more importantly gives us a good context on what is in the environment. We've all seen those YouTube videos where someone goes out in the woods, sets up a video camera, and within seconds get a whole array of the different purported Bigfoot vocals. The strange thing is that they are all so clear, they are all really quick and flip from one type of vocal to another. Sorry folks, I've listened to a lot of audio collected in the woods and recorded some that I suspect is bigfoot and stuff like that in my opinion doesn't happen. If it did we could track them easily find them because they wouldn't be quiet. That is not the way any critters in the woods live. One big red flag for me is when you ask these folks for the audio before and after you only get silence or the famous lines to the effect "if you can't tell this is bigfoot then you don't know anything". Or "if you spent time in the woods you'd know what it is". There is also some very good stuff out there but unlike the ones above there is



usually a lot of subtle vocals mixed with regular woods noises. Those are the ones where the average joe thinks is boring, or is mixed with known critters and because it is slow, or it must be a _____ because it happens at the same time, so they don't spend much time to listening to them.

The key to trying to understand the context of unknown sounds is a lot more than just listening to it happen one time. When patterns start to be seen it is easier to compare to known animals in the woods. Knowing where domestic critters are in your area and how they normally act, which dog bark is where, where the livestock animals are, all play in understanding when something happens that doesn't fit. If you hear a cow or a dog where there is no dogs or cows you may want to take a better look at the sound to make sure your mind isn't filling in the blanks. Keeping a detailed notebook of your audio you've reviewed including dates and times, keeping the raw audio files all are important if you are trying to see patterns and try to pick out behaviors as well as gives a better idea where you could set up the audio for clearer better results that could help identify what you are hearing. This is very important for long term research as it allows us to better know when and

where to set up to get a better chance of being in the right place at the right time. I think we all would much rather spend time in the woods than sitting at the computer reviewing audio, comparing it to known animals, and looking for patterns, but by doing the review and research properly we can spend our time in the woods more effectively, have less review of the just normal known critters and regular woods sounds. We all know how boring it can be listening to audio when nothing is going on and how exciting it can be when things are happening. Context and finding patterns can help a lot when it comes to trying to limit uneventful recordings.

Also context and patterns can help with the known critters. What coyotes, foxes, and other critters sound like. What is the pattern of their vocals? How long do the vocalizations last? Is those odd sounding vocals that mix with coyotes actually coyotes? Do they happen regularly or just occasionally? Does it match the spectrogram of coyote vocals? All that information makes it easier to hear when things are off or added vocals by another known or possibly unknown critter. Listening to how

normal critters travel through the woods can help with identifying foot/hoof falls. Do they seem to move more when ambient noise is present or doesn't it seem to make a difference? What can you hear happening during the movement? Can you hear them eating as they move along? Do they seem to linger in one area or just slowly travel through? That can be some great information to have when trying to figure out what is moving around camp or recorders. When you hear a predator call or an owl do the little critters of the forest give their alarm calls? Or do they stay quiet? How do the sounds change when a predator is in the area? Again it is all stuff that we can use to put things into context to paint a better picture of how life in the woods works. I think we all have experienced of how things can be so quiet when we come into an area. But if we sit down by a tree and stay silent the birds, squirrels, and even the bugs start to move around again and there is quite a bit of activity and sounds out there. I think there are patterns to all the critters out there like that which we can hear changes in activity and it makes it easier to understand what is moving through the woods.

Cover Noise

MABRC Senior Field Researchers have quite an amount of experience with the necessity of giving Bigfoot cover noise to move closer to you with. A generator gave enough noise cover, that two or more Bigfoot approached a MABRC encampment at night from the direction of the generator.

When sitting around a campfire or light, using the campfire method, talking between the researchers gives the Bigfoot noise to cover their movements. This is especially necessary during the winter months when there is no noise from crickets or frogs.

When noises are heard during the talking, the researchers need to continue their conversation, as if they abruptly stop talking and begin looking around, the Bigfoot will not move again for a long period of time.

While researching, use noise to aid the Bigfoot in getting closer to you, you will be surprised how much closer they will come.

Starting your own Bigfoot research group....Pt 2

In the previous article, (See the March 2020 Bigfoot Field Guide Magazine) we talked about the ground work you should do before even starting your own Bigfoot research group. Now let's talk about staffing your group.



At the MABRC, we created our own online presence, through a website and a message board. This allowed us to post our evidence, techniques, policies, procedures, and to allow members to communicate with each other.

We also created an online application and sighting report forms, for the public to join the organization or turn in sighting reports. Now you may not want to go this route, you may be thinking you only want a small group, nothing like the huge mega groups like the BFRO, GCBRO, MABRC, etc., but you should really think in the long run, that the group may grown, and you need a way to communicate to your members.

Let's go through the process of how a new member is brought into the organization. They first have to fill out the online application (we have paper copies that we use at conferences and other events) and they will hit the submit button.

Here is a list of items on the appli-

cation that we ask.

*Full Name:

*Street address:

*City/Town:

*State/Province:

*Zip Code:

*Home Phone:

Cell Phone:

*E-mail address:

Website address:

*Why do you want to join?

*What experience, skills or qualities do you feel you will bring to the MABRC?

*What equipment do you have that is beneficial to field research?

*Describe briefly what sparked your interest in Sasquatch?

*Are you affiliated with any other Sasquatch Research groups, organizations, etc.?

If so, which one(s). Please note, you can be a member of other organizations

Besides just the MABRC.

*How much time do you have to devote to MABRC, active field research or witness investigations?

*Do you believe Sasquatch have any special abilities beyond the abilities of known animals? If so, please explain.

*Have you developed any theory or hypothesis on the origin of Sasquatch, Sasquatch Behavior or research tactics? If so, please explain.

*Do you believe Sasquatch is a flesh and blood creature? If not, please explain.

*Do you have much experience with work in a wilderness setting?

*Would you have interest in being an active field researcher? Or in a support role?

*Have you joined the MABRC forum yet?

*When is a good time to call for an interview?

All the items marked with an "*" is considered necessary items, failure to answer those items usually means the application is put in file 13. Missing just one, is alright, but you would be amazed at how many people will fill out this application and not put any information on how to contact them.

However you use a membership application, via the web or in paper form, you need to keep copies of every one that gets turned in to you. Because somewhere down the road, someone will contact you about a membership application that they thought they turned in, and make a fuss. This way you can go back and check into it.

I admit, I have misplaced several applications over the years, so now they are all copied onto the forum/ message boards under the MABRC Organizational Members only area, like a file cabinet.

Next thing on the agenda is an interview. Sometimes this isn't necessary because

the person is being sponsored into the group by an organizational member, and is brought in on their recommendations.

The MABRC has a rule, that we will attempt to contact an applicant 3 times on the times they give us to call, if they don't answer, then we file 13 that application. (We don't throw it away, we simply move it to a folder where we put other "dead" applications at.)

Once we do contact the applicant, the interviewer will talk to them for a little while, covering a lot of questions about the person's bigfoot beliefs, what abilities they think Bigfoot has, what theories or hypothesis they have about Bigfoot, and really go into depth about some of the answers they gave on their application.

There will even be questions about the background of the person, in terms of experience, skill sets, and even if they have had an encounter with a Bigfoot.

The interviewer is always a senior member of the group, who knows what type of person will fit in with the group. If the person is a braggart, a know it all, or generally just a cranky person in general, it will come out in the phone interview.

You don't want over-bearing individuals coming into your group and raising a ruckus, so that is the purpose of the interview, to weed those type of people out.

Now if the interviewer decides that the person will be a good fit in the group, we bring them in on a 90 day trial probation, we've just never told anyone that they were on probation, because we don't want them to be on their best behavior because of it, we want them to hit the ground running

with us, that is the only way to see how a person will end up being.

We also have them join the forum/message board, and they begin to have access to the MABRC Organizational Members area where all investigations, expeditions, evidence, tactics, procedures and more are discussed before being posted to the public side of the forum/message board for everyone to see.

They are encouraged to interact with the older members of the group, in order for them to get acquainted with the newbies. This also aids in weeding out those folks who managed to get through the interview process and not being a good fit in the group.

The old timers if they are close enough to a new member, will invite them along on investigations, expeditions, and just general research, and get to know the member in the field. If the new member is too far from other members to participate, it's not a requirement that they have to travel far to do things with other members.

We have had new folks travel 400 miles or better to attend an expedition to meet others in the group, and those folks have become quite an asset for the group.

Now you are probably thinking, okay so these are folks who are researching in the field, what about those who can't.

Well, the MABRC was the first organization that included arm-chair researchers into the group. Except we gave them a special title, Analyst.

Our analysts in the MABRC do a lot of work in the background to help keep the researchers in the field gathering evidence. They review audio, video, photos, and comb through reports and articles looking for infor-

mation that can be used by the researchers. Some analysts also do equipment reviews, design equipment in the field and more.

Just because someone can't get into the field, doesn't mean they can't be useful. Everyone can put effort into your cause. Just because someone may be in a wheelchair, doesn't mean they are not a valuable asset to your group.

Once a person is also brought into the group, we give them a copy of our Jr. Researcher Handbook, that explains how the MABRC works as a group, our different levels of leadership, and a lot of tactics and procedures to use in their own research.

We also have levels that researchers/analysts go through as they learn more, and become better at researching/analyzing. All start out at the Junior Researcher/Analyst position. As they begin to grow in knowledge and skill, they get promoted to Researcher/Analyst. From there, they are watched by Senior Researchers/Analysts for their progress. Once they achieve a higher level of training, skills and more, then they are promoted to Senior Researchers/Analysts.

Now a lot of folks will no doubt post snide comments on Facebook about how the MABRC does things, but I post this here for anyone really serious about starting their own groups, as a place to refer to for any ideas of their own when it comes to creating a good solid group.

Currently the MABRC has well over 500 members across the globe and although we have taken hits in the past from people, we still continue to grow. When I started the group, I figured we may have about 100 people at the most in the group. Always expect growth in your group if you do the right things.



Jim "Bigjimm"
Whitehead, Senior
Field Researcher,
MABRC Western
Oklahoma State Di-



What is the difference between seeking funds for research and scamming someone out of their hard earned money? Unfortunately, as far as cryptozoological research goes, its a very tight and non distinct line that is as blurry as hell. There are several reasons why this is true, and any researcher worth their salt should be aware of them.



To start with, one needs to be aware of what real research is. Real research is not simply going out in the woods and sitting around listening for things that go bump in the night. Real research involves an honest attempt to gather data and interpret it, and then add it to the pool of knowledge. This means equipment. Any good researcher will tell you that there are certain tools

Funding and Farces

you will need to gather said data. And these tools are not cheap. Scientists rely on research grants to obtain the equipment that they need. Unfortunately, this path is not available to most cryptozoological researchers. Most researchers are your average working class folk, and simply put cannot afford to buy the equipment that they need to advance their goals. This means that they have to seek the cash to buy equipment on their own.



Most researchers will actively find ways to obtain the needed money. This can include getting loans, saving, buying used equipment, or selling items at conferences and speaking events. There is no issue with that. But a researcher should NEVER ask for donations or set up online accounts designed for collecting money. In the eyes of the Bigfoot community, it immediately raises concerns that the individual is simply trying to get peo-

ples' money and not do any kind of meaningful data collection. Often the researcher's reputation is tarnished if they try to gather donations, and anything they produce is widely thought of as questionable at best, or hoaxed at worst.



The issue again lies in the fact that cryptozoological research is widely regarded as a half witted pseudo-science by the media. In the public's eyes all researchers are scammers, idiots, crazy, or at the very least just plain weird. It appears to most people from the outside looking in that any attempt to ask for donations by a Bigfooter is a scam to get their money. With this kind of scrutiny from both inside and outside the Bigfoot community, a researcher should avoid the temptation to try to take donations at all costs.

Does Bigfoot Have a Language?



Randy "Rebelistic" Savig,
Senior MABRC Field Re-
searcher, Missouri State
Director.

After I did the research paper and compared purported Bigfoot vocals with other primate I have been questioned on why I didn't put in there that they "talk" as humans do. Well honestly, I didn't because I don't know. Yes I suspect that they may have a rudimentary type of language based on some of the audio that I have collected over the years. However that is also an interpretation of mine. I am not a linguist and have no training on making any assumptions other than my personal feeling on the matter. There was some very interesting conversation from folks that I would like to address here.

One fella said that they had to have a language to trade with the natives. I know that there are those that claim it happened and I guess I really don't doubt that it could happen but what is considered trading? There have been a lot of reports of raided coolers in campground, freezers on porches, even taking feed out of deer feeders and cattle feeders at night. Did they leave something behind? Most never took a look to say one way or the other. Was the trade items talked about something that they had with them such as a branch, or rocks? That was left behind? Not really as a trade but a way of freeing up their hands to take

something else? I suspect that was more of the way it went and the thought of stealing is taking without exchange so it could be seen as a trade. What we think of a trade today is something exchanged to both parties benefit and satisfaction. So if that was what was considered as a trade, there was no need for talking.

I have had several folks that heard mumbling in the woods bring that up. With questions like: If it wasn't talking what was it? I have heard and recorded that type of stuff myself and have asked the same question time and time again. There are a lot of reports of them mimicking anything from other critters in the woods to calling people's names. The first time I heard what I suspect was a mimic it was one single word. While setting up a parabolic early one morning in the dark I heard what I thought was a person say "Hey".

This was 5 a.m. on a cool November day. I was there until 10 and never saw or heard another person, and with only one way in, there were no other trucks. That was what made me consider the possibility of Bigfoot mimicking. Here's the thing that is interesting to me. No other primate can imitate human speech. Yes there are some birds that can but no other mammals or primates that I have found. So it could be said that IF it was a Bigfoot that did it apparently it have the physical traits needed to

produce that ability.

Then a few years back I was fortunate enough to record something mimicking what I was saying at camp as I discussed the possibility of them being able to mimic. Here is what was recorded. Headphones are best for listening to this as it is faint.

Mimicking Does it Happen?

This for me pretty solidified that there is something in the woods that can mimic us. I have also caught other stuff that could easily be either a mimic or possible language. But the big question is which is it?

Mimic or Language

Another thing I have heard a lot is that it sounds like an Asian talking, or people think they hear Native American word from one tribe or another, or even English. I do know from doing this audio stuff now for a few years that our ears can play tricks on us as much as our eyes can. It is only natural for us to try and make sense of what we are hearing and identify it with what we can understand. The most famous one that is talked about is the Sierra Sounds recorded by Ron Moorhead back in the 70s. I do think it is authentic, however I question if that was the Bigfoot trying to mimic what they were hearing and that was the best they could do without practice. Even we humans with the physical traits needed to make speech, we can actually talk without practice and a need to do it. We see kids all the time that really don't talk until about 3-4 years old, usually because siblings do it for them or they use gestures like pointing to get what they want.

Does Bigfoot Have a Language? (cont.)

The type of language for us is nothing more than interpretation on our part, usually from sources like TV. We can all remember trying to sound like the Chinese or Asian from the TV shows we watched when we were young. We'd do our best samurai talk and it was sort of like it in inflection and structure so to us it sounded good but in actuality it was nothing more than gibberish. It would make no sense to a person that actually spoke the language. I remember back when I was a little fella watching the old westerns and just KNEW that all Indians said "How" for hello. And the sounds they made during dances etc. Wow what we learn from TV. As I got to know people from the local tribes I found out it was not only way off but was even insulting. Point being, without an actual reference our minds have a real ability to KNOW things that may not be true.

Back to the Sierra Sounds, it may have been the first time those Bigfoot had heard people and that was as close as they could get to what they were hearing. Another eye opener for me was a documentary that is on Netflix. It is called "First Contact: The Lost Tribes of the Amazon". It is a show on how some of the tribes in the Amazon are coming out to modern people and the problems they face. The local people there are distant relations with them and were separated between 100-150 years ago. The

languages had evolved on both sides to the point that they could no longer understand each other. Because of this, there are tons of misunderstandings between them. If anyone is interested I would highly suggest watching it because there is so much there to be learned. On a side note, there was one tribe that when in the jungle, had certain whistles that were used. However the reasons have yet to be understood.

So for me when I hear that they said this word or that word in a native language I highly question it. Even more so when I hear people say they are saying this or that in English and they play the clip it is a HUGE stretch most times to actually hear what they say they hear. It's kind of like those ghost hunter folks on TV that have some sound recorded and they say it says this (or print it on the screen) and then you hear it. That is how our minds work. If we are told what it says, we can usually hear it. But if we aren't told what it says we can't. The one thing that is the hardest thing for me in audio review is to actually hear what the sound or vocal is before my mind identifies it. We are instinctually programmed to quickly identify sound as a survival tactic and respond accordingly that makes it easy to misidentify things. That is also why we have as many misunderstandings as we do with other people. We think we heard them say this when actually they said something else. It happens all the

time. Take my name, Randy. If I am in a busy place like a restaurant and someone says "Candy" my mind only heard the last part of the word and I think they are talking about me or to me. So when you think you hear something like a word, we really need to make sure our minds aren't filling in the blanks.

Now that I have I have talked about how what we are hearing may be misinterpretations, I like to bring up a couple of points that I think are something to think about. Again I think it is pretty much a given that Bigfoot does have the ability to mimic other critters and maybe even people. A lot of people are at the thought that all we are hearing is the sounds it makes to communicate with others. All animals do it. Certain sounds communicate certain things. Science has done a lot of study on this over the years and has come up with a lot of good stuff. And yes, critters will use different vocals for different things like contentment, warnings, etc. Some studies have even proven that they can have different vocals for the different threats. One thing I have found in my research is that those vocals sound pretty much the same and without a spectrogram and seeing what is around in context with the vocal it would be really difficult to notice the difference. For a lack of a better way of putting it, they all sound pretty much the same.

Here lays one thing we need to look at. Primates are able to make different sound for different things like I talked about in my comparing purported Bigfoot vocals with known primates. Do to the mouth/lip structure that is in primates we can make sounds that other critters can't. Listening to the YouTube clips above there are sounds there that need a primate mouth/lips structure to make. Language as we know it needs a Hyoid bone. And to the best of our knowledge only humans or extinct hominids have them. It has been proven that Gorillas, Chimpanzees and others have the intelligence to communicate with sign language using it in proper structure and context for the situation that they are in. So it is safe to say, the thought patterns of these primate are there for language. Now there has been recordings of hearing what is most likely a mimic during some of the MABRC Expeditions. One in particular is the recording of something saying "Bobbie" several times after everyone had turned in. Look at the structure of the lips/mouth that would be required to say that. No known critter in nature has the lip/mouth structure to make those sounds except primates.

Another time in the same area "Izzy" was heard. Take the "Z" sound. What critter can make that? A lot of the consonance sounds seem to be only done with the lip/mouth structures of primates.

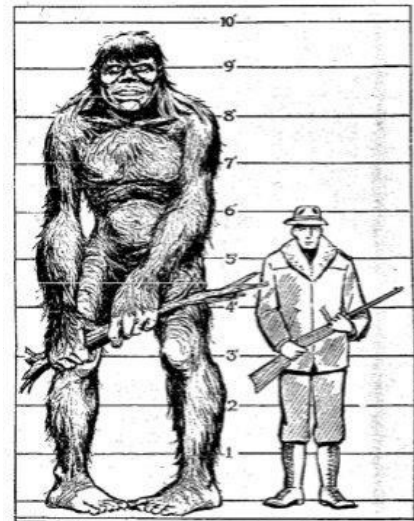
Now I have no idea as of yet what sounds can or cannot be made without the Hyoid bone as my research hasn't found those answers yet, but I suspect that the ability they appear to have to mimic humans talking may show that it could be there. In all reality until we get some DNA evidence we won't know for

sure. Personally I wouldn't be surprised if they did have a language, however, I think it would be rudimentary at best. Even our human ancestors having a Hyoid bone I suspect didn't use as much language as we do today. With them living in close proximity with each other as they did, it wasn't really needed. It wasn't until our ancestors started to expand from smaller groups that talking became more and more important. That is when language as we have come to know it evolved.

Even today people close to each other communicate more by gestures than we even notice. Reading body language is instinctually understood even though we can talk.

I know from spending a lot of time with the MABRC folks around the campfire discussing things that there seems to be an even split on this topic. Some who have heard and recorded what sounds like mumbling conversation feel they do have a language of sorts. And the others feel it is just instinctual animal communications. The answer is in the woods. And hopefully with collecting and comparing more data, we can get a clearer picture of what is actually happening.

The Mountain Giants

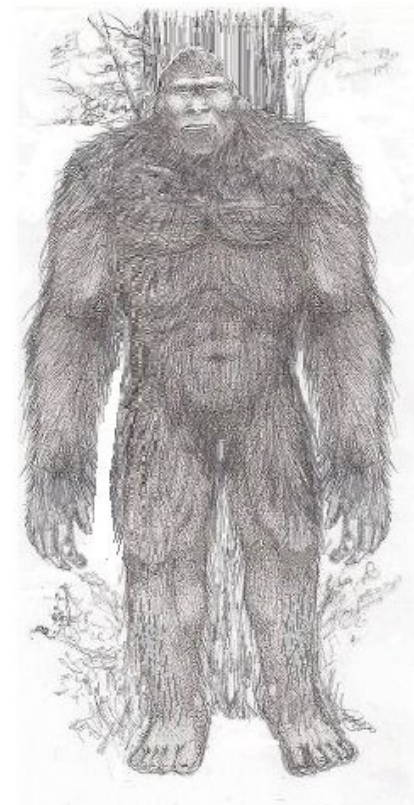


A comparison of a man and the "man-ape," compiled from reports based on the numerous eyewitness sightings of the strange mountain creatures.

Growing Mystery

'Animal-Men' of
The Northwest

Crippled
Plane's Last
Moments



Comparing Purported Bigfoot Vocalizations with both Non-human and Human primates.

Author Randy "Rebelistic" Savig,
Missouri State Director, MABRC

Over the years of researching the elusive primate that we have come to call Bigfoot, there seems to be some consistently purported vocalizations in areas of activity. Even though I suspect that that Bigfoot uses a much wider variety of vocalization, some of which it has probably never been recorded, the most common seem to be the long howls (calls), the whoop, knocks, and screams. Others that have been reported are grunts, whistles, roars, as well as woohoo.

As we know all primates also use gestural communication also. The most common of these is rock or stick throwing, thumping and stomping, branch breaking, and bluff charges. One other thing that seems to be significant with researchers is the feeling of being watched. If you have ever been someplace and got the feeling you were stared at and looked around and found someone doing it you can understand this feeling. It happen a lot with people. Other primates such as a gorilla it seems to be for a fairly specific reason.

staring: This where the sender has its eyes fixed on the receiver, the eyebrows are lowered, the head is angled down, and the lips are parted and pursed (Estes, 1991). This communicates aggression or annoyance (Estes, 1991).

We all got that look from our parents and grandparents so we all

know what this one means!

With the modern-day advances of the Internet, researching sounds and animals has become easier. Facebook and YouTube has in a lot of ways made Bigfoot research even harder with all the hoaxing that goes on with YouTube videos, as well as all the fringe groups with their cult-like followings. However, you can use both as a positive thing. When looking up primate vocalizations YouTube is full of them. In doing so it is easy to copy the file and put it on a spectrogram compared to the purported Bigfoot vocalizations. Facebook is not a great place where you can compare vocalizations with other researchers as very few do the background work and think everything is bigfoot. I have heard so many normal animal vocals like owls, foxes, even squirrels being said is bigfoot. But if a person is diligent you can find good folks who are willing to share and compare.

In doing this paper I find it much easier to post a video with primate vocalizations than it is to try to describe. The YouTube videos that I am using here are for comparison and educational use only. And by no means am I claiming ownership of the majority of them. However I have done what I can to insure that what I have used is authentic to the primate being represented. I

have done a lot of reading of information available on the Internet and come up with this hypothesis. A list of referenced material are shown at the bottom of the page. But as a disclaimer goes, this is my opinion based on extensive fieldwork, hundreds and hundreds of hours of audio review, and talking with other researchers about the suspected Bigfoot vocalizations. I would really like to see other researchers use some of this in their research areas to either help confirm that it is a correct hypothesis or a false one.

It seems like a lot of times in Bigfoot research. We hit a spot where what we used to do just does not seem to be working anymore or were not getting the answers to the questions our research is brought about. I have put a lot of time in thought into this project and I am hoping with using this as a template that may be some more interactions can be made and knowledge increased. All the skeptics out there will look at this and say that it is a bunch of BS because Bigfoot is not been proven to exist. However, with all the researchers that have had sightings and other interactions know that they exist. This entire paper is been written from a researchers point of view.

When looking at the vocalizations and gestural communication of the known primates, there seems to be a pattern of the use of certain vocalization that all primates use. I believe that if we use what is known in the primates, it could help in deciphering what the purported bigfoot vocalizations may mean, as well as how we can use them in the woods while researching these animals. By no means am I saying that this is the only possibility for the purported bigfoot vocalizations. Until such time where they can be monitored by science to where the vocals are seen in context we will not know.

Historically, the common view of animal communication was that each vocal utterance corresponded to a particular emotion; screams for fear, barks for aggression, and coos for comfort (Smith, 1977; reviewed in Cheney & Seyfarth, 1990a; Hauser, 1996)

There is an ongoing debate about whether and to what extent nonhuman primate vocalizations are intentional, voluntarily controlled communicative means (Tomasello and Zuberbühler 2002).

Although vocalizations seem to be largely innate, with a limited number of vocalizations in an individual's repertoire, there is flexibility in regard to the usage and comprehension of vocalizations, with some species even comprehending the calls of other species, which requires learning (Zuberbühler 2000a). In addition, there is some variation in certain calls as a function of population-specific dialects (Mitani, Hunley, and Murdoch 1999) or affiliation to a particular matriline (Hauser 1992)

There the specific vocals seen by

scientists in context are talked about. When we compare that to the purported Bigfoot vocals, it may be useful in the woods while researching. Here is a good site for comparing a lot of non-primate vocals.

<http://pin.primate.wisc.edu/av/vocals/>

The long call.

The long call in primate research doesn't just mean the length of the call but more with the distance that it can be heard. Most of these are used to as a way to joining back up the troop for food or as a possible mating call. This is even true for humans. Years back before texting and cell phones your parents would stand on the porch and yell for the kids and family at dinner time. Even though we couldn't hear the actual words we knew the call. Even in areas where there were kids from different families everyone knew who's mom was calling.

In Chimps: *pant-hoot: This is consists of a series of loud calls which are rising and falling in pitch and often end in a scream (Nishida and Hiraiwa-Hasegawa, 1987). This call is most often given by males, but females may also give it (Nishida and Hiraiwa-Hasegawa, 1987). This call is given at abundant feeding sites, after smaller groups have been reunited after a few days, a response to loud calls, and as a response to charging display (Nishida and Hiraiwa-Hasegawa, 1987).*

[Jane Goodall's Pant Hoots 101](#)

In chimpanzees, the production of vocalizations varies with rank and social context: at Kibale, high-ranking males call in all social contexts, whereas low-ranking males

and females only call in mixed parties (Clark, 1993). At Gombe, all rank and sex classes also call in mixed parties at the provisioning site (Clark, 1993; Marler & Tenaza, 1977). Call production in chimpanzees also varies with ecological context. Captive studies show that production of loud calls (pant-hoots) in feeding contexts differed by the quantity and divisibility of the provisioned food (Hauser et al., 1993). Earlier work on wild chimpanzees at Gombe and Kibale (Ghiglieri, 1984; Wrangham, 1977) suggested that loud calls (arrival pant-hoots, APH) given upon arrival in food patches by male chimpanzees function to attract allies, mates, or both to abundant food sources.

[Chimpanzees pant-hooting](#)

[Pant-hoot](#)

In Orangutans: *loud call: This call is given by the adult male and consists of roars at first and then rises to bellows and is enhanced by the throat sac. This is used to demarcate territories and to attract a mate, and is important because the orangutan lives in such dense forests that it is difficult to see other individuals.*

[Orangutan Longcall](#)

(Parental Notice: This one was only selected for the long call and does show mating so it should be watched by adults only)

[Great Ape - BORNEO](#)

Bonobo vocalizations have been studied in captivity (van Krunkelsven et al., 1996; deWaal, 1988) and the wild (Bermejo & Omedes, 1999; Hohmann & Fruth, 1994; Mori, 1983). It has been suggested that the long range vocalizations of this species, such as the high-hoot, are structurally better for localization of the source than for carrying over distances greater than 500 m (Hohmann & Fruth, 1994; deWaal, 1988). Male and female calls differ in pitch (Hohmann & Fruth, 1994). Krunkelsven et al. (1996) found that production of soft, "food peep" vocalizations was related to both social context and food quantity, but did not find sex differences in calling behavior in either context. De Waal (1988) described more than a dozen distinct types of loud and soft calls used by bonobos in captivity. During his study, most loud calls were used in exchanges between parties out of visual contact rather than being directed at individual conspecifics. Loud calls were also given during party movement and were associated with feeding (de Waal, 1988). More recent captive studies have shown that bonobos change their foraging behavior in response to food-associated calls from others (Clay & Zuberbühler, 2009, 2011). Wild studies have found that bonobo loud calls vary through the day and were most frequent in late morning and late afternoon. The later peak was associated with travel to and construction of night nests. Observed parties' most common response to calls of distant parties was to vocalize and/or travel (Hohmann &

Fruth, 1994)

[The Baboon Bark](#)

Using this information I think it is reasonable to suspect that vocals like the Missouri Scream and others have the same function. If one is to use call blasting as a way of trying to draw in possible bigfoot from a distance, this is one that I suspect will work.

[Missouri Scream](#)

[More of the Missouri Scream 150315](#)

[Ohio Howl](#)

The biggest drawback for using call blasting is that with the equipment most researcher can afford can not get an adequate volume or sound quality of the original call. However it is worth a try and there are those who have had success. Just try and keep the volume mid-level to keep the mechanical sound to a minimum.

Here is some of the vocals purported to be bigfoot. It seems to pretty much cover all the categories I've covered here.

Whoops, and other short abrupt calls.

One calls that Bigfoot is purported make is the Whoop. In primates it would appear that these loud sharp and short vocals are used as an alert or mild aggression. From my personal experience while researching it does seem to be a alert call. When we spotted what we took to be a juvenile and was mimicking what it was doing

there was the vocals about 30* to our left that seemed to warn the juvenile that we had seen it.

[150812 Possible Sighting & Interactions](#)

Here is a compilation of some of the whoops I have recorded.

[Compilation of roars](#)

An example of the ways in which a communication system is not arbitrary is that across all known animals that make noise, a quick, high, sharp sound means danger. Conversely, a low, sustained sound is reassuring.

Wilson, Hauser, and Wrangham (2001) showed that, in response to the playback of the pant-hoot call of a single extragroup male, parties with three or more males consistently joined in a chorus of pant-hoots and approached the loudspeaker together, while parties with fewer adult males usually stayed silent and approached the loudspeaker less often.

In gorillas

wraaa: This call is given as a fear vocalization especially the fear of something strange (Estes, 1991).

wraagh: This call is also an outburst, but not deep as the roar, and is monosyllabic in nature (Estes, 1991). This call is mostly emitted by the silver-back male (Estes, 1991). This is emitted when the individual is experiencing sudden stress, and group members scatter when hearing this call (Estes, 1991).

pig grunts: This call consists of a series of short guttural noises (Estes, 1991). This call is given by adult males and females, and communicates mild aggression (Estes, 1991). This call is emitted when the adult wants access to preferred foods or right of way (Estes, 1991).

question bark: This call consists of a short series of three notes, the first and third being lower in pitch than the second (Estes, 1991). Mostly this is given by the silver-back male, and he emits this when he discovers someone that was concealed or another individual that is making noise but can not be seen (Estes, 1991).

chimpanzee -- Pan troglodytes

Tanzania, Kigoma

<http://macaulaylibrary.org/audio/196297> ML 196297 © 2016 Cornell University (In the middle of the vocal sounds a lot like a whoop.)

It would seem as if using whoops or other short abrupt call may not be of benefit to have Bigfoot approach. With that in mind I would like to have others help to test this hypothesis. I know it is hard for any of us to imagine that a researcher would want to take the chance of stopping an experience that may be bigfoot related, but if a person is getting spooked I would like them to try it to see what response they get before using white light. Until more data is compiled I wouldn't suggest using this as a way of drawing them in.

Screams:

Even though screams are a long distant call it appears to a single focus for primates.

Gorillas scream: This call is loud and is a shrill sound repeated many times (Estes, 1991). This call is emitted by all

gorillas, and is given when the individual is upset or fighting with other gorillas (Estes, 1991).

This video is covers pretty much all the known vocals of the Gorilla.

Gorilla Sounds

Chimpanzee screams

Scream

I highly suspect this to be true with the purported bigfoot screams to. This has been reported in sightings reports and may also be the "Woman being murdered" vocal that we hear reported. I have recorded screams in the woods that I have suspected to be related to bigfoot. There was one time in particular where they seemed to respond to our granddaughters' screams. It even did appear as if whatever was screaming was moving closer. However there were no possible sightings or suspected close activity so I'm not sure what was going on.

Listening Post with Grandkids December 23, 2015

This next one was recorded at an active research site in Oklahoma.

150321 East Central Oklahoma

We do know that in human a scream is usually done when we are startled or scared. Could on going screams mean that there is something to fear in the woods? In call blasting or mimicking this could be a way of drawing them in. The researcher should be ready in case this is a scared or threatened big-foot vocalization. It could take make for a negative experience.

Grunts, Knocks, Woohoo,(Woo) and Whistles

There is a unique way that primates keep track of one and another in the forests. Some of the ways are listed

below. I suspect the purported big-foot knocks and other vocals are used for this purpose. With the Silent Hill Project showing that knocks do NOT carry long distances, it can be assumed that it is a location type of call. Each primate has a way of determining parent and offspring vocals through various vocalizations. Although the differences may be subtle and only seen on the spectrogram each is individual.

Japanese Macaque coos

The coo is a common short-range vocalization between group members. It didn't seem to be restricted to any particular situation, but was just a noise that they made sometimes. He looked at spectrograms of the coos, divided them into different types, and realized that certain types happened during certain circumstances. This suggested that primate repertoires might be bigger than we had thought- and also that their calls were more context-specific than we had thought, which raised possibility that they might also be more representational than we had thought.

Here is what I suspect is the calls of the Woo, Woohoo vocals reported with possible Bigfoot activity. These are some of what I have recorded during my research.

Compilations of woo and woohoo vocals

Knocks.

Knocks are the one of the most common sounds associated with suspected Bigfoot activity. Even though we do not know the exact mechanism used, whether the wood on wood, rock on wood, or even could be a hand clap, chest beat. The mechanism used is not known as it has not been observed. Recently we have started to respond when we hear what we suspect is knocks.

Here is a few times where we did have success to that.

[December 7, 2014 The Knocking Game](#)

[January 16, 2015 Another Knock Knock Game](#)

Here is a real odd one. A two tone double knock.

[Compilations of two tone knocks](#)

Even though we have had some success at getting responses to knocks, we always mimicked them and did not start the knocking sessions. Again, these are not long distance sounds. So if you are in the woods and hear one, I would suggest trying to reply. It may extend the experience.

Grunts.

This is one of the vocals that is reported and in my opinion is the least understood. As shown above gorillas can make a pig grunt type of vocal.

pig grunts: This call consists of a series of short guttural noises (Estes, 1991). This call is given by adult males and females, and communicates mild aggression (Estes, 1991). This call is emitted when the adult wants access to

preferred foods or right of way (Estes, 1991).

However the belch vocal that gorillas also use is a sign of contentment.

belch vocalizations: This call is given by all gorillas, generally when they are stationary, and generally communicates contentment (Estes, 1991). These noises consist of purring, humming, rumbling, crooning, moaning, and soft-grunting noises (Estes, 1991).

Table 1.

Overview of close call types and their contexts described for mountain gorillas (MG) and western gorillas (WG).

Call type Species Context Syllabled calls Grooming, in response to noise, by mothers to infants, towards the end of resting periods

(Harcourt & Stewart, 1986; Harcourt et al., 1993;

Stewart & Harcourt, 1994)

Single grunt MG/WG Feeding, resting, travelling (Salmi et al., 2013)

Double grunt MG/WG Individually distinct (Seyfarth et al., 1994); feeding, resting, travelling (Salmi et al., 2013)

2 subtypes MG Spontaneous and reply call (Seyfarth et al., 1994)

Triple grunt MG Unknown

Inverted grunt MG Unknown

Train grunt/whinny MG/WG

Mating (Harcourt et al., 1993; Salmi et al., 2013;

Watts et al., 1991; Sicotte, 1994)

Non-syllabled calls As chorus when individuals are feeding and moving close together (Harcourt et al., 1993)

Grumble MG/WG More by low

ranking as compared to high ranking individuals (Harcourt et al., 1993); feeding, resting, travelling (Salmi et al., 2013)

Hum MG/WG Mainly feeding, rarely resting and travelling (Salmi et al., 2013)

High hum/sing MG/WG Feeding (Salmi et al., 2013)

Dog whine MG Unknown In Chimps pant-grunt: This consists of a series of soft, low grunts (Nishida and Hiraiwa-Hasegawa, 1987). This is given by subordinate individuals to dominate ones as a response to dominance displays, such as the charging display (Nishida and Hiraiwa-Hasegawa, 1987).

Here is where you can compare a lot of gorilla vocals with. By listening to this the above vocals will make more sense.

[Gorilla Sounds](#)

Here is a site with some of the best Chimpanzee vocals I have been able to find for comparison purposes. Do to high number of vocals that chimps do for the range of reasons there is a lot of stuff here.

<http://gombechimpanzees.org/activities/vocal-communication/>

Some of the grunts that are reported as possible bigfoot may have the same purpose as some of the grunts we hear could be like the Belch Vocals of the Gorillas and the pant-grunt in the

Chimps, a relaxed vocal. However some of the grunts seem aggressive like the Pig Grunt in Gorillas.

I do think that a seasoned researchers should try to mimic these types of vocalizations to see how they are responded to. If they are a non threatening vocal it may help to extend the encounter and possibly add to it. Until this type of vocal is studied more I would not suggest to be alone if you do it.

Aggressive vocals, Roars, Charge Displays

Roars are I believe with every animal as sign of aggression. Here is one of a gorilla roar. Notice the way it charges the people behind the glass. Because of the glass and it knowing it is there it is really unknown if this was a bluff charge or would have been a real one.

[Male gorilla Richard roars!](#)

Here is some of the possible roars that I have recorded over the years. Even though I can not say definitely they are from a bigfoot they don't seem to match with the known animals in my area. With primates known to use roars when aggravated it is not out of the realm to think that a bigfoot wouldn't. Here is some of what I think are roars from my research area.

[Compilation of roars](#)

chest-beating: This behavior is done by all gorillas and the either one or two open-fist hands are clapped against the chest (Estes, 1991). Adult males produce a sound when doing this because of air sacs they have which are located on both sides of their throat (Estes, 1991). For the adult male this is a threat display (Estes, 1991).

<http://macaulaylibrary.org/audio/126334>

In Chimps

charging display: This is where an individual is running and/or throwing objects such as branches or stones and/or pant-hooting, drumming, slapping, stamping, and screaming (Estes, 1991). This display is performed by adult males and occurs when a dominant meets another individual after a long time or done by the alpha male to keep all others subordinate to him (Estes, 1991). This display also occurs by an adult male when there is a heavy rain-storm (Estes, 1991).

[Wild chimpanzee displays his authority, even when the camera crew gets in the way - BBC wildlife](#)

This type of thing may account for the for some of the broken branches and trees that some have attributed to bigfoot. When other primates use these things to display dominance or as a way to show off to a possible mate it would not be a huge leap to suspect bigfoot could also do displays like this.

We all know this happens in humans too. All the behaviors we see such a bullying, trying to gain attention from the opposite sex, even the favorite line of "watch this" in childhood and adulthood is to try and show worthiness.

Here is an audio clip that was recorded of what I suspect is bigfoot. It shows all the characteristics of aggressive sounds that is used by primates. It is unknown of why the vocals were made as it was recorded with a recorder left on the truck during a day hike.

(This is a long vocal event and has not been altered in time or quality)

[130814 002 Day time grunting incident](#)

(This is a shorten clip with comparisons to a gorilla and some of the audio

cleaned up for better clarity)

[Comparison for the 130814 grunting incident](#)

And it is not a one time event.

[Grunt Comparison from 130814 and 140422](#)

This type of thing is also somewhat in the grunt category so as I said above using any type of grunt is a risk. Only researchers that are ready for the possible results should attempt to use it either as a mimic, or in call blasting in the field.

One other thing that is reported with bigfoot is smell.

There are numerous reports of a smell associated with Bigfoot. Some primates have a smell at times. If this holds true with bigfoot as it does in other primates it could also explain why it is not reported every time. People also have more odor produced if they are nervous or excited.

In Gorillas

fear smell: This is produced by the silver-back male, and comes from glands under his armpits (Estes, 1991). This signals excitement or an aggressive threat (Estes, 1991).



Burden of proof



Definition:

Burden of Proof -

- the obligation to prove one's assertion.

Today's blog is about the burden of proof in the Bigfoot Community. I see it all the time, someone posts what they claim is a photo of Bigfoot, someone questions them about how do you know it's a Bigfoot, did you take comparison photos? The person that is making the claim about the photo suddenly gets defensive and screams that they know what it is and everyone that don't believe them can take a flying hike off the cliff.

Let's take a look at the facts here.

The person posted a photo on Facebook to the public at large, making claims that it's a Bigfoot. This is the assertion of the person who posted it, and accordingly, the burden of proof is their's to show it is a Bigfoot, not the person asking for comparison photos.

I see that a lot too, the person who truly has the burden of proof upon them, tries to turn the tables

on those asking for more evidence, claiming that they either have to supply the burden of proof, or that they are just mean individuals who are jealous of the person's success in the field.

This usually ends up causing another issue that creates what is called sheeple.



Definition

Sheeple-

-People compared to sheep in being docile, foolish, or easily led.

This is caused by Peer Pressure



In which the person that has posted the so-called evidence has slowly created themselves a following, and once someone tries to question anything related to that evidence, the following/cult members begin piling on, attacking those who ask questions. Before long, those who tried to maintain independent thought about the evidence and asking questions, are

beaten down by these attacks, and eventually fall into the group think mentality. The free thinker now becomes a sheeple.

So by now, you are asking, Darkwing, what is the point of this blog post. When I started it, I was going to just talk about the burden of proof is always on the submitter, never on the reviewer. But the other day I seen where someone asked legitimate questions about evidence submitted online, and when the followers of the submitter seen this, they viciously attacked the person asking the questions, after a day of being attacked, the person finally gave in and fell in line with the rest of the sheeple, refusing to ask any more questions.

I have to say, that is one of the things these days that makes me like going over to the [Coalition for Critical Thinking in Bigfoot Research](#) over on Facebook, led by Steven

Streufert, this group resembles more of the wolves instead of sheeple. What I mean by that, is they analyze everything with a critical eye, and although this has led them into some rather nasty fights with other Bigfoot groups on Facebook. They don't allow them selves to be pulled into the sheeple flock. So you should check out the group, but make sure to have a thick skin, they don't tolerate sheeples in the group.

More Predators than in the woods



We're not talking about this Predator



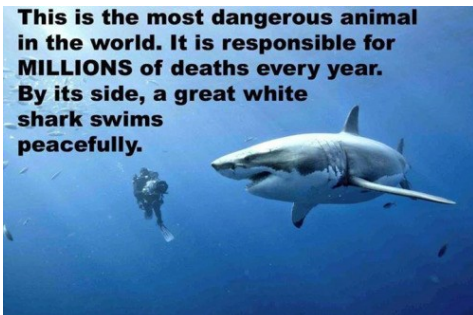
Or these type predators.

I've been around the Online Bigfoot Community since the early days of the Internet, and I have seen plenty of people come and go. I am an avid supporter of what Steve Hyde once wrote about "Six things a new Bigfoot researcher should think about", and one of those things is that you will meet all sorts of people in the community. Steve is right 1000%, you meet all types, from sheeple, to woo, to flesh and blood, and especially the predators.

What the F*ck, D.W.?

Predators? Predators are only in the woods many say. Well, normally I would agree with you, but today we are going to talk about the predators that are in the Bigfoot Community.

This is the most dangerous animal in the world. It is responsible for MILLIONS of deaths every year. By its side, a great white shark swims peacefully.



Over the years, I have encountered a great many predators in the Bigfoot Community, and sad to say, most are still a part of this community, still preying on the sheeple as if it was nothing more than a game to them. But with the advent of Facebook, these predators have increased in number.

Some range as trolls in the numerous online Bigfoot forums/Facebook groups, silently watching for those that they can prey on. It may take them months or even years, but they begin building a profile on their prey, knowing everything they can.

Others are self-aggrandizing (The act or practice of enhancing or exaggerating one's own importance, power, or reputation.), who try to establish a personality cult and use this to get their prey to fall in line with what they say.

Some of those who self-aggrandize may point out, that because of this blog, I may be guilty of that. Maybe folks, but I am just putting this information out there, what you do with it, is your own business, I just hope that it saves someone from being preyed upon.

I will also admit, that I have found myself preyed upon by these same predators that I'm talking about, and if someone assumes that my post is about them, if they are affected by them, then they are obviously guilty of being a predator.



Don't assume my posts are about you. But if you're affected by them, you're obviously guilty of something.

Most predators have their own agendas that they try to force you into believing in, and most of the time, the prey gets involved in "group think" social issues. Where others in the group are doing it, saying it, believing it, and eventually you begin to do the same, all along the lines of "group think or peer pressure". Watch the following video to see how this works, it was a social experiment that truly shows how online predators can get you to follow their rhetoric. They will have others go along with their views, eventually luring others into following blindly.

[Social Conformity - Brain Games](#)

The girl in the video not only fell in line with what was going on, she actually carried it over to another group of people who were not even in on the experiment. This is what happens to most Facebook groups for those who are what many predators consider "sheeple" those who do not have the capacity for independent thought when confronted by others. They simply fall in line. And in effect, they become puppets who the predator can pull their strings.



Now I know I have used "sheeple" to describe those in the community who fall prey to these predators, I thought long and hard how to label these folks, and in the end, I used the most common known word for people who are easily led.

A certain professional in the mental health profession has really cranked up his predatory skills, perhaps relying on his training in the profession to exploit the mindset that a predator looks for. The group thinking in the group he runs, is almost overpowering once you get in. And anyone who has a different opinion or way of thinking, either conforms to the group think, or gets bounced and unmercifully attacked. Once again, the way is to exploit the "sheeple" of the community.

A new entry into the Bigfoot Community as a predator has come from a man who supposedly runs a wilderness adventure guide service, who came onto the scene of Bigfooting little over a year ago. Many groups allowed him in at first, and saw a large number of posts that were little more than advertisement for his guide service. I then suspect he realized the potential for more custom-

ers by appealing to the Bigfoot Community in hopes of luring more people to go on his guided tours of the woods.

It didn't take long before many of the old timers saw through his exploits, and called him on his so-called evidence that was easily debunked by those who took the time to examine it. Once called out on his poor evidence, he would attack anyone who questioned him, and sought hard to make them look like the bad guys for daring to question his evidence.

As an admin for the State Bigfoot groups on Facebook, I removed him from them, I didn't want to give him an avenue to lure more prey to his lair. While many have condemned me for it, right or wrong, I did it to protect people from being lured into something that could be dangerous.

Others have sought to become celebrities in the Community by posting thousands of "purported" Bigfoot photos, or that they are having a habituation situation at their house. I have personally had run-ins with both kinds. The "purported" Bigfoot photos show nothing that could ever be considered substantial as proof, yet they begin to build up a following of people who want so bad to either be a part of something related to Bigfoot, or falls into the group think from others who have suffered the same fate. Remember the girl in the video above?

Now let's talk about habitua-

tions. I, for various reasons, don't believe in about 90% of the habituation stories that have accumulated over the years. For all the activity some people claim to have happened, this is not one little dab of evidence ever produced to back up any of these claims.

Back about 10 years ago, Driveroperator and myself was introduced to a lady who was claiming to have Bigfoot on her property by perhaps one of the largest predators in the Bigfoot Community. This predator claimed that this woman had the next biggest thing going on in Bigfooting. So DO and I arrived at the lady's house and realized as soon as we got there, that this was not on the up and up.

You see, the lady lived on 4 acres of land, it was 1 acre wide, by 4 acres long, completely overgrown with underbrush and piled up with junk. On all 4 sides of her property were half million dollar homes with well-manicured lawns, and it was all situated on a peninsula that was used as a recreational area for the lake that was just a 1/4 mile from the property itself.

The lady told us that she had up to a dozen Bigfoot continually going through her yard, using the underbrush as cover. DO and I begin crawling through the underbrush looking for trails where they could have been going through out, even though our doubts about

her claims were foremost on our minds. The only game trails we found were small game, rabbits, possums, raccoons, etc. but to satisfy the predator that had gotten us involved in this mess, DO put out three trailcams for a 60 day time period. After 60 days, guess what? Absolutely nothing. He had covered the area pretty well with his cameras and anything crossing the property would have been caught on the camera.

What sealed the deal though on the lady's claims being false, was that she had told me that her neighbor (on the side of her property where she claimed the Bigfoot were coming through on) had built a brushpile on his side of his fence, and would be seen out there going to it in his ghillie suit.

I traveled over there during the day to talk to the neighbor, unknown to the lady or the predator, and what I found out sealed it for me. The neighbor admitted that he was trying to scare the lady into selling her property by making her think she had monsters crossing on her land. Him and the other land owners around her wanted her to sell out and move away so they could clean up the property since it devalued their own property. Exactly where the lady said she would see the Bigfoot at, was underbrush about 5 foot wide, the neighbor would walk back and forth in hopes she saw him and thought it was a monster.

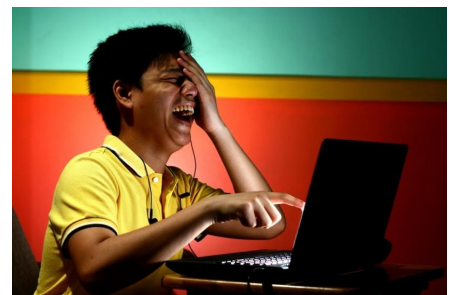


Here is an aerial view of the property, I don't think I am revealing the location because it's just of the area around the property, nothing hopefully revealing. (1) is the lady's house. (2) is the neighbor with the ghillie suit, (3) is the narrow strip of vegetation between their houses. (4)(5)(6) is where the trailcams were set up.

Well he succeeded at making her think that. Once I found this out, I told DO, and he retrieved his cameras and despite the predator screaming at the top of his lungs that we needed to devote all of our resources to this habituation investigation, we walked away. The predator then proceeded to make this lady into a habituation superstar, even convincing her that she knew everything about habituation, getting her invited to other locations by people who thought they might have habitua-

tions going on. But the one thing always remained steadfast in what this lady would say, was that it always resembled the predator's own agenda, never veering away from it.

Now there are also trolls in the Bigfoot Community, some have been around so long that their narcissism is well known to those who have been around for a while. One individual seems to revile in the fact someone gets upset with their attacks, and will then go around proclaiming themselves as the victim to anyone that will listen.



And to always back himself up, he has created numerous sock puppets that will suddenly show up and help in his attack. I once found myself having to clean up numerous sock puppets he had created on the MABRC forums, including one where he claimed to be a Alma (Siberian Bigfoot) researcher from Russia, and had started a thread on the forums about his on-going research, for what reason? I still haven't figured out why. It was only after checking IP addresses that I was able to figure out that it was this predator/troll who had created the account.

As more and more people come into the Bigfoot Community, they are not aware of the past history of many of these predators, and once they are preyed upon, and become a part of the "group think", they do not listen to those old timers who are trying to warn them about the history of the person they are following. A certain radio show has amassed an almost cult-like following, in which if someone says something the least bit negative about the show or the hosts, a multitude of the followers come down upon them like a stampede of cattle in the Old West.

Folks, I'm not trying to influence anyone with this post, what I am saying is that before you follow anyone, you should seriously do some research about the person, watch what happens whenever someone says something against the person's own beliefs and how they react. Don't allow yourself to fall in the group think category and be considered a "sheeple".

If you want to be a part of the Bigfoot Community, fantastic, the more

people we have out looking for Bigfoot, the more likely we are to solve the mystery to the world, however, if you just want to follow the first person that comes along, you should really do your research on them first. Here are some things to watch out for. Self-promotion, if they are continuously promoting themselves as a great researcher or that they find something every time they go out, then you should be very leery of them. If they seem to continuously attack people for disagreeing with them, then chances are, they are a predator. If they have a lot of people hanging on every word that they say, then they have found a sizeable enough following to help them prey on others. Now, if the person is desperately trying to obtain celebrity status, trying to be on every radio show, TV show or even posting a lot of videos on YouTube where they give their respective opinions that usually degrade someone else, then I would hope that you have enough sense to not follow them.

Some will say, "D.W., you have a blog and post it everywhere, does that make you someone trying to obtain celebrity status?" My answer is no, I'm posting information out there for everyone to read, I don't expect anyone to follow the protocols and procedures I post here, they are posted here to give someone an idea or two of how to create their own protocols and procedures to use in their re-

search. The techniques I discuss, come from years of trying in Bigfoot research from myself and others, and while we may have had some success or failure in these techniques, I put them out there to show folks what has been tried in the past. I simply hope to be able to put information out there that others can use either to their advantage or disadvantage.

As this blog post has gone long enough, just remember folks, to do your research on a person before blindly following them, and as the great Ray Crowe would say, "Keep your skepticals on" be skeptical of everything, because that in the end, is what makes a Bigfoot Researcher even better. And again, if you think this post was about you, then go ahead and think that, because more than likely, if you have to think it's you, then you probably are a predator.

Bigfoot Movie Quiz

Looking at the following screen captures from some of the Bigfoot Movies put out over the years, can you name each movie from it's screen capture? The answers are on Page 37, don't cheat, see how well you do.



The Legend of Boggy Creek Movies

A large majority of Bigfoot Researchers have been unaware of the other two Boggy Creek movies that followed the original The Legend of Boggy Creek movie.

After the financial success of the original movie, Charles B. Pierce had moved on to direct other movies, and a television director, Tom Moore stepped in to direct Return to Boggy Creek, starring Dawn Wells and Dana Plato. This second movie did not keep any of the original movies story telling elements, instead, portraying the Boggy Creek monster as helping the kids in the movie. It was such a forgettable movie, that it is nearly impossible to find, however, [click here to watch it on YouTube](#), if you have an hour and 24 minutes to waste of your life. Eventually as the story goes, enough money was thrown at Charles B. Pierce that he consid-

ered doing another Boggy Creek movie, and officially it was named Boggy Creek II: The Legend Continues. Yet it too, strayed from the original in the way it was made, as Charles Pierce portrayed an University of Arkansas Professor who gets called in to Fouke, Arkansas to investigate the Boggy Creek Monster. To me personally, it appeared that the movie was only made to show off the bare chest of Charles Pierce Jr., yep, Charles Pierce Sr. seem to take every opportunity to show his son off shirtless.

Totally made to be fiction, even the stories referred to in the movie were made up.

The ending of the movie was a weird way to finish the movie, and seemed to have a message that was at the heart of what Charles Pierce had come to hold

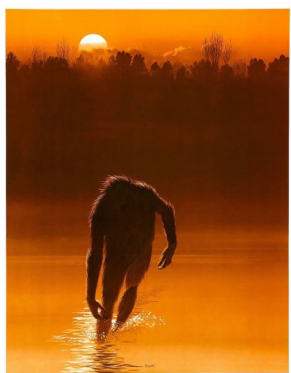
for the Boggy Creek Creature.

To watch the Boggy Creek II movie, [click here to watch on Google Drive](#).

With the remastered release of the original The Legend of Boggy Creek, we won't post the YouTube link to it, as Charles Pierce's daughter has worked very hard to produce the movie in a better format for future generations to enjoy.



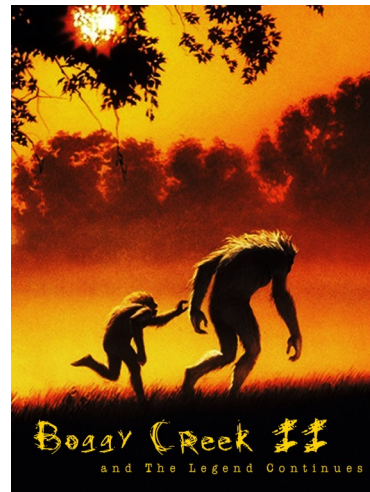
One of the many scenes of Boggy Creek II where young Chuck is without his shirt.



The Legend of Boggy Creek
A TRUE STORY
A WOODWORKING PICTURES RELEASE
A WOODWORKING PRODUCTION
Produced and Directed by CHARLES B. PIERCE. Written by DALE E. SMITH. Music by JIMMY HERRICK. Edited by LARRY L. EDWARDS. Screenplay by PIERCE.
© 1972 Woodworking Pictures
Distributed by Woodworking Pictures

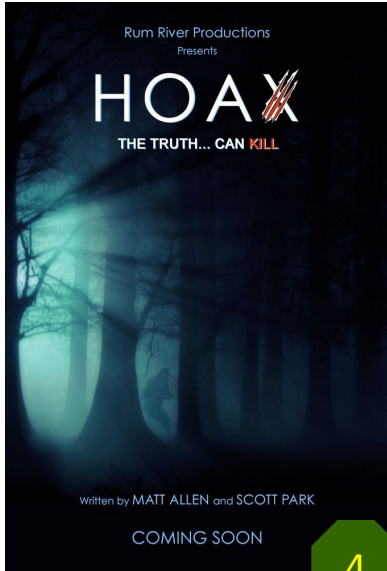


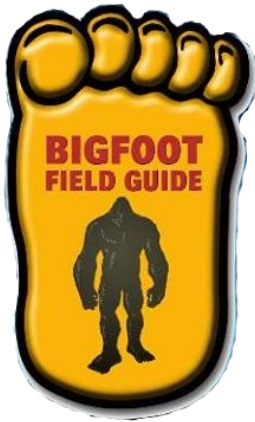
Return to Boggy Creek
the all new
A G Rated Adventure For The Entire Family
Starring Dawn Wells and also starring Dana Plato
Introducing David Siskind and Marcos Chouder
with John Hickman and Jim Wilson
A Tom Moore Film, produced by Bob Gates
Screenplay by Spike Stacey
Color by Technicolor. Filmed in Panavision
© 1972 Woodworking Pictures
Distributed by Woodworking Pictures



Boggy Creek II
and The Legend Continues

Bigfoot Movie Quiz Answers





Bigfoot Field Guide

Bringing the best information to our readers.



Founded in 2001 by the MABRC, the Bigfoot Field Guide has expanded from its humble beginnings as a radio show, to videos, newsletters, magazines and the Bigfoot Field Guide blog, as well as maintaining a presence on Facebook.

Reporting a Sighting



The importance of turning in a sighting report is critical to Bigfoot Research, details from a sighting can be incorporated into a large database to formulate information that can show patterns in Bigfoot behavior, increasing the overall knowledge about the creatures.

If you have a sighting, there are numerous organizations out there to report it to, and at the MABRC, we take sighting reports through our website at <http://www.mabrc.com> and through e-mail at sighting@mabrc.com

Please give us contact information so that a researcher can contact you with further questions if necessary. All contact and location information is kept confidential to insure the witness' privacy.

