Bits & Pieces – Issue No. 105

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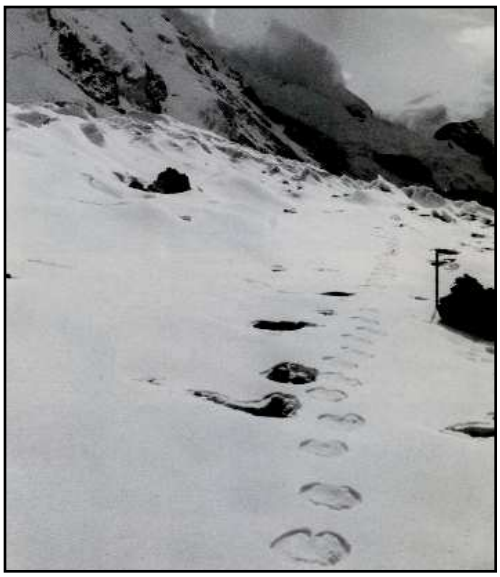
Edited by Gene Baade

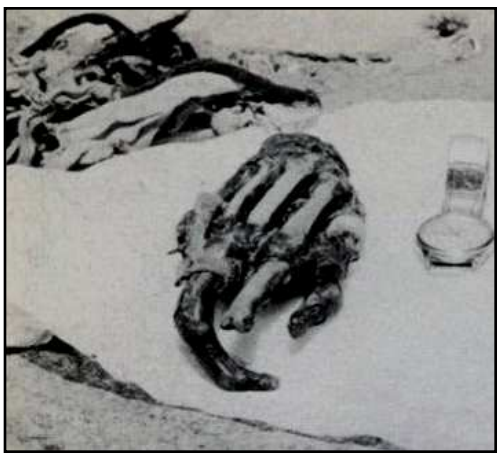
In his book, *Abominable Snowmen: Legend Comes to Life*, Ivan Sanderson provides an interesting photographic section. I present it here along with comments as appropriate.



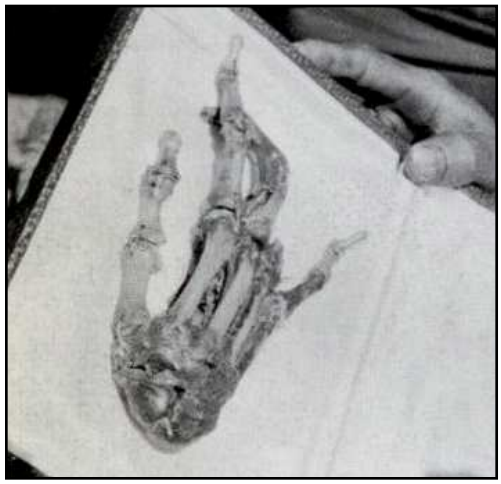
1: Track of meh-teh on upper snowfield of southern Tibetan rim. (Eric Shipton & the Mt. Everest Foundation)

Comment: The word "meh-teh" refers to what we call the yeti—the common species, not the giant or the pygmy type, which have their own names.

Other than the track-maker being a yeti, the only reasonable, but contentious conclusion is that the impressions were made by a hopping animal. That they appear to be an odd footprint when closely examined is an anomaly. There are other examples of this kind of mistaken identity.



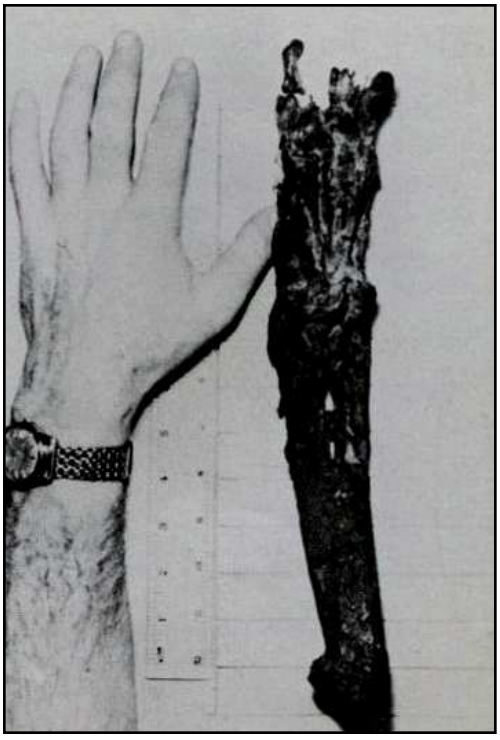
2 & 3: Desiccated hand of alleged yeti from Pangboche, Nepal. No. 3 is as seen from below. (Slick-Johnson Expedition)



4: Another desiccated hand from Pangboche. (Prof. Teizo Ogawa)

Comment: As far as I know, there is only one desiccated hand. In 2011 two bones from the hand sent for analysis by Peter Byrne to England in 1958 were recovered and DNA showed that they were from a modern human.

This photograph taken by Peter Byrne shows the desiccated hand from which he obtained the two bones. Sanderson and Byrne were somewhat "distant" so obviously did not share a lot of notes and findings. The hand was stolen in the 1980s and never recovered.



5: Desiccated forearm of snow leopard from Makalu Village, Nepal. (Slick-Johnson Expedition)

Comment: As far as I know, the snow leopard is not connected with yeti, I doubt the two would be confused. Nevertheless, the following is the latest on this magnificent animal from the World Wildlife Foundation (WWF):

> Habitat loss, poaching and increasing conflict with communities have seen over a fifth of the world's snow leopards disappear in the last 16 years. And climate change is now putting the future of their mountain home at even greater risk. But WWF is working to address these threats.

For as long as people will pay for this sort of thing, poaching will continue, but the poacher is likely destitute and desperate by our standards.

6: A Sherpa headman wearing a cap made in imitation of a meh-teh scalp. (Slick-Johnson Expedition)

Comment: Apparently these "caps" have been made for years and, according to Sanderson, do not have a religious significance assigned to them.

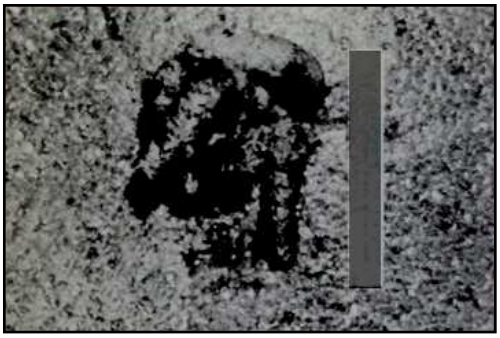
The "cap" seen in this box was sent for scientific analysis in 1960. It was determined that it was made from the skin of a serow (goat-antelope family). A recent attempt to look at it out of the box and remove one hair for analysis was refused. It appears the cap now has more religious significance than in the 1960s. I believe the shawl seen is a religious item.

There are two other known "caps," and one could be the actual relic from which the others were designed. We are told that the original was from a dead yeti found in a cave by a monk many years ago.

7: The "cap" seen in No. 6 from the inside.

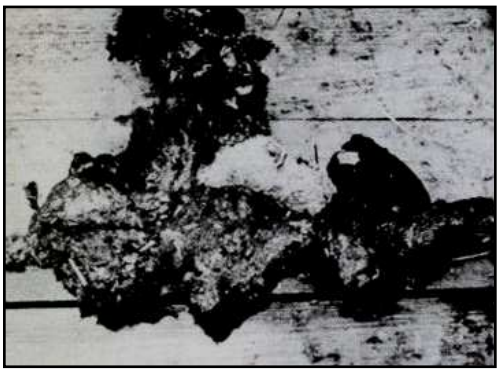
8: Same "cap," showing holes for insertion of tassels. (Navnit Parekh, Bombay)

9: Another fur cap. These are used for traditional pantomime. (Slick-Johnson Expedition)

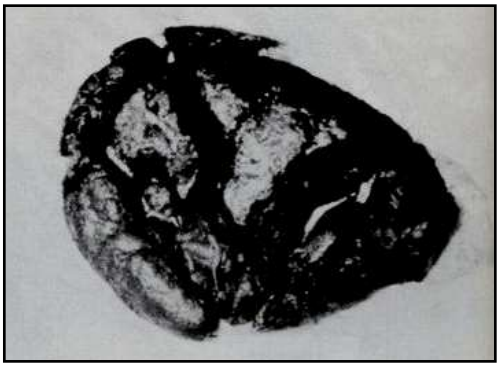


10: Scat from Himalayan black bear.

11: Scat from American (Kodiak) brown bear.



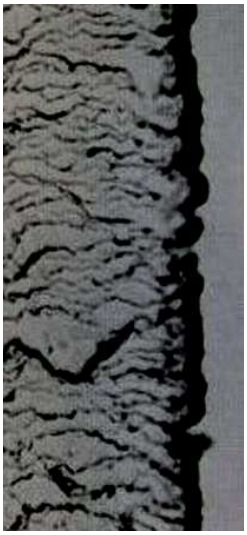
12: Scat from giant panda.



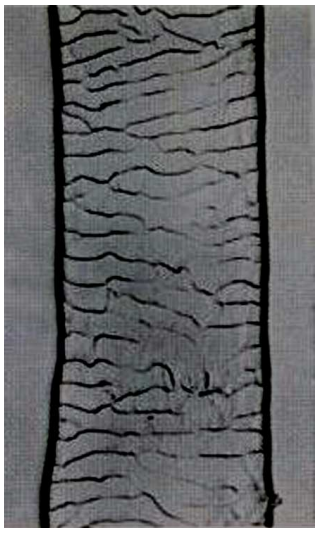
13: Scat from alleged sasquatch or oh-mah. (California, USA)

Comment: It is the large diameter and volume of alleged sasquatch scat that is the main deciding factor. However, Sanderson points out that what he has seen is not beyond ordinary humans under certain conditions. Nevertheless, scat content is sometimes unhuman-like. As far as I know, DNA analysis of scat is difficult because it contains all sorts of animal matter.

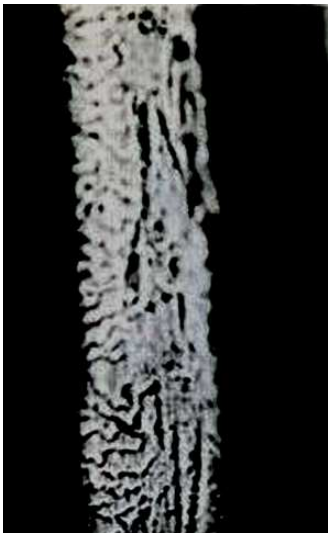
HAIR ANALYSIS CHART – (All photomicrographs by Prof. W. C. Osman Hill)



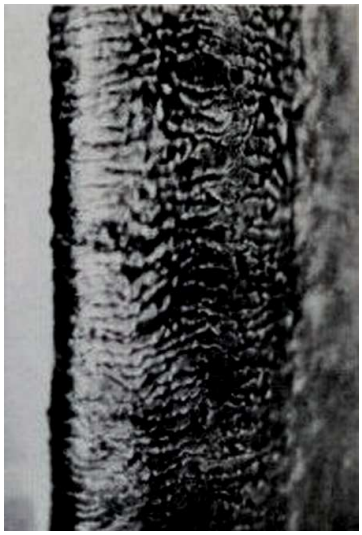
14: Himalayan black bear (near tip) (X400).



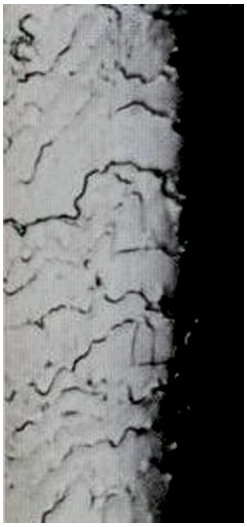
15: Same Himalayan black bear (near root) (X400).



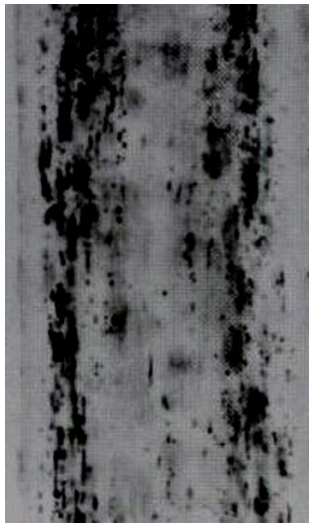
16: Lowland gorilla (X250).



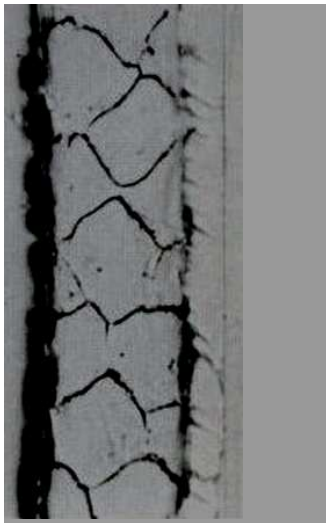
17: Orang-utan (X250).



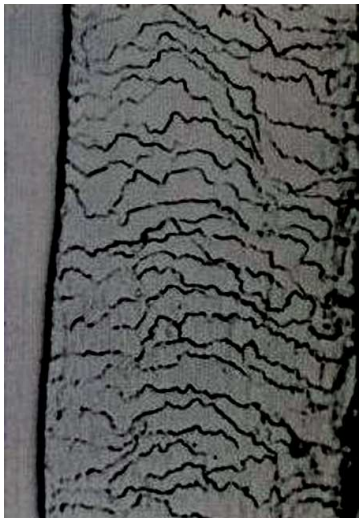
18: Caucasoid human head hair (X550).



19: Tibetan langur monkey (X470).



20: Tibetan blue bear *(Ursus arctos pruinosus)*—fine hair (X400).



21: Tibetan blue bear—coarse hair (X400).

Comment: Trying to prove modern day hominoid existence by using hair as an identifying factor is essentially useless. Ivan Sanderson provided these examples to be used in identifying hair that witnesses claim came from a hominoid. It is only useful in eliminating the sample hair you have, and then just as these eight samples indicate.

The DNA process was not available yet when Sanderson wrote his book, however it is a "pig in a poke" for hominology. First off, DNA requires a reference to identify what it is from. In other words, you must have a sample that has been positively identified to use for comparison. This is great for law enforcement if DNA is on file for a particular suspect. When DNA is obtained from a current crime scene, then you simply go to your data bank and find a match.

Our problem is we don't have a data bank for hominology, but if we did it would be superfluous because we would already have firm proof of hominoid existence.

As I have explained at length in previous papers, DNA at this time cannot tell you what a subject looked like if you don't have a sample on file with a photo of the subject. Nevertheless, you can tell what the subject was in broad terms (primate, bear, horse and so forth.

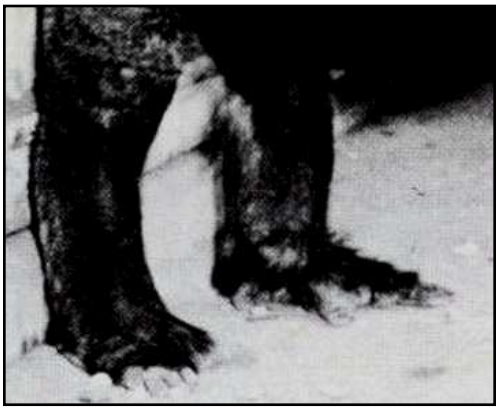
Within these categories you can determine individual species or types. As a result, if DNA of something in North America indicates "primate" and it does not match the DNA for modern human, then it came from a primate we don't have naturally living in the wild—but we have lots in zoos and research facilities.

About the only way hair can help in hominology at this time is by having a video (game camera) of a hominoid shedding hair (branch, whatever), and that hair seen in the video being retrieved by a researcher. Now the DNA from the hair can be identified as to the subject. Hopefully, it would be a good video, but even if just very poor as usual it would be a very good start. Some alleged sasquatch hair we have has been identified by DNA as "modern human."

22: A Neanderthaler-type hominid from the Crimea). (Dr. W. Tschernezky)

23: A Human. (American Museum of Natural History)

24: A Lowland gorilla. (American Museum of Natural History)

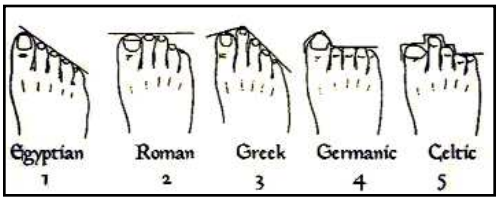


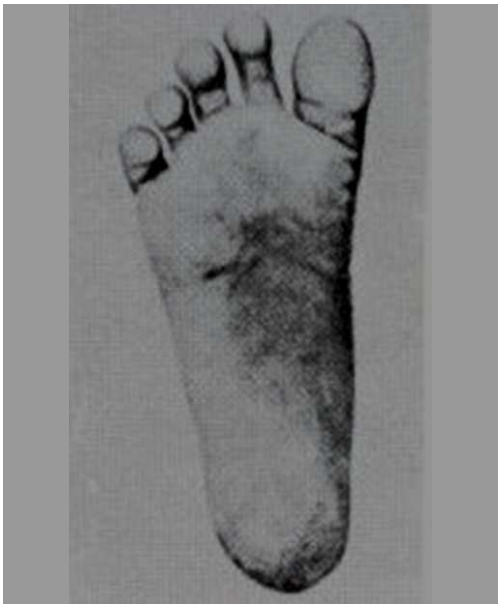
25: Feet of lowland gorilla in quadrupedal stance. (University Museum, University of Pennsylvania)

26: Abnormal (human) feet of an Australoid. (Dr. W. Tschernezky)

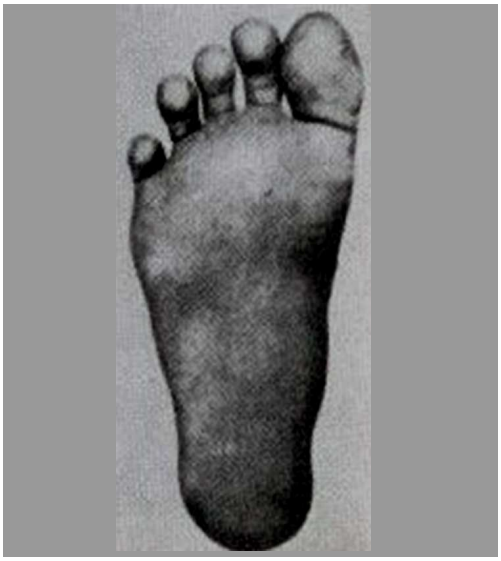
27: Abnormal (human) feet of a Caucasoid. (Freiherr E. von Eickstedt)

Comment: Human toes fall into five categories, as shown below. From my research the toes seen in sasquatch footprint casts generally fall into the first three categories. The majority of casts I looked at fell into the first category (#1), but there are definite examples of the last two categories (#4&5). There is a full presentation on the Sasquatch Canada website (Do Toes Tell a Tale?).





28: Sole of foot of an African Negrillo (Pygmy). (Freiherr E. von Eickstedt)



29: Sole of foot of adult Negroid man, used to going barefoot. (Dr. W. Tschernezky)

Comment: Shown here is the sole of the foot of a Nepalese hillman. These individuals go barefoot in very rough terrain. Peter Byrne took the photo. He said a hillman could crush a lit cigarette butt without feeling any pain. I think yeti feet would be somewhat the same, but all the cracks would not register in footprints because they would fill up with soil or snow.

TO BE CONTINUED NEXT ISSUE