



Bits & Pieces – Issue No. 151

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Edited by Gene Baade



In this excerpt, Napier explored the similarity between sasquatch and Neanderthals, now extinct hominoids. His statement that, “The sasquatch according to all observers, is not a human being,” needs to be studied because in my experience many witnesses have stated that the sasquatch appears “human.” Whether or not it was a “human BEING” is the question. Indeed, this particular subject has caused a rift in the sasquatch or bigfoot community. One researcher, Bobbie Short, who observed a sasquatch at very close range, insisted that what she saw was human.

The major physical indicator of sasquatch ‘humanness’ is the Patterson and Gimlin film. However, Napier gave the film zero (0) credibility (he believed it was a hoax), so he must have gone strictly on the testimonial evidence he had in 1972, which was quite limited compared to today.

The definition of “human being” is as follows (from Britannica).

Human being, a culture-bearing primate classified in the genus *Homo*, especially the species *H. sapiens*. Human beings are anatomically similar and related to the great apes but are distinguished

The Sasquatch, according to all observers, is not a human being. It may leave hominid footprints, but it neither looks nor behaves like a man, except in a most superficial way. Unless something very extraordinary took place in the evolution of Neanderthals, any connection between the relatively sophisticated people of the Mousterian cultural period and the lumbering hair-clad giants of the Cascade Mountains is highly improbable.

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by a more highly developed brain and a resultant capacity for articulate speech and abstract reasoning.

From this definition, “human being” depends on:

1. more highly developed brain
2. resultant capacity for articulated speech
3. abstract reasoning

We don’t have any specific evidence on numbers 1 and 3. For number 2, we have some highly convincing evidence of sasquatch talking in some kind of language. (Sierra Sounds, Ron Morehead).

For certain, the best test for a “human being” would be DNA analysis (not available in 1972). This requires a body sample (hair, blood, saliva and so forth). The problem is that unless you have some undisputable evidence that the sample

came from a sasquatch, then you can’t prove it did not come from an ordinary human being (you or any other person on the planet).

About the only way it would work without killing and retrieving a sasquatch (or a part thereof) is to catch one (perhaps tranquilize it) and have several professionals present while you obtain a blood sample and take a video of the proceedings. Then you get sworn statements from all in attendance.

Of course, under this scenario, you are not proving sasquatch exist, this would have obviously already been done. You are simply getting DNA to prove what is the nature of the sasquatch (human, great ape, unrecognized primate, etc.). —00—



February 14, 2017 file photo of Rep. Justin Humphrey.

OKLAHOMA CITY (AP) [January 22, 2021] — A mythical, ape-like creature that has captured the imagination of adventurers for decades has now become the target of a state lawmaker in Oklahoma.

A Republican House member has introduced a bill that would create a Bigfoot hunting season. Rep. Justin Humphrey’s district includes the heavily forested Ouachita Mountains in southeast Oklahoma, where a Bigfoot festival is held each year near the Arkansas border. He says issuing a state hunting license and tag could help boost tourism. “Establishing an actual hunting season and issuing licenses for people who want to hunt Bigfoot will just draw more people to our already beautiful part of the state,” Humphrey said in a statement.

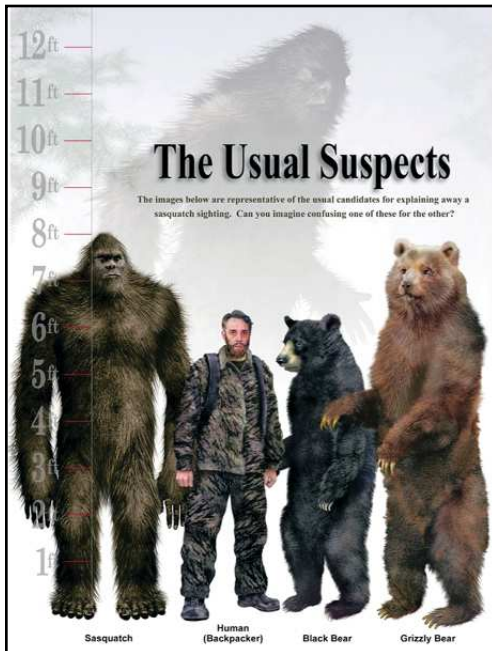
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In my opinion, the main issue with proposed “bigfoot hunting” is mistaking a man in what is called a “ghillie suit,” as seen here.

When I first saw these suits I was astounded at the similarity with a sasquatch at a distance, and it has been reasoned that some sightings just might be of a hunter wearing such a suit. It does not take a lot of imagination to visualize this suit at about 150 feet and watching it move on two legs. With all of the “bigfoot conditioning” we have received over more than 50 years, one might see a sasquatch.

Further information on the proposed legislation mentions a \$25,000 reward (bounty) for “bagging” a bigfoot. This would become a major incentive to “pull the trigger.”

Artist Paul Smith was the first to depict a man with a backpack as a possible suspect in bigfoot sightings. He created the following poster:



A tall man with a backpack at about 150 feet among trees and bushes can be mistaken for a sasquatch.

Of course, the hunter can yell a warning for a man to identify himself, but if the target is indeed a bigfoot this will frighten it away. Taking a shot while the bigfoot is in flight will likely miss or just injure the hominoid.

In reading about bigfoot encounters over the last 200 years there have been at least two instances where the hominoid has been shot and said to have been killed, but the bodies were not retrieved as proof. Usually, it has been brought



Man in a ghillie suit: A ghillie suit is a type of camouflage clothing designed to resemble the background environment such as foliage, snow or sand. Typically, it is a net or cloth garment covered in loose strips of burlap (hessian), cloth, or twine, sometimes made to look like leaves and twigs, and optionally augmented with scraps of foliage from the area. (Wikipedia)

down for a few moments, but gets up and runs off, sometimes leaving a trail of blood. Following such was likely deemed unwise.

I have reasoned that a regular hunting rifle (30-06 calibre) may not be large enough to bring down a bigfoot, unless the shot is a perfect “temple shot” as I have illustrated on the right.

I am not a hunter, and I don’t condone shooting a sasquatch, but I will guess that a shot like that could not be at more than about a 100 foot distance. I would hope that the rifle telescopic sight would allow one to ensure the cross hairs are not on a human head, but there will be likely less



30-06 Rifle.

than a second to make the call. So far shots were not taken because “The thing looked too human.” —00—

You might wonder how moose footprints might be mistaken for sasquatch footprints. After all, a moose has what we call “cloven” hooves. In other words, each hoof has two parts and when it makes a footprint those parts are very evident.

Nevertheless, very often when moose walk slowly or normally, they double track their back and front hooves. When in snow, this results in a rather messed up single print and the cloven feature is not that discernable, especially after even a short time.

A moose track from an adult moose may measure up to 7 inches long. As a result, double tracking, with some melting of the snow, may stretch the length of what appears to be a single track up to 14 inches. However, the pace would generally be too small. In other words a foot that size would indicate a hominoid around 7 feet tall, and thus a much longer pace.

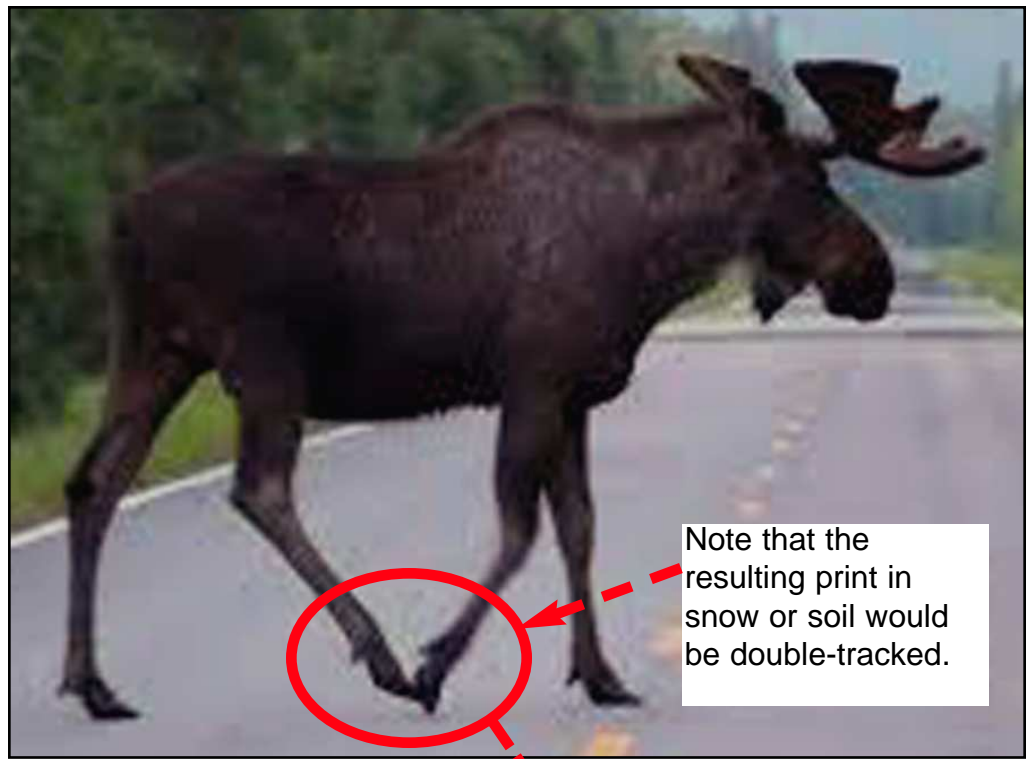
The angle of the gait in moose prints of this nature is so narrow (legs slant inward) as to indicate that the prints were made by a bipedal animal (or hominoid) that walks in a straight line as most often seen with actual sasquatch prints.

Nevertheless, slight indications of the cloven hoof may be discernable to an experienced animal tracker, which is the dead give-away that the prints are those of a moose. Sasquatch, of course, have five toes, all or some of which are usually seen.

What must be kept in mind is that a moose is an exceedingly heavy animal, with males weighing up to 1,300 pounds. Usually, two hooves are on the ground at the same time, so around 650 pounds per hoof set. With that kind of weight, prints will register in ground in which human prints would not be seen. The hoof, by the way is very hard and will sink in, even more so than a sasquatch foot.

A recent incident in British Columbia brought this issue to my attention. I don't recall discussing it with either René Dahinden, John Green, or even Thomas Steenburg.

This same thing happens with bears, which have toes, although often claws are indicated, which probably eliminate sasquatch.



Note that the resulting print in snow or soil would be double-tracked.



CLOVEN HOOF



ALL OF THESE PRINTS ARE DOUBLE TRACKED.

GENERAL PHOTO OF MOOSE HOOVE PRINTS IN A SERIES.

We have now come to the last few pages of Dr. Napier's book. There are two excerpts, seen here, that I wish to explore.

In the first excerpt, the third sentence is incorrect even if Napier's estimate of 125,000 square miles for sasquatch habitat is correct (which it is not—far too small). Nevertheless, even that amount of territory would allow prints to be miles from civilization, as they often are, and finding them is absolutely just by chance. Why would anyone fake prints which nobody is going to find? I realize that, in some cases, prints are not far from Native or other settlements, but many are just too good to be fakes and scientists don't think they are fakes. Please note that it is essentially impossible to sculpture in soil with your hands a convincing footprint.

René Dahinden was of the opinion that Paul Freeman made footprints in this way. I really don't think so—the prints are too good. I have experimented in sea shore sand and can make a reasonable print with my own foot and then extend it by pushing my heel back and moving sideways slightly. But that is not going to work in the reasonably hard soil where prints are often found.

Anyway, generally scientists have now agreed that the footprints scientifically deemed to be real are not a hoax. Something is making them. I have discussed this in a previous paper. Thus, as Napier states: "If any one of them is real, then as scientists we have a lot to explain." The trouble is, while we can prove prints are real, we can't prove that a sasquatch made them. We don't know what else could have made them, other than a very large human, perhaps 8 feet tall, and there are very few of those, especially out in the wilderness of British Columbia.

Whatever the case, "legend" and "folklore" are out-of-the-question as to footprints. I think we might note that in 1978 the University of British Columbia had its *Anthropology of the Unknown* conference. It was a catastrophe, with the scientists and the other professionals relegating the sasquatch to the imagination, mythology, legend, and folklore. It is very likely every one of those people had read Napier's book. I can see his influence everywhere in what took place.

The dilemma is simple enough. Either some of the footprints are real, or all are fakes. If they are all fakes, then an explanation invoking legend and folk memory is adequate to explain the mystery. But if any one of them is real then as scientists we have a lot to explain. Among other things we shall have to re-write the story of human evolution. We shall have to accept that *Homo sapiens* is not the one and only living product of the hominid line, and we shall have to admit that there are still major mysteries to be solved in a world we thought we knew so well.

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I am convinced that the Sasquatch exists, but whether it is all that it is cracked up to be is another matter altogether. There must be *something* in north-west America that needs explaining, and that something leaves man-like footprints. The evidence I have adduced in favour of the reality of the Sasquatch is not hard evidence; few physicists, biologists or chemists would accept it, but nevertheless it is evidence and cannot be ignored.

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The rest of Napier's first excerpt has become quite famous. It is this material that journalists, would-be journalists, television documentary producers, authors, and so forth present to give the impression that a noted scientist has intently studied the sasquatch issue. I have reprinted it here in bold for convenience. :

Among other things we shall have to re-write the story of human evolution. We shall have to accept that *Homo sapiens* is not the one and only living product of the hominid line, and we shall have to admit that there are still major mysteries to be solved in a world we thought we knew so well.

Of course, everything depends on a big "if," (i.e., if the sasquatch exists ...). Anyway, one can kind of play around with it and use it for sasquatch credibility.

The second excerpt is even better:

I am convinced that the Sasquatch exists, but whether it is all that it is cracked up to be is another matter altogether. There must be *something* in north-west America that needs explaining, and that something leaves man-like footprints. The evidence I have adduced in favor of the reality of the Sasquatch is not hard evidence; few physicists,

biologists, or chemists would accept it, but nevertheless it is evidence and cannot be ignored.

As mentioned, we are now at the end of Napier's book. These statements are on the last few pages (total pages in the book proper is 208). Dr. Napier was not too kind to the subject of hominology in the first 204 pages, and that he ended with this final statement is a little strange.

Nevertheless, he does not really say anything that cannot be taken in another way. When he qualifies his opening sentence with, "but whether it is all that it is cracked up to be is another matter altogether," he is implying hallucination, mistaken identity, even a hoax of some sort.

I really can't think of very much he has said regarding "The evidence I have adduced in favor of the reality of the Sasquatch." His absolute last words in his book are:

Man needs his gods—and his monsters—and the more remote and unapproachable they are the better.

Just think how different things might have been now had he said that the subject required serious scientific research both in the United States and in the other countries where hominoids are reported to exist. —00—