



Bits & Pieces – Issue No. 137

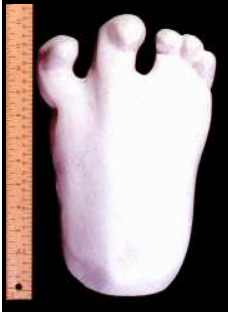
Christopher L. Murphy

Edited by Gene Baade



Presented in this issue is the pictorial section in Dr. John Napier' book, *Bigfoot* (different sub-titles) with various comments. Generally, I have taken everything at face value.*

Photo #1 shows the well-known yeti print in snow. A cast was made using the photograph. John Green had a copy and I made a copy of his cast as seen here:



I was quite proud of this copy, which is in my museum exhibit. The total length is slightly over 12 inches. The 18 inches shown in Napier's photo caption is a mistake. Earlier in the book the print size is stated as 13 inches by 8 inches. The ice axe head seen in the Napier book image would be about 21cm or 8.27 inches. Shown here is a typical ice axe. The head measurement would have been used to establish the length and width of the print. I believe that the cast made from the photo would be quite accurate.

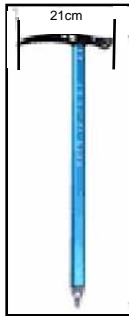


Photo #2 references the red bear, which is a subspecies of the Himalayan brown bear. The tracks are in a straight line, and I don't think this would occur with a bear. Even if each print were double tracked, there would be some "angle of gait."

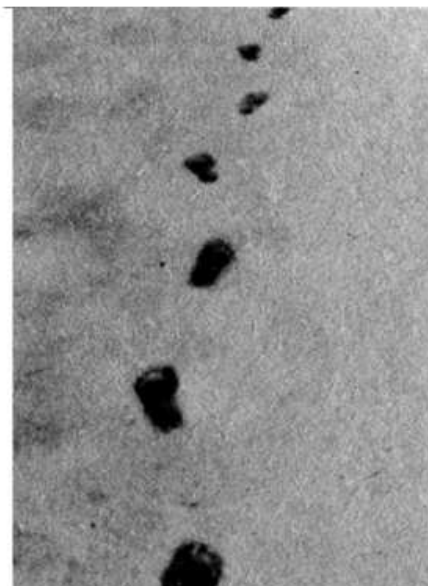
Photo #3 shows what prints of a four-legged animal (quadruped) would probably look like, and I agree. However, Whillans actually saw what he thinks made the prints—an ape-like creature, "bounding across the snow." This is fully covered later in the book. Whillans was certainly not a professional scientist of any sort (quite to the contrary). Nevertheless, I am sure he knew what bear tracks looked like and that he saw something very strange—he was a famous mountaineer.

(The width should be 8 inches NOT 18 inches. CLM.)

1. The giant footprint (13 in. x 18 in.) photographed by Eric Shipton on the Menlung Glacier in 1951 that still remains a complete mystery



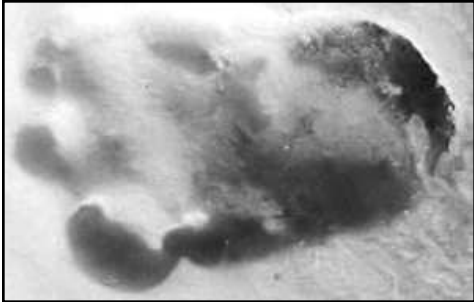
2. A previously unpublished 'Yeti' track photographed by E. S. Williams in 1956 and probably made by a red bear. (below) A track made by a human with a deep sense of scientific dedication. The 'angle of gait' is unusually well marked in this individual



3. Another supposed Yeti track discovered near Machapuchare, Nepal, in 1970 by Don Whillans. Probably the track of a quadruped

* It is possible Napier qualifies some photo caption information or provides different (correct) information elsewhere in the book. Normally page references are provided with captions.

Photo assembly #4 is intended to illustrate that the footprints of an animal such as a grey wolf could melt out and sort of transform into a print resembling what is believed to be a yeti footprint as seen in Photo #1. The following image shows grey wolf footprints in soft soil followed by a clear image of the yeti print. Size is not relevant for this exercise, so the images have been made about the same length (bear prints would have been much better for comparison).



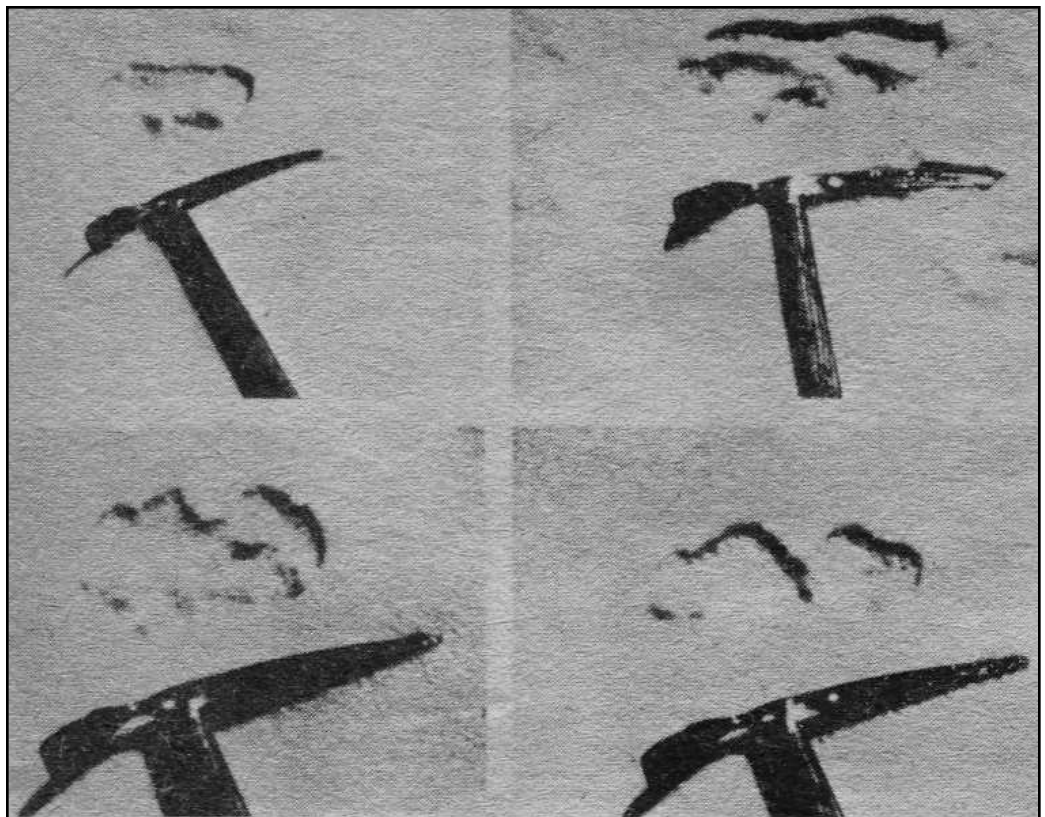
You have to now imagine that the wolf prints melted out and formed a footprint like the yeti print.

I have discussed this sort of thing in a previous *B&P* issue. I believe there is a better chance of this happening if a small animal about 12 inches long hops through deep snow. Nevertheless, it is a real push. But I need to mention that what were likely "hopping" prints in BC (as seen here) were mistaken for sasquatch footprints. I would have been a little suspicious because all prints are slanted to the left, so all of the same foot.



Whatever the case, it appears many scientists believe the "melted out" footprint scenario resulted in what are believed to be yeti footprints.

Photo #5 shows a melted-out impression called the "elephant's footprint effect." According to Napier, this: "...tends to occur in freshly fallen loosely packed snow, particularly in the early



4. Tracks of a canid (fox or grey wolf) to show the marked variations that can occur from print to print. These photographs are taken from a sequence of ten impressions

5. (below) 'Elephant-track', showing the subsidence of the edges of the track to give a rhomboidal shape. The result of subsequent melting will be to give the footprint (human in this instance) a roughly circular outline



Continued

morning when the surface layers are frozen. As the foot is impressed on the crust, large triangular sections of snow on either side crack and fall inwards leaving a roughly rhomboidal outline. With subsequent melting, these impressions end up as

large holes in the snow, which by virtue of their size and circularity might indeed have been made by a young elephant."

This simply illustrates that what appear to be tracks in snow can be very deceiving.

Photo #6 was taken when the “supposed relic” (yeti scalp) and the sherpa were taken to England in about 1960. The objective was to do a scientific analysis of the scalp. It appears the sherpa went along for publicity purposes. The photo was likely taken by a newspaper.

Photo #7 provides a better image of the scalp, which is shown below in a photo taken by Peter Byrne.

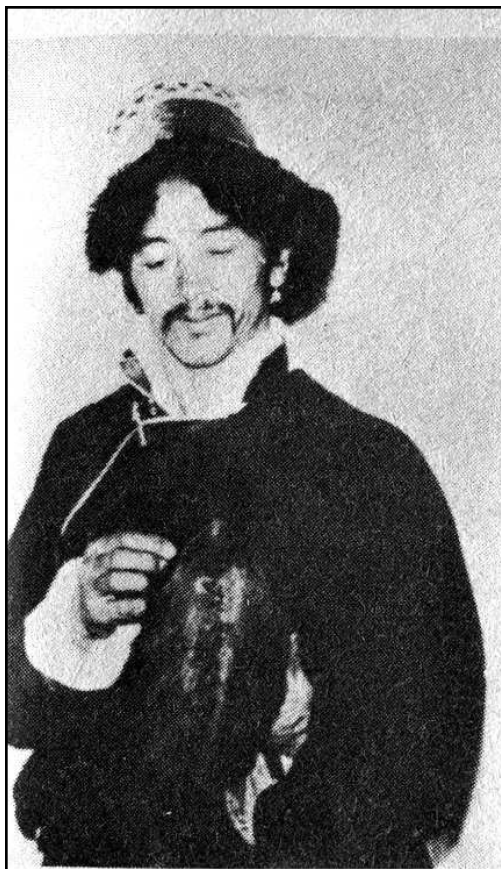


The scientific analysis revealed that the scalp was made from the skin (hide) of a serow (a goat-antelope), thus the word “fakelore.”

As the story goes, a monk (probably from the Pangboche monastery in Nepal) discovered the dead body of a yeti in a cave. The hominoid is considered sacred so he took the scalp back to his monastery. This makes sense because any other part may not have indicated that the relic was from a yeti. Also, for sure, the scalp would fold up and be very easy for the monk to transport.

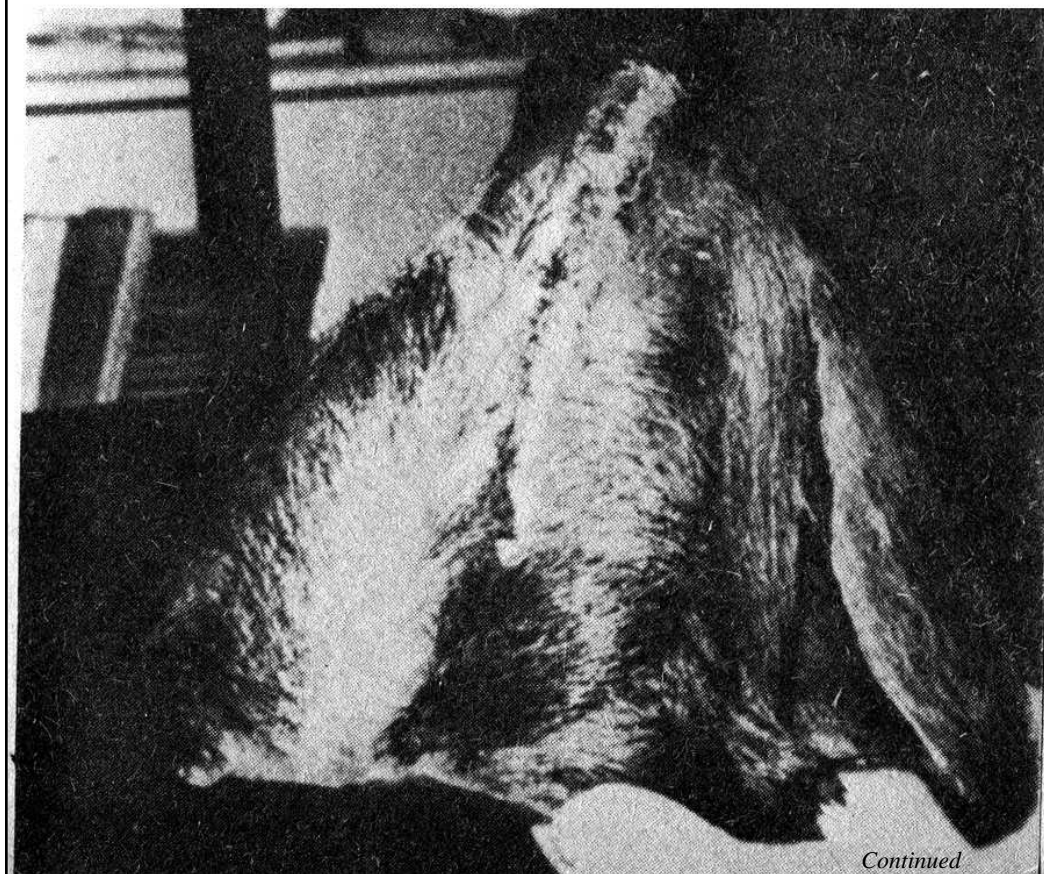
The scalp was tanned and assembled in the way shown and became an object of veneration. We can speculate that other monasteries would also want to have a scalp so resorted to having a copy made out of serow hide, which apparently matched the original.

To our knowledge, the scalp analyzed was about 350 years old. There are at least two (2) other scalps that have not been analyzed and they are likely about the same age. It is possible that one of these other scalps is the original (i.e., actual yeti scalp). I believe recent DNA analysis done on a hair from the scalp seen here did result in “serow hair.” This scalp is (to my knowledge) currently displayed at the Pangboche monastery in a locked wooden box with



6. Sherpa Kunjo Chumbi proudly demonstrating the 'Yeti' scalp at a viewing of the supposed relic at the British Museum (Natural History), London

7. A close-up of the 'Yeti' scalp, which turned out to be simply a man-made piece of fakelore



Continued

a glass front as seen on the right. It is draped with a religious shawl. I believe a monk sits nearby. If you look closely, you will see that people have left offerings of money. This is a common practice with most religions.



I really doubt westerners would be allowed to borrow the actual scalp, either back then or now.

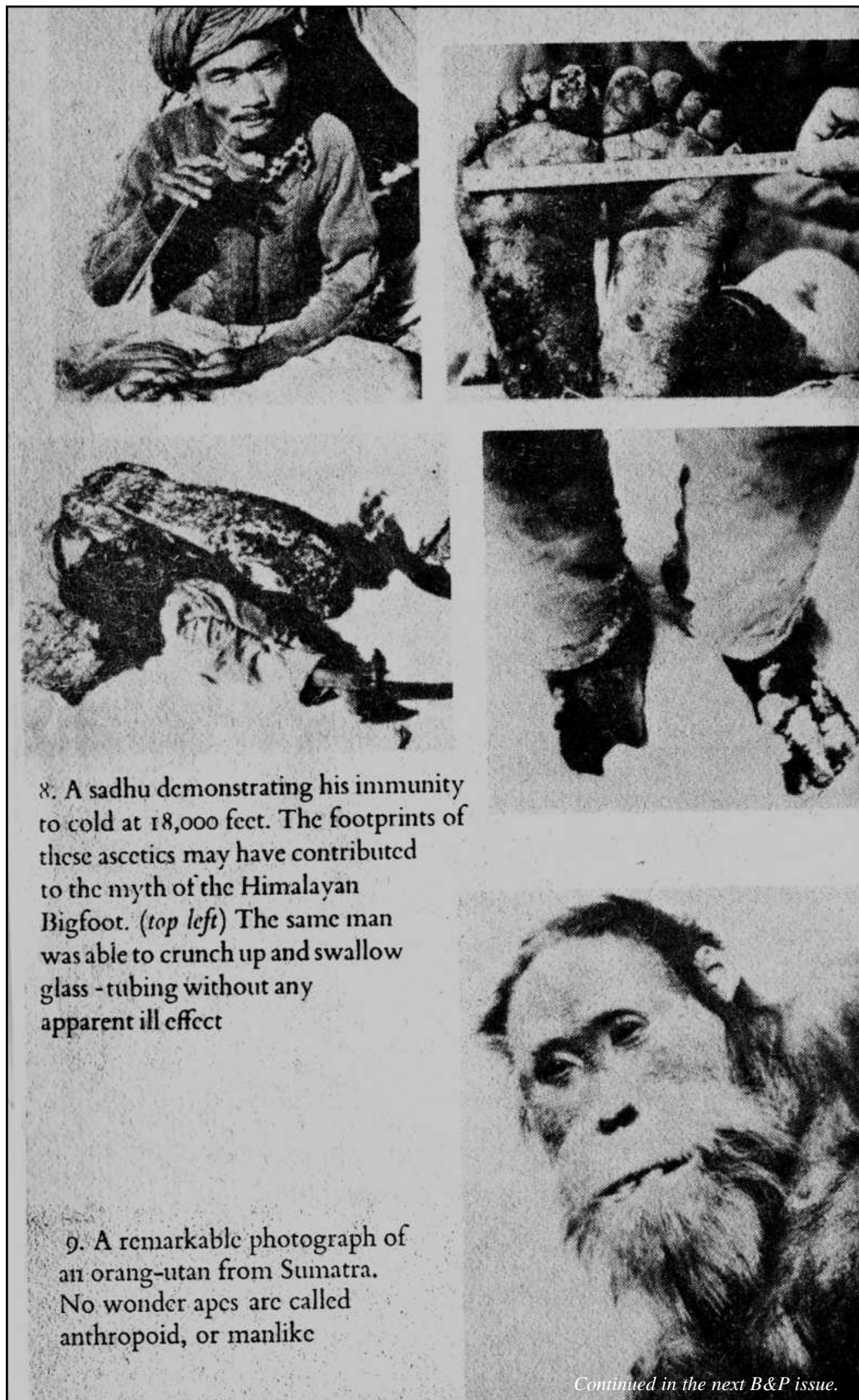
Photo assembly #8 has three parts:

A. Two images show the ability of Nepalese people to withstand extreme cold. This same sort of thing has been found in Australian aboriginals. Research indicated that these people have a gene that controls body temperature and stops freezing. The same would likely apply to people in Nepal and that entire region.

B. Possibility of human feet becoming yeti footprints. For some reason it appears Napier thought the feet illustrated were very large. I can't read the ruler, but according to the man's thumbnail, the feet are only between 8 and 9 inches long and about 4.4 inches wide (each foot). The yeti print in Photo No. 1 was 13 inches long. Could 9 inches melt out to 13 inches? This might be possible, but for the configuration to change so drastically is hardly practical.

C. A sadhu eating glass. This trick has been around for many years. One can eat glass by grinding it down to small pieces. It is dangerous and stupid, but there is nothing magic or mysterious about it, if that was the intent of this entry.

Photo #9 is a rare photo of an orang-utan which is called "The old man of the woods." In this case, the photo was taken at such an angle and with such lighting that the orang turned out to look human. Generally, this primate appears like we see in the following photo.



8. A sadhu demonstrating his immunity to cold at 18,000 feet. The footprints of these ascetics may have contributed to the myth of the Himalayan Bigfoot. (top left) The same man was able to crunch up and swallow glass-tubing without any apparent ill effect

9. A remarkable photograph of an orang-utan from Sumatra. No wonder apes are called anthropoid, or manlike

Continued in the next B&P issue.

In my opinion, provision of the Napier image in a book of this nature says "between the lines" that there are primates that can look exceedingly human and people can be fooled into thinking they saw a hominoid. Of course this example would only apply in places that orang-utans inhabit, unless there were some extenuating circumstances like an escaped pet—you

must recall Clint Eastwood and Clyde (if not, netsearch).

Nevertheless, that a non-human animal may be mistaken for a hominoid remains a fact, rare as it might be. Despite the circumstances, the bottom line in science is that people can be fooled and here is support for that.

GETTING A FEW FACTS STRAIGHT

Loren Coleman wrote to me about the adjacent image featured in *B&P* No. 136:

That display and the accompanying photo is from the International Cryptozoology Museum. It shows my curated display of parts of the Tom Page items donated to the Museum in 2014. The photograph dates from the spring of 2015, at our former location. All these artifacts were move to Thompson's Point in June 2016.

The Page artifacts are being integrated into the overall Sasquatch Revealed and remaining Bigfoot exhibitions.

Loren has an astounding collection of cryptozoology and hominology-related artifacts. As you are probably aware, he now has my exhibit, and the combination of what he and I have is astounding.

As with everything, in North America, plans have been greatly altered due to the Covid-19 pandemic. It appears it will be another year before we are back to some semblance of "normal."

As to the Patterson-DeAtley documentary discussed in *B&P* Issue No. 135, Todd Prescott has both this film and the BBC documentary. He provided the following information:

Here are the specs on the Patterson-DeAtley and BBC documentaries:

The Patterson-DeAtley (P-D) doc is 67 minutes and 43 seconds (1:07:43) in length; the BBC version is 49 minutes in length. The reason for the difference in length is that the P-D version has a lot of Roger's own footage including a long monologue intro with DeAtley, some witness interviews, and Roger himself speaking.

The BBC version includes opinions of many leading scientists of the day and they did not necessarily favor the PG film. Obviously P and D did not want to include that footage since it did not favor them.

Neither doc shows anything we haven't already seen regarding the prints, unfortunately. There's no footage of Gimlin either.



This comes as a bit of a disappointment to me because the second film roll taken at the film site was not used. I was distinctly told by Bob Gimlin that on this roll there were shots of horse hoof prints next to the prints left by the sasquatch. Also, in an interview with John Green, Gimlin stated that the roll shows him jumping off a stump to see how far his boot prints sank in comparison to the depth of the prints left by the sasquatch. Information of this nature can be used for calculations and perhaps shed a little more light on the subject.

The second film roll was sent to the BBC in England in about 1995. Mrs. Patterson told me in 2000 that the roll was not returned. She said she had the paperwork (recently noticed in a drawer) and would find it and give it to me so that I could follow-up with the BBC.

Time went on and I followed up with Mrs. Patterson at least twice, but apparently she could not find the paperwork.

I tried to get a BBC fellow by the name of Appleby, who had worked with René Dahinden, to search around the BBC film department for the missing roll. As I recall he never replied.

I know a good part of the roll was used in the 1975 BBC video production *Fabulous Animals* featuring David Attenborough. It was Episode 6, *Man or Beast*. The video was not made available to the public, and the BBC website <https://www.bbc.co.uk/programmes/p032kk9q> states "Sorry, this episode is not currently available." If you want to try your hand at getting the video, please be my guest.