Bits & Pieces – Issue No. 55

Christopher L. Murphy

This is the Pangboche yeti scalp that was displayed for tourists. If you look on the right side, you will see coins and paper money obviously left by visitors as a donation. As I have discussed, the scalp was stolen in the 1990s and a fabricated replacement has been provided. Whether what we see here was a actual yeti scalp is still in question. The scalp was analyzed in Great Britain in the 1950s and it was concluded that it was made from the hide of a serow, and such hide definitely matches. Nevertheless, tiny eggs found in the hair were from a parasite not found on the serow. The scalp was returned to Pangboche. Unless some hair was retained by the British back in the 1950s, DNA analysis cannot be done.

Given the scalp was stolen, then a hair from a different scalp was recently analyzed, but DNA could not be obtained.

For certain, if sasquatch existence is scientifically established then much more attention will be paid to the yeti.

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The first image seen here shows Barbara Wasson-Butler and René Dahinden at the P/G film site in 1977. The second images shows the two superimposed (registered) on a photo of the site taken in 1972. The little boy seen is Martin Dahinden, René's son. I believe the tripod in the first photo and Martin in the second photo are at about Patterson's first position when he took his film. He latter moved up to the long log just visible in the background (first photo) as shown in the following image.

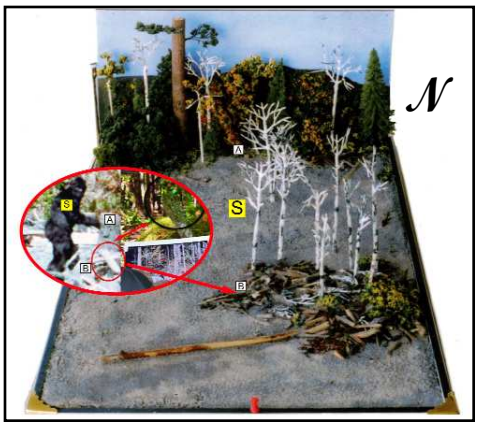
This log is shown with red tape or paint in the second photo, as seen here.

I believe we should at least be able to see the leaning tree and its host in the first photo. There are skinny white trees in the background, but I can't positively identify them. What has been provided shows how quickly nature reclaims the land.

Daniel Perez, Robert Leiterman, and others studying the actual film site have identified a detail that may be important as seen below.

Granted it is just a small detail, but it will potentially lead to more significant findings.

The following illustration shows you how things "come together" with the entire film site.



From my perspective, the most important data that can be provided as a result of actual film site research is the true distances between the camera position (red peg) and the subject. We have the figures provided by René Dahinden and Grover Krantz, but they do not tally with the mathematics given the camera used had a standard 25mm lens. Bill Munns fully explains this dilemma in his book *When Roger Met Patty (2014)*, page 319. We are confident that the subject's walking height was 7 feet, 3.5 inches, and this being the case then the film site "math" must support this figure.

Depending on the camera lens (three types available), the camera to subject distance in film frame 352 (model) was about: 91 feet, 121 feet or 151 feet. That's a big spread, but all can be rationalized as being within the film site restraints.

Nevertheless, I would dearly like to see actual measurements that confirm the camera distance so we can put this issue to rest. Roger Patterson could have resolved everything by telling us what lens he used on his camera, but nobody thought to ask.

The first scientists to view the P/G film were at the University of BC on October 26, 1967 with Patterson in attendance. The scientist in charge was Dr. Ian McTaggart-Cowan. Evidently, not he or any scientist present knew anything about using a known (I believe) mathematical formula to confirm estimated film subject measurements. The same applies to all anthropologists and related professionals who studied the film up to 2014.

—00—

Bella Coola, B.C.
January 31st, 1961.

Mr. John Green,
Box 99 Agassiz, B.C.

Dear Mr. Green,

Clayton Mack has handed me some correspondence including your letter to him, January 22nd and Dr. Carlton's letters. Not entirely against my will I seem on the verge of being dragged into a search for Sasquatches. The reason for the willingness is almost entirely the involvement of Clayton Mack, a most extraordinary woodsman, student, and my friend of twenty-five years. If there is any one man, of any race or profession, peculiarly suited for a task of this nature Clayton Mack is the man.

I must explian my position. I am a storekeeper here in Bella Coola who to quote Lee Straight "dabbles successfully in writing and photography"". I am blessed or hounded by a more than normal curiosity about the land I live in. Hence the thought of Sasquatches fits right into the picture.

Sasquatch talk is not new in this district among the Indian people . The Bella Coola Indian people approach it with a mixture of belief and questioning... until recently. Clayton belonged in the latter group. The Bella Bella people 80 miles west have their stories of hairynude "near-white" men, but at Klemtu about 40 miles upcoast from Bella Bella, Sasquatches are taken almost as seriously as the income tax department.

At the moment there is a number of basketball players from Klemtu in Bella Coola. Clayton brought several of them into the store for an interview. One man, born in Kitamaat, tells of how his father mistook a Sasquatch for a bear, shot it, and was pursued by them, escaping narrowly with the help of his fellow hunters. This man died shortly after but between his escape and his death he carved a mask of the Sasquatch. If his son keeps his promise, we are to have this mask on loan for photographic purposes. Another man, 20 years of age, stated he had last year come within 20 feet of a Sasq. He was accompanied by a another man and wife. I haven't talked with this couple. The young man stated the Sasq. fled to the woods when he was aware of their presence. The man from Kitamaat (whose father-in-law is an ordained missionary) tells of grazing a small Sasq. with a 270 bullet but being unable to effect a capture.....

These people are consistent in their stories and descriptions.

I think it would be tempting failure to make any attempt to gather photographic or any other type of evidence before April. Weather might be against us. The government is keeping the road open continuously so you could drive in anytime.

This letter is being written at Clayton's request and we hope affairs move along rapidly to climax in successful trip in Susquatch search. May we hear from you soon.

Cliff Kopas.

CLIFF KOPAS.

This letter of 1961 to John Green from Cliff Kopas in Bella Coola, BC says a lot as to sasquatch in this region. The letter discusses Clayton Mack (died 1993), seen here, who became a major sasquatch researcher and author. The following is from KNOWBC.com:

> MACK, Clayton, Nuxalk hunter, guide (b. 7 Aug. 1910, Nieumiamus Creek; d. Apr. 1993, Bella Coola). His grandfather was the BELLA COOLA storekeeper John Clayton and his father Willie Mack was an influential NUXALK (Bella Coola) chief. Clayton Mack worked as a fisher, logger and a rancher in the CHILCOTIN before becoming one of the legendary trackers and hunting guides on the coast.

To my knowledge, Clayton was the most out-spoken First Nations Native as to sasquatch. He had first-hand sightings and freely shared his experiences.

Note: *Many thanks to Todd Prescott for scanning John Green's files and making the files available to me.*

—00—

This is Frame 61 in the P/G 16mm film. Just the image portion (not the edges with the holes) is 10.26 mm by 7.49mm (or .40393" by .29488"). The film subject (sasquatch) is circled. Its height in the film frame is .99187mm or .03905 inch. This has been determined by enlarging the image portion of the frame 20 times and then dividing the subject size by 20 – as shown on the next page. Just the subject is enlarged on the right (above). There is a green circle around its left heel—the reference for the ground level. A comparison with Frame 352 is shown in the adjacent images. The subject in Frame 61 is much shorter because it is stooped over and its walking height nearly 10 inches less (77.4") than that seen in Frame 352 (87.5").

The question I set out to answer was, what is the distance of the subject from the camera? According to the formula, D*IH/FL=SUBJECT HEIGHT, altered to find D, the following chart shows the results for both Frame 61 and Frame 352.

FOCAL	DIST. FR61	DIST. FR352
25mm	162.6 Feet	151.4 Feet
20mm	130.1 Feet	121.1 Feet
15mm	97.6 Feet	90.9 Feet

John Green shows the distance as 88 feet, Grover Krantz settled on 80 feet, and I seem to recall an estimate of 90 feet. These distances are in the ballpark for the 15mm lens. Nevertheless, I now

have a serious dilemma. .The distance in Frame 352 does not tally with a 15mm lens. For certain, only one lens was on the camera, so the lens used must be one or the other.

That the distance is greater in Frame 61 with all lenses is odd. I do note that the foreground in the above images is slightly greater for Frame 61. The lens was fixed so. this may indicate the Frame 61 subject (image) was indeed farther away.

Whatever the case, I believe the site of Frame 61 was large enough to accommodate 162.2 feet (25mm lens). In other words, Patterson did not have to be standing in Bluff Creek to take the image seen in this frame. Naturally, all the other lenses' distances are less so the other lenses do not present a problem. Beyond the math, all we have is what people said, and such has not been correct in other cases.

It has been mentioned to me that all of this is really not that important. We have highly credibly information that the subject was a genuine homin of some sort (not a fabrication) so verifying camera specifications and distances is aside from the point. I

suppose I just like to wrap things up nice and neatly to avoid misunderstandings. Obviously, like Bill Munns with the camera lens, I am going to have to just let all this rest and see what else “comes down the pipe.” I believe my math is correct; but a more exacting number for the creature image size in frame 61 would be available with the right equipment.

—00—

Dr. John Bindernagel, who died on January 17, 2018 at the age of 76, was a Canadian wildlife biologist with over forty years experience in wildlife research and conservation in North America and elsewhere. He served as a wildlife adviser for United Nations projects in East Africa, Iran, the Caribbean, and Belize. His interest in the sasquatch dates from 1963. His last book on this subject is titled *The Discovery of the Sasquatch* (2010). Those in the sasquatch/bigfoot field of study are well aware of the wonderful work John has done over the past 55 years. As a wildlife biologist, he brought to our attention numerous aspects of sasquatch nature and behaviour. He was a firm believer in the existence of this homin and made himself perfectly clear in videos, personal presentations, and books.

John attended and presented a paper at the International Scientific Conference on Hominology, State Darwin Museum, Moscow, Russia, October 2011. The photo on the right (top) show him delivering his talk. The paper he presented at this conference is provided on the following pages. For the first time such a paper is written on the ecology of these uncatalogued bipeds on the basis of both North American and Russian research and covering the vast area of three continents: Europe, Asia and North America.

Photo: Igor Burtsev

In the adjacent photo John is seen with Ron Morehead inspecting an unusual tree-arch in a forest in Siberia. Such structures are believed to be made by Russian homins who are very similar to sasquatch.

Photo: Igor Burtsev

The Ecology of an Uncatalogued Hominoid of the Boreal Forest (Taiga) of North America and Eurasia

Dr. John Bindernagel, Courtenay, BC, Canada

As presented at the International Scientific Conference on Hominology, State Darwin Museum, Moscow, Russia, October 5-8, 2011.

In this paper, I have addressed aspects of hominoid research, which both Eurasians and North Americans share in common.

The second subject is a major habitat of this hominoid, the boreal forest biome or taiga, which is the largest biome on earth. As a habitat occupied by the hominoid under discussion, it is a unifying theme, as we investigators continue in our attempts to understand how this hominoid survives in the inhospitable region covered by this biome.

Hominoid names as a source of scientific resistance

In preparing this paper, I was reminded of a source of resistance which this conference, by its international nature, speaks to. This is the problem of the number of different regional names for this hominoid.

Some names are country-wide or even continent-wide in their use, as summarized in Figure 1.

Like some other investigators, I have become convinced that all these hominoids are either the same or very closely related. But, because this hominoid is known by different names in different countries, many scientists do not realize that investigators may be discussing the same or a closely-related species.

Many names for this hominoid are regional, or local, or restricted to ethnic or cultural groups. In Canada, for example, there are over thirty names assigned to this hominoid by aboriginal peoples shown in Figure 2.

Within Russia, a similar situation apparently occurs, as shown in Figure 3.

Just as the scientific community remains unaware of the circumpolar distribution of the hominoid in the boreal forest of three continents, so too various ethnic and aboriginal groups appear to be unaware that the hominoid they refer to with a specific name may be the same hominoid known to neighboring groups of people elsewhere in their country. This problem was clearly pointed out in the writing of Dmitri Bayanov, who noted that, in most cases, each of the ethnic groups he worked with in Russia perceived the hominoid as restricted or unique to their region (Bayanov, 1996). The use of the term "hominoid," as used by Bayanov in his writing, is a useful and inclusive term and has been adopted for use in this paper.

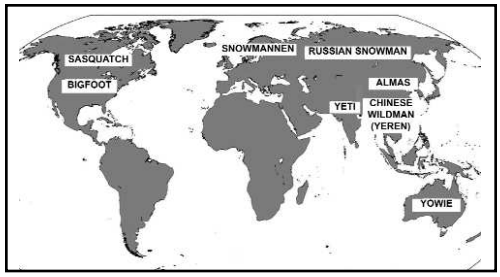


Figure 1: Names for this uncatalogued hominoid which are country-wide or even continent wide in their use. (Enlarged image on last page.)

Figure 2: Hominoid names in Canada

Dr. Bindernagel's illustration was not available at the time of the preparation of this article.

The most comprehensive listing of aboriginal tribes and associated hominoid names can be found in *Giants, Cannibals & Monsters: Bigfoot in Native Culture,* (2008), pages 276-278, by Kathy Moskowitz Strain; Hancock House Publishers, Surrey, BC, Canada.

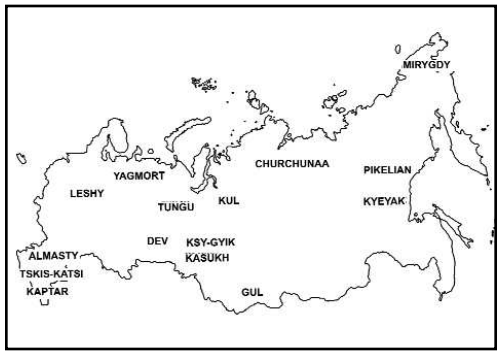


Figure 3: Some of the regional or local names for this uncatalogued hominoid used by ethnic groups in Russia. (Enlarged image on last page.)

Physical evidence for this uncatalogued Hominoid in North America

It may be useful to briefly review the forms of physical evidence supporting the existence of this northern hominoid in both North America and Eurasia. In North American there are literally thousands of eyewitness accounts describing this hominoid and its behavior. Although these eyewitness' descriptions and drawings have been of great use to investigators, they have not attracted the attention of scientific colleagues who remain unaware of the many points of anatomical similarity in this evidence. Nevertheless, it may be worth noting that eyewitnesses have described and depicted adult male, adult female, and subadult or young adult hominoids (Figure 4).

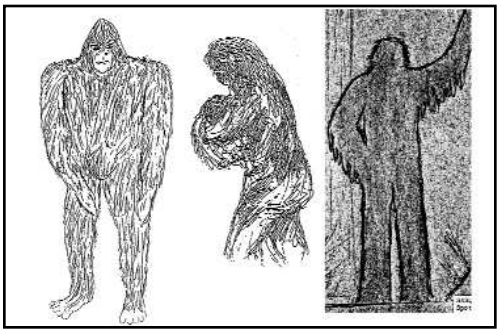


Figure 4: Eyewitness drawings of the North American hominoid known as sasquatch. Left: Adult male, Washington State (courtesy Darin Richardson); Center: Adult female carrying infant, Alberta, Canada (courtesy, John Green); Right: Subadult male, British Columbia (courtesy, Ken Berkeley)

Tracks

It is physical evidence which may eventually prove to be most useful in convincing scientific colleagues to scrutinize the evidence which supports the claim of an extant hominoid in North America and Eurasia.

Hominoid tracks, when they are documented in photographs and as casts provide the necessary corroborating evidence for this hominoid as a track-leaving mammal (Figure 5).

Figure 5: Tracks of the North American hominoid known as the sasquatch documented in photographs or as casts. Left: Sasquatch track, Trinity National Forest, northern California (courtesy, John Green); Right; Sasquatch track casts, Vancouver Island, British Columbia. [The average length of a sasquatch footprint is 15.6 inches (39.6 cm) – Dr. Henner Fahrenbach.]

Unfortunately, in North America, the value of track casts as physical evidence has become tainted by the claims of hoaxers; claims which have influenced scientific colleagues and kept them from fully engaging this form of evidence. Even though the fabricated hominoid "feet" brought forward by hoaxers do not

resemble actual hominoid tracks, the North American media—and even scientists—have accepted such hoax claims as invalidating actual hominoid tracks (Figure 6).

Figure 6: Examples of fabricated "hominoid feet" proposed by hoaxers to explain actual sasquatch tracks. Left: Fabricated "sasquatch feet," note square toes. (By permission, Dave Rupert.); Right: Fabricated "sasquatch feet," Note square heel. (Associated Press images)

Twisted and bent saplings

Another form of North American physical evidence which warrants scientific attention is tree modification or damage in the form of twisted and bent saplings (Figure 7).

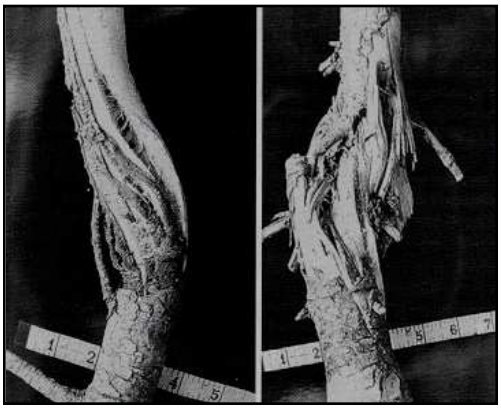


Figure 7: Twisted/bent saplings, Blue Mountains, southeastern Washington (courtesy, Jeff Meldrum and the Idaho State University collection).

This evidence has not yet been widely investigated or scrutinized, and its link to this hominoid is not yet firmly established. Nevertheless, it is a form of evidence otherwise unexplainable and appears to be a form of marking by this hominoid. It is illustrated here because similar sign may have been observed in Eurasia.

Nest-like structures

Similarly, there are nest-like structures, which appear to have been made by this hominoid in North America and which are not otherwise easily explained. Two of these are illustrated in figure 8.

Figure 8: Nest-like structures as probable sasquatch evidence. Left: Conical structure, Central Washington (courtesy, Paul Graves); Right: Roof and walls supported by horizontal branch, Olympic Peninsula, Washington; Scale in feet and inches (courtesy, Eric Wolfe).

The first was photographed in a remote area of central Washington. The second is a crude shelter constructed of bark slabs and matted twigs on top of a low tree branch, open at two sides. It was observed on the Olympic peninsula in Washington State.

Hominoid ecology, especially food habits

The main subject of this paper is the ecology of this hominoid, and especially its food habits.

Investigators attending this conference support the claim that this hominoid exists, and in addition, that it exists in the boreal forest or taiga of both North America and Eurasia.

Those of us called upon to defend this claim have become aware of a particular criticism against it. This criticism has been summarized as follows:

The creature is not currently recognized or cataloged by science… Scientists generally reject the possibility that such mega-fauna exist, because of climate and food supply.

This criticism is, of course, a theoretical objection, which states that, in theory, the climate and food resources of some of the regions where this hominoid is claimed to occur cannot support it. One region in which the existence of this hominoid has been questioned is the boreal forest or taiga (Figure 9).

There is, however, physical evidence supporting the existence of this hominoid in this biome, inhospitable as conditions may be.

Physicist Michael Friedlander once defended evidence which may appear to lack a theoretical basis, or which appears to oppose theoretical objections:

It is the reality and correctness of the observations that must be examined, and the theory will follow in due course if the observations are correct. (Freidlander, 1995)

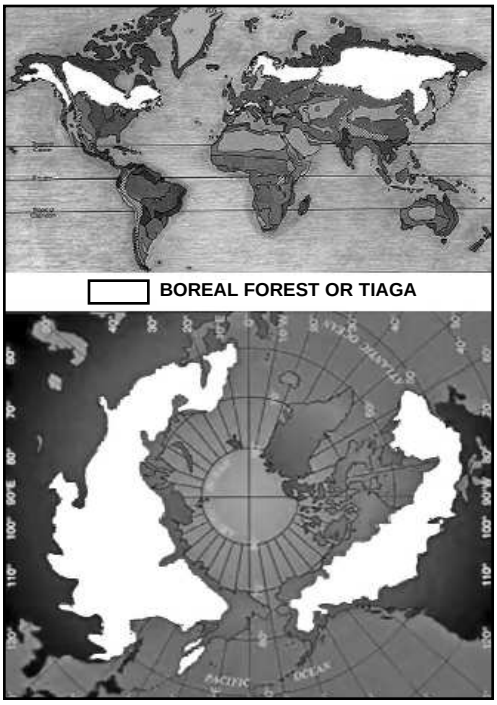


Figure 9: The circumpolar distribution of the boreal forest or taiga in North America.

Friedlander's point—when applied to this situation—is that prevailing theory may not support the existence of an uncatalogued hominoid in the boreal forest of North America or Eurasia. However, if the evidence of eyewitnesses and the physical evidence of tracks is valid, then a theory will subsequently emerge to explain its existence there.

Nevertheless, if the attention of scientific colleagues is to be attracted to reports of this hominoid in the boreal forest, it may be necessary to demonstrate its ecological viability in this and other biomes.

The marine west coast forest biome of North America

But before addressing the boreal forest biome as hominoid habitat, it may be useful to address a narrow strip of land and sea coast at the western edge of the boreal forest on the west coast of North America. This region is known as the "marine west coast forest" (Figure 10).

Although it is less than a hundred miles (160 km) in width, it is considered a biome; a unique habitat. It is basically the interface between the boreal forest and the north Pacific Ocean, extending from northern California north to Alaska. Because it includes the rich intertidal zone, this habitat probably supports the

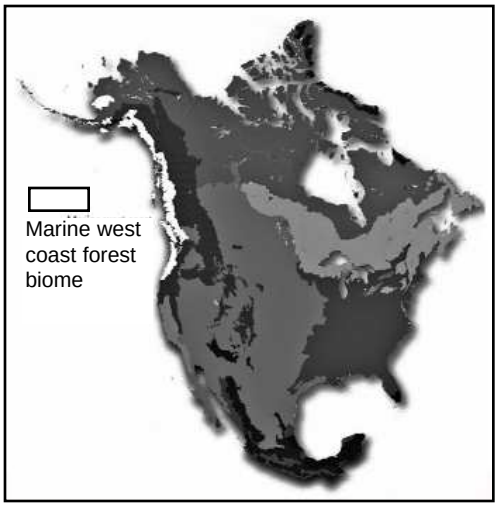


Figure 10: The marine west coast forest biome of North America.

highest density of this hominoid in the world and it is here that the criticism of climate and food supply to support a population of this hominoid is most easily countered.

The richness of food resources in this biome transcends that of the boreal forest, especially during the autumn when salmon spawning occurs and during the winter when the clam beaches are exposed at low tide under the cover of darkness.

Aboriginal culture as proof of the richness of the marine west coast biome of North America

Evidence for the biological richness of this habitat is the well-documented ability of the Aboriginal people of this coast to not only survive, but to thrive and develop sophisticated art forms. Art was applied to everyday items such as clothing and even to boxes used for food storage.

Carved masks and crests on totem poles are well-known examples of Aboriginal art in this region. Not surprisingly, this art depicts the animals and birds with which the aboriginal people share the environment. Some of these animals, such as the frog, are easily identified. Others require some knowledge of the species depicted such as the beaver, which exhibits large incisor teeth and a characteristic broad flat tail, and which holds a stick in its front paws.

Then there is the Dzonokwa, the Wild-Woman-of-the-Woods, whose characteristics include giant size pursed lips, and pendant breasts. (The pendant breasts are especially reminiscent of a number of Russian eyewitness descriptions of the hominoid in the Caucasus region and elsewhere.) Not surprisingly, most cultural anthropologists have considered the Dzonokwa to be a mythical being in the sense of supernatural. Most hominoid investigators, on the other hand, recognize Dzonokwa as a depiction of a female hominoid.

In addition to the representation of this hominoid in aboriginal carvings, there are reports to anthropologists of this hominoid of the north coast of British Columbia, where it is known as the "Boqs." The Boqs was described to an anthropologist by an Aboriginal informant as follows:

"This beast somewhat resembles a human… It walks on its hind legs, in a stooping posture, its long arms swinging below the knees…" (McIlwraith, 1926)

Despite the anatomical details provided by the informant, the anthropologist included it in his published report as one of several "supernatural animals," which he had heard described.

Regarding the anthropologist's categorization of this animal as supernatural, it should be noted that a folklorist once cautioned:

"It cannot be proven that the Indians themselves saw these creatures as mythical, but anthropologists and other scholars have generally considered them as such." (Henderson, 1976)

This misunderstanding is another point of common interest to investigators in both North America and Eurasia—a widespread perception and a body of anthropological literature in which hominoids described by members of aboriginal or ethnic groups are treated as mythical or supernatural by cultural anthropologists. Unfortunately, it is cultural anthropologists who have traditionally been consulted as representing the scientific discipline with appropriate expertise to interpret such reports. The published views of cultural anthropologists consequently form the preponderance of prevailing knowledge with regard to uncatalogued hominoids.

The deciduous forest biome

Before addressing the boreal forest biome itself, there is another biome that warrants discussion. Like the rich marine west coast forest of northwestern North America discussed above, this biome also lies adjacent to the boreal forest biome and is also biologically rich. This is the "temperate deciduous forest biome."

This biome may rate second only to the marine west coast forest of northwestern North America in its biological richness. Like the boreal forest, it occurs around the world but in discontinuous patches in eastern North America, central Europe, and eastern Asia (Figure 11).

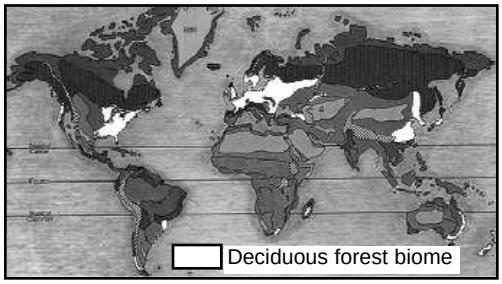


Figure 11: The discontinuous deciduous forest biome.

The richness of this biome is attested to by the extent to which it has been developed for agriculture by modern humans and by the high density of the human populations which occupy it.

However, there are still remaining large patches of deciduous forest in this biome which support this hominoid in North America and Eurasia. Food sources here include nuts, berries, and a plethora of small, medium, and large mammals, as well as waterfowl and upland game birds such as grouse and wild turkeys.

Boreal Forest Biome (Taiga)

Finally, this discussion of biomes addresses the boreal forest or taiga, that globe-encircling biome, which unifies research into the ecology of this hominoid. This biome is clearly occupied by the hominoid under study, but perhaps not in large numbers. It is this biome that is particularly singled out by skeptics because of its adverse climate and insufficient food; conditions perceived to preclude the existence of a large hominoid in this habitat. The criticism is not without some merit, and gives rise to the question: "Since, even in summer, this biome appears to provide only meager food resources, how then does this hominoid manage to survive the winters in a region in which winter conditions are characterized by severe cold combined with significant snow cover?"

This question addresses [brings up] the subject of hominoid food habits, a

subject which includes feeding methods and feeding strategies.

Feeding methods or feeding strategies

There are several methods or strategies which this hominoid appears to use to obtain food throughout its range.

Foraging

Berries, seeds, and aquatic plants are obvious examples of wild fruit and vegetation which are available, through foraging or gathering, to both this hominoid and to modern humans.

On the coasts, shellfish can also be obtained by foraging. The name "Cockle-eater" applied to this hominoid by Aboriginal people on the British Columbia coast of Canada is especially interesting. Cockles are a species of clam preferred by both Aboriginal people and this hominoid. These clams are unique because they lie near—or even on top of—the surface of the beach; are easily obtained by foraging with no need for digging.

Another form of meat which can be obtained by foraging and digging are hibernating ground-squirrels. A detailed report from the mountains of Oregon describes the observations of a man who watched a sasquatch dig up hibernating ground squirrels and eat them. The pit dug by the sasquatch in loose rock was some 5 feet (1.6 meters) deep. Several ground squirrels, along with bedding material consisting of moss and grass, were extracted from the pit and eaten whole. Before [in the process of] digging the pit, the sasquatch had picked up rocks, smelled them, and then stacked them in piles; it apparently tested each rock for the odor of ground squirrels (Figure 12).

Interestingly, a report of a hominoid feeding on ground squirrels in Tajikistan was described by Dmitri Bayanov in his writing. In this case, the hominoid appeared to have dug up soil to extract ground squirrels from their burrows. Bayanov referred to other reports suggesting that ground squirrels and other rodents may be an important source of protein for hominoids.

Predation

There are several North American accounts of this hominoid actually catching a deer after a short chase, breaking its neck, and carrying it away.

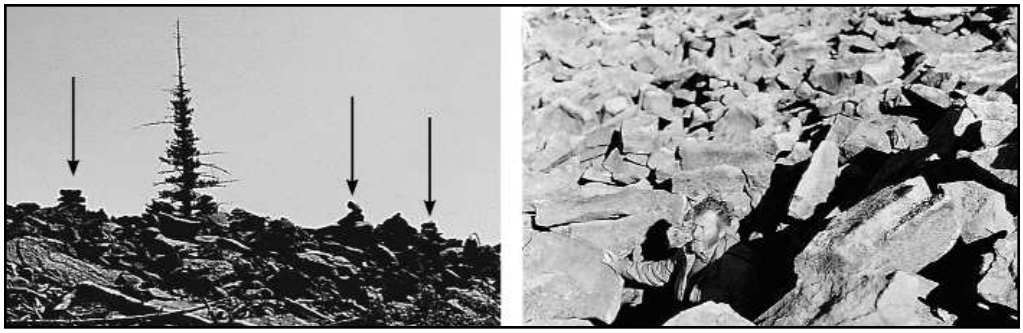


Figure 12: Physical evidence associated with uncatalogued hominoids (sasquatches) feeding on hibernating ground squirrels (Oregon). Left: Rock piles stacked by two sasquatches searching for hibernating ground squirrels. Right: Author standing in pit dug by sasquatch foraging hibernating ground squirrels from hibernaculum deep in rocks (courtesy, John Green).

The Russian literature records that in eastern Siberia, this hominoid feeds on wild deer. In northern Russia, it was reported by investigator Vladimir Pushkarev to hunt reindeer.

Regarding predation, the structure observed and photographed in Washington in 2009 (Figure 8,above) may be of interest. This structure makes most sense as a hominoid "blind" or "hide" for use by the hominoid functioning as an ambush predator on elk or wapiti (known as "red deer" in the UK, "maral" in much of Eurasia, and "Siberian stag" in Siberia). This hypothesis is based on its construction in an elk feeding area, which is possibly also an elk calving area. The structure, although crude, required considerable manual dexterity to construct the roof of matted twigs, but is unlikely of human origin. For now, however, its origin and purpose must remain undetermined.

If this structure is a hunting blind, it might qualify as a tool, used by the hominoid as an aid to procuring food. The possible use of tools to obtain food is a recurring subject with regard to this hominoid.

For example, a Russian report from Tajikistan includes a suggestion by local people that forked sticks found near the entrance holes to rodent nests may have been used by this hominoid (named "guls" in that area) to catch mice. Similarly, the use of a stick to dig clams has been mentioned in several North American reports.

In addition, the use of a stick as a club by a hominoid to intimidate deer and to bludgeon waterfowl has been reported in North America. A British Columbia eyewitness once heard the sound of something slapping the surface of the water near shore in a shallow west coast bay. Approaching the sound by walking around a point of land, she was confronted with a soaking wet hominoid holding a stick in one hand and several ducks in the other.

Food stealing, piracy, or food appropriation

In northwestern North America, there are many reports of hominoids availing themselves of salmon caught by Aboriginal people. This activity includes taking salmon from nets, and from drying racks and smoke houses where Aboriginal people were preserving salmon for the winter use.

A similar situation may sometimes apply to the stealing of game carcasses. In North America, there are several reports of this hominoid taking a game carcass from hunt camps or logging camps where a deer carcass has been hung overnight.

A report presented by Dmitri Bayanov from the Chukchi Peninsula suggests that it is common knowledge there that a game carcass left overnight would be gone by morning "with hominoid footprints around the location," the meat taken by a hominoid.

This discussion of food acquisition leads to the possibility of food storage and to the larger issue of specific overwintering strategies.

Overwintering Strategies: Hibernation or Torpor

Several reports from northern Russia reveal the belief of local people that this hominoid "sleeps" or "hibernates" during the winter. This belief is based partly on the relative absence of sightings in winter or tracks in snow.

When the Russian investigator Vladimir Pushkarev concluded that the "annual biological cycle" of this hominoid in northern Russia is "close to that of

the brown bear," he was implying a period of hibernation or torpor during winter. Similarly, Russian investigator Maya Bykova quoted a man from the Komi region of Siberia, stating that "at this time of year (October) he usually sleeps."

The idea of hibernation or a period of torpor is supported to a large extent in northern North America by the similar rarity of hominoid tracks in snow. On the other hand, at least some hominoid tracks are observed in snow and there are some eyewitness reports of hominoids in winter both in North America and northern Eurasia. This suggests a possible overwintering strategy as used by bears; that is, a period of torpor, or reduced activity, during periods of severe cold or periods when food is unavailable or severely limited.

Storing food in "caches"

There is an overwintering strategy used by an unrelated mammal of the boreal forest and tundra; the wolverine (Gulo gulo). This strategy is food "caching" or the storing of meat in underground burrows, crevasses, or snowbanks. Wolverines reportedly capture birds and mammals and store their carcasses as food not only for winter use but even for extended use into the spring when the young are born. The use of this strategy elsewhere in the animal kingdom raises the question: "Could this hominoid employ a similar strategy?"

Steatopygia: fat storage in the body; especially the buttocks

A report from the Kola peninsula of northern Russia includes an interesting comment by a senior game warden who was called to investigate the reported activities of a hominoid, which had been interacting with a group of campers in late summer. Reflecting on his brief observations of the hominoid, he stated: "What especially struck me was its big round…buttocks."

An even more remarkable report on this subject was recorded by Dmitri Bayanov from the border region of Russia and China in eastern Kazakhstan. This report refers to these hominoids being hunted as food, and the fat from the buttocks being used as cooking fat.

The deposition of fat in the buttocks of humans (Steatopygia, which means "fatty rump") is best documented for the Khoisan people of Africa including the Khalihari bushmen who live in a desert of southern Africa. Female Khoisan people are noted for their ability to store fat in their buttocks in advance of the dry season, a period of extreme food deprivation.

Migration

A vertical migration downward from high elevations to lower elevation in winter is a well-recognized wintering strategy of ungulates such a deer, elk, moose, and wild sheep in the mountainous areas of North America and northern Eurasia. This is a natural response to the cold and snow of high elevation in winter and the comparatively milder temperatures and reduced snow depth which prevail at lower elevations.

On the west coast of North America such a downward migration is hypothesized for this hominoid, where it may explain its increased presence on coastal clam beaches in winter. A vertical migration is particularly easy to understand in this region where the mountainous summer habitat lies in close proximity to the clam beaches.

Such a winter migration has been suggested for this hominoid in Tajikistan. Local people there explained its absence from the mountainous areas, which predominate in this region, by migration to the low elevation area in the south of the region (Bayanov, 1996).

Conclusion

This discussion of feeding and overwinter survival in the boreal forest raises the question: Why would the hominoid choose the boreal forest biome as a home when richer habitats exist not far to the south?

There are at least two possible answers to this question:

(1) The first is that modern humans occupy those rich and fertile habitats to the south; especially the temperate deciduous forest biome. A natural shyness on the part of this hominoid may account for its reluctance to compete with modern humans there.

If this hypothesis is correct, then it suggests that the hominoid may live in the boreal forest not by choice, but may have felt pressured to retreat from more favorable habitats—or may even have been displaced from them. This could explain why small populations of the hominoid persist in remaining patches of wilderness within the temperate deciduous forest biome, and why it is more widespread in the less-occupied boreal forest biome.

(2) The second answer is that these hominoids appear to be well-adapted to cool, even cold, environments. As such, they—like aboriginal people of the northwest coast of North America?— may be more comfortable with cold conditions than are other humans who tend to avoid cold.

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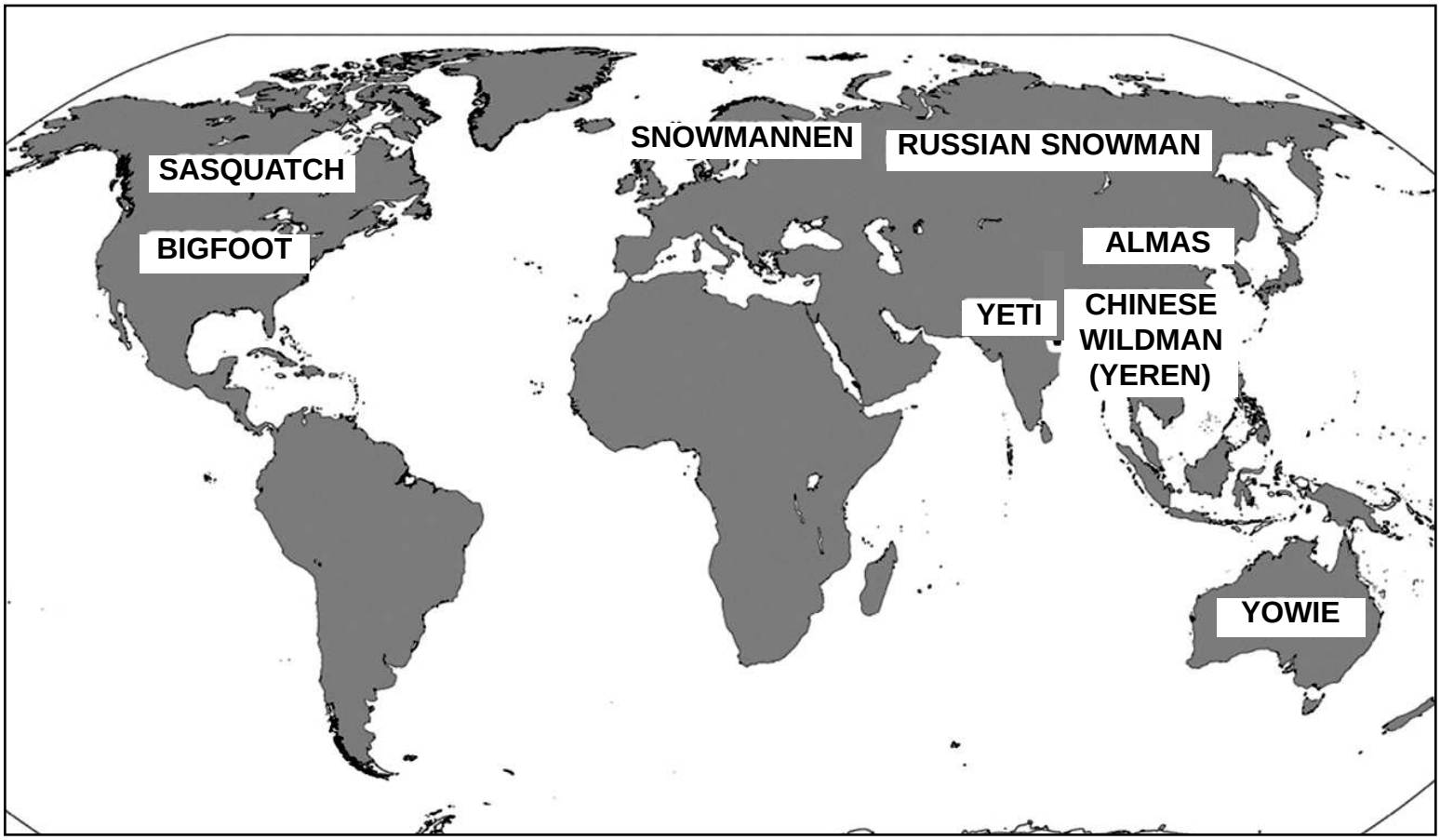

Figure 1 Enlargement

Figure 3 Enlargement