



Bits & Pieces – Issue No. 143

Christopher L. Murphy

Edited by Gene Baade

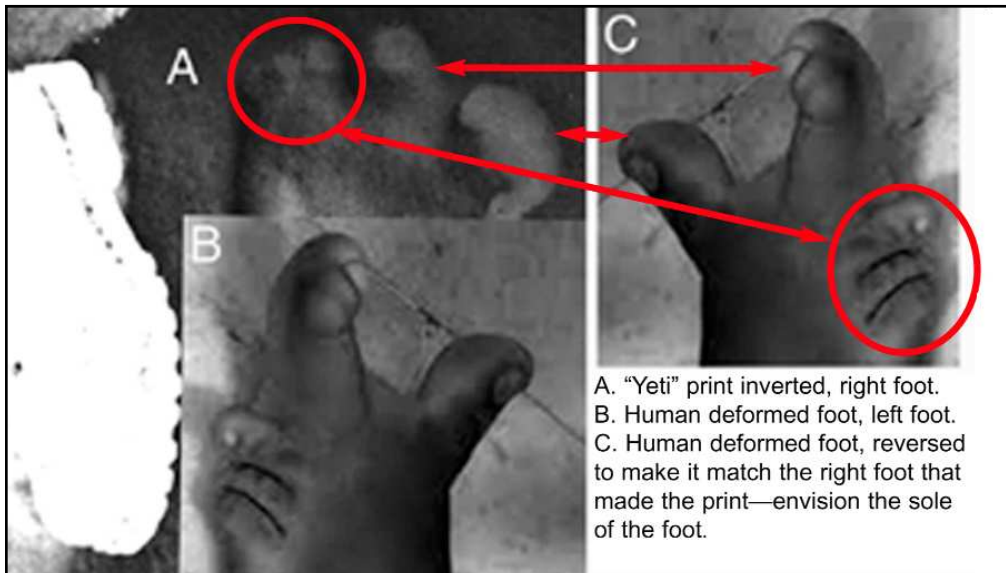


The possibility of a deformed human foot being responsible for the alleged “yeti” footprint in snow was offered by Dr. Michael Ward in a paper by Gene Baade (posted on the site main page). Although Dr. Ward provided an example of such a human foot (not used), it is a poor example and hardly applicable. Naturally, Dr. Ward would not have had access to a lot of photos of that nature back in the 1950s and 1960s. A search of the Internet for deformed human feet resulted in the image seen here, which is essentially the same as the “yeti” foot, although probably much less in width. But this might result from the snow going through what is called “sublimation.”

That a person with such a deformed foot (or feet) would be walking around barefoot in the Himalayas seems ridiculous, but monks apparently do. With a deformity like we see here (if one or both feet), they cannot wear both boots, so become resistant to the cold on their bare foot or feet. They manage to walk and carry heavy loads. It is not inconceivable that a monk with a foot or feet of this type would walk alone to a cave to meditate. It was pointed out that deformed feet are quite prevalent in third world countries where no medical aid is provided. One simply lives with his or her deformity.

References to websites for the deformed foot: <http://wacky5.com/>
<https://www.pinterest.ca/pin/574349758704459517/>

Only two photos of the strange footprint in snow were taken. The other photo has an ice axe for size comparison as follows:



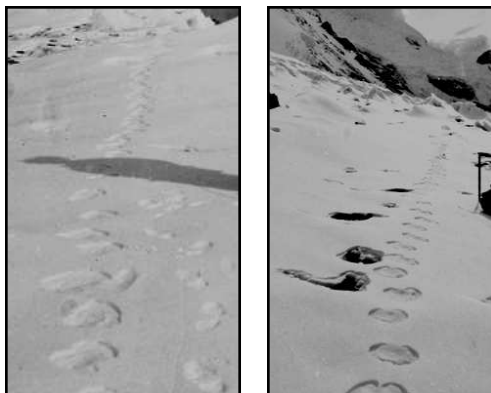
A photo of a long line of prints (seen below) originally thought to have been made by the same print-maker, was determined to be prints made by something else (an animal of some sort as revealed in 1972 by Dr. John Napier).

There are other footprints attributed to the yeti that might be somewhat similar, but absolutely nothing as clear and defined as the single Shipton “yeti” print.



In this illustration (left) I have taken the deformed human foot and constructed a foot that generally matches the “yeti” footprint (right). In other words, the foot is viewed from the top. Sublimation likely exaggerated the toes in the “yeti” print.

Although I am not a scientist, I will guess that it is highly unusual that a yeti hominoid would have such a radically different foot from other hominoids, unless deformed.



I doubt that the deformed foot seen here was photographed back in the 1950s, or that this was the foot that actually made the footprint we see. This would appear to indicate that this specific deformity is repeated. In other words, it is seen on a number of occasions throughout the world.

I will mention that I don't believe the deformed human foot was fabricated using Photoshop. Nevertheless, I believe such could be done and would be very difficult to detect as a fake.

Whatever the case, that monks do live in caves in the Himalayas is supported by the following article and adjacent photo from *The Hindu*.

The natural and man-made mountain hollows reveal interesting and divine formations

The subterranean caves are an interesting geographical feature in the Himalaya that is famous for its high snow capped peaks, rivers and valleys. These could be limestone grottoes hidden in the rocky mountains, ice caverns in the glaciers or holes created by humans in the fragile pebbled and sandy cliffs of the Trans-Himalaya.

To many Buddhist and Hindu monks, these caverns were and are meditative spaces where they lock themselves from the outside world for a specific time, ranging from a few months to many years, to attain moksha or nirvana.

I am inclined to think that if Shipton and Ward had scouted around, they would have found a cave with a little monk inside as seen in the following photograph. And a quick look at his feet would have revealed the maker of the strange footprint they found. I will also mention that the deformed human foot I show



appears to have spread toes. In other words, the subject has spread his toes to illustrate the extent of the deformity. When at rest, I think the toes would appear in the way I have constructed them, as follows



Reconstruction by C. L. Murphy

I don't think this deformity would have been a significant impediment to walking with a heavy load, but may have resulted in problems for footwear.

I was intrigued by the following information, which may indicate a reason why men with physical deformities become monks:

Buddhists also believe in showing compassion towards people less

fortunate than themselves (known as songsarn), including towards the disabled, which is believed by Buddhists to help build their own good karma.

I fully expect that this material will find its way to the skeptics who will exclaim, "I told you so." It must be realized, however, that we are simply talking about one footprint. The same sort of thing happens with the sasquatch, which might indicate a hoax. In the "yeti" case, I don't think this was a hoax, just a misidentification brought about by yeti stories told by people in the region, including those hired for expeditions.

For certain, what I have provided does not invalidate the possibility of yeti existence, and that it might have a foot as indicated by the strange footprint. In other words, this is all coincidental.

If anything, I have not solved a mystery, I have just added something for consideration.

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The Sasquatch Canada website has a search facility on the main page that will search everything on the site for a specific word or phrase. It even searches within pdf documents, so everything in the *Bits & Pieces (B&P)* issues is searchable.

Nevertheless, the site is very large so the results will be quite extensive. You

can isolate specific documentation somewhat by including the word "ISSUE" with the word you wish to search. If, for example, you wish to search the word, "dog," then type "ISSUE DOG" and the *B&P* issue numbers will be shown for the applicable entries. You then just concentrate on these entries and click the one you wish to read.

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Aside from

Roger Patterson and Ivan Marx (see below), I have not heard of a single professional who has so much as glimpsed the hide or hair of a Sasquatch.

This excerpt from Napier's *Bigfoot* (page 84) says a lot more than what meets the eye. Of course, Patterson and Marx were not professionals, so Napier is not saying this. He is just referring to the fact that these men say they saw a sasquatch. Nevertheless, Marx did not see a sasquatch to my knowledge. He made a video of a sasquatch in October 1970 that was proven by Peter Byrne in 1971 to be a fabrication. Obviously this news had not reached Napier when he was working on his book.

While all of this is interesting, the point I wish to make is that Napier is implying what I have been saying for

many years. In short, if you are not a professional, then you will not be believed by professionals that you saw a sasquatch.

But there is much more than what Napier considered in this regard. If you were a professional (lets say an anthropologist or zoologist in a university) and you stated that you saw a sasquatch, you might lose your job or suffer in another way (as Dr. Grover Krantz did, but he just said he believed in sasquatch; he never saw one).

It is quite astounding just how devastating seeing a sasquatch can be. If you wish as a professional to become a

political leader at some level, and word gets out that you saw a sasquatch, your opponents and the media will likely run roughshod over you. If you are a high-ranking scientist in industry, I believe your experience may be very detrimental (in other words your boss may think you are a bit of a nut). The bottom line is that if you are a professional it is best to say absolutely nothing if you have seen, or think you have seen, a sasquatch. I believe this answers Dr. Napier's implied question as to why there are no reports by professionals.

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About 25 years after Napier published these basic statistics on the right (page 85, of his book *Bigfoot*), Dr. Henner Fahrenbach completed and published (journal *Cryptozoology*) his extensive study on ten (10) physical sasquatch statistics. I published the entire Fahrenbach findings (including his graphs) in my book, *Meet the Sasquatch* (2004, pages 124–127). Dr. Fahrenbach, of course, had a much larger database to work on, along with a computer and appropriate software.

I have shown Dr. Fahrenbach's figures in red boxes on the adjacent chart. I am amazed that Napier's figures are so close, and this just might say something as follows. When a small study is essentially supported by a very large study 25 years later, the figures have much greater credibility. This does not have anything to do with the credibility of the sighting itself, other than what some early people generally saw was the same as what they and later people saw.

As male sasquatch are generally sighted, then all figures would be biased towards males. I believe Fahrenbach would have used statistics for the P/G film subject, but Napier likely ignored them because he did not think the film was genuine.

An analysis of the sighting and footprint data known to me, summarized in table 2 and based on the reports of seventy-two incidents from British Columbia, Alberta, Washington, Oregon and Northern California, reveals some interesting points:

1. Stature. Estimated stature of the Sasquatch ranges between 6 ft. and 11 ft. The commonest height quoted is 7 ft.-8 ft. (17 estimates out of 29 possibles). **AV. 8 FT.**

2. Length of footprint. Footprints range in size from 12 in.-22 in. In 66 per cent of 33 reports the commonest quoted range is 14 in.-18 in., with a mode of 16 in. **AV. 15.6 IN.**

3. Width of footprint. Relatively few records are available, but the most frequently reported width is 7 in. **AV. 7.2 IN.**

Napier pointed out that an animal the size of a sasquatch (7–8 feet) would be obvious in the forest. That is certainly not true in British Columbia, which is mainly comprised of what is called "rain forest." Most of these forests are so thick you can't see more than a few feet. The lower vegetation extends many feet into the air in a tangled mass. I have continually looked at it both on foot and in my car, and I have thought about the early explorers who were faced with that problem.

Sasquatch presence is often first noticed by the noise it makes walking through the forest. It may be only 50 feet away, but one can't see anything because of the thick bush. When this is coupled with darkness (we believe sasquatch are somewhat nocturnal), seeing the hominoid is basically impossible except with night-vision equipment.

Anyway, Napier's figures were close enough, so that's positive.

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Despite the fact that what you see written on the right was created by John Napier in or before 1972 (about 49 years ago), that fact still remains. I first realized this issue in about 2010 when I was writing *Sasquatch in British Columbia* with Thomas Steenburg. We had hundreds of great sasquatch sightings but few photos or casts of footprints.

Many sightings referenced footprints, but people did not have a camera and a plaster cast was out of the question. Keep in mind that the terrain in BC is not good for recording footprints. It is generally just hard ground with grass or other surface plants. Indeed, in many cases a footprint is just a light impression in the vegetation; it does not penetrate the ground.

There were definitely instances when just footprints were found, some in snow

When Dr. Napier wrote what is seen on the right about the P/G film subject (page 89, *Bigfoot*), he was writing some eight years before proper photograph (Cibachrome prints) were obtained of the best film frames. He formed his opinions by watching the film on a screen, using stop frames. As he was writing his book, the Russian hominologists, Dmitri Bayanov and Igor Burtsev, were looking at the film frames using a microscope. Where was Napier's head? The absolute best image can be seen with a microscope. Movie film images are very dense and with a light coming from behind the image, you see everything perfectly. Keep in mind that the subject is only about 1.2 millimeters tall in the film frames, so a microscope is perfect for looking at very minute objects, real or on film. I don't think Napier knew this, or at least failed to think of it.

On the right I have provided two of the Cibachrome prints (created in about 1980). They are greatly superior to screen images if you don't have a microscope. But Napier, of course, would not want to spend the money to create such prints. Although Napier's descriptions are close, please do your own analysis. You can see that the face is not bare, the breasts are hairy, not "furry," and so forth. Now, to say that the buttocks mimic the breasts is a bit silly. However that's part of Napier's juvenile humor seen throughout the book.

... so the likelihood still remains that if you want to see a Sasquatch you should visit B.C., but if it is footprints you are after, Northern California is your best bet.

or heavy frost, but again no photos were taken.

Whatever the case, on the surface I have to agree with Napier, but we must keep in mind that Northern California got a lot more attention than BC back in the late 1960s and 1970s (and beyond). I recall René Dahinden asking me shortly after I met him, "Where would you go to look for the sasquatch?" I replied, "Northern California," and he said, "Exactly."

Generally speaking, the sasquatch in Canada has not received anywhere near the attention given the hominoid in the

United States. I personally don't think Canadians are as interested in the subject as Americans, even if the difference in people population is taken into account. As to BC alone, keep in mind that it currently has only about 5.1 million people; back in 1972 it had about 2.3 million.

Nevertheless, Napier's statement is hardly professional—he is sort of poking fun at the sasquatch issue. I have stated the reasons for the difference, and Napier should have known this.

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Physically the creature was heavily built, particularly around the chest and shoulders; the trunk was chunky with hardly a change in width from shoulders to hips. The whole body was covered in short, almost plushy, dark reddish-brown hair. The top of the head was somewhat conical and flowed into the trunk without the interruption of a neck. The face was bare and, as far as could be seen, dark in colour. The palms of the hands were hairless, and so were the soles of the feet, which seemed to be light in colour. The legs were hefty and powerfully muscled. A prominent pair of buttocks stuck out from behind, mimicking a not quite so prominent pair of furry breasts in front.

