



Shown here is the Rongbuk Monastery in Tibet, followed by an excerpt from John Napier's book, *Bigfoot* (page 56)*. As can be seen, it is said that this monastery has the original (real) yeti scalp from which all the others made of goat-antelope skin are fashioned.

An article in the *Alpine Journal* entitled "The Elusive Snowman" by John Jackson (1999) provides the following information:

Later, two zoologists named Swan and Parkins from Hillary's expedition of 1960 obtained the hide of a serow, stretched it over a wooden pro-forma the shape of the yeti scalps and produced an artifact similar to the scalp we had examined at Pangboche. For many, it might seem that the puzzle of the scalps has been solved, but I always remember the statement about the 'original' being at Rongbuk Gompa [religious buildings], and think it would be best to see that one, if it still exists following the destruction of the gompa by the Chinese.

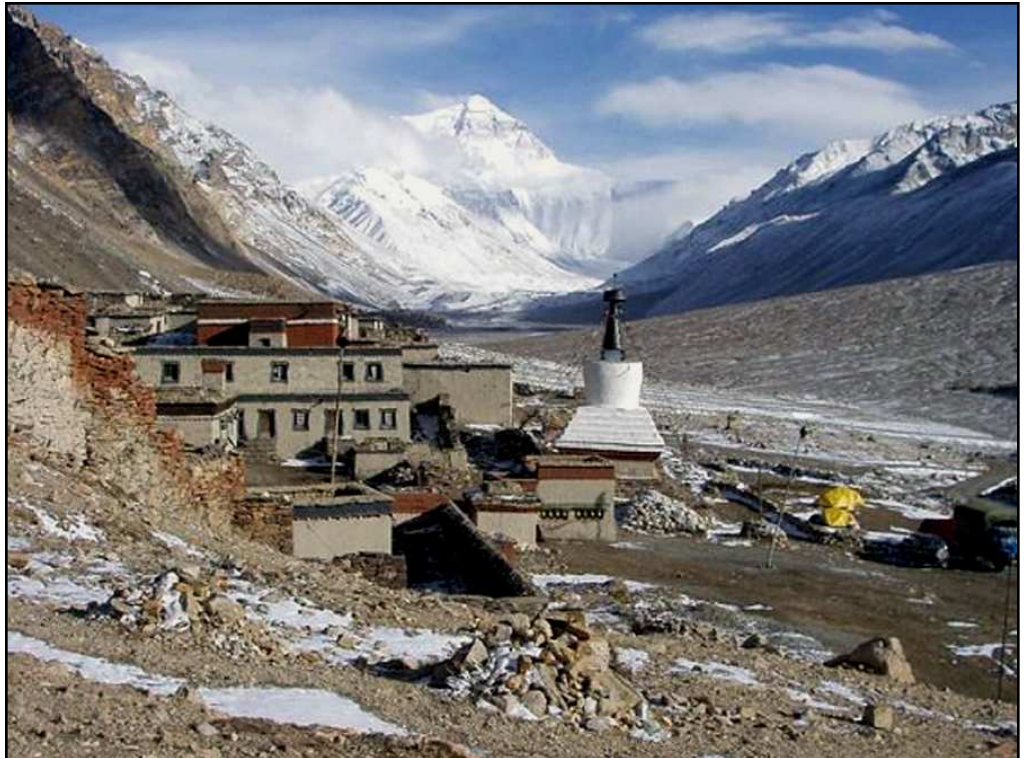
According to Wikipedia:

Rongbuk Monastery was completely destroyed by the excesses of China's Cultural Revolution (1966-1976) by 1974, and was left in ruins for several years.

The monastery's vast treasury of books and costumes, which had been taken for safekeeping to Tengboche, was lost in a 1989 fire. 1983 renovation work has been carried out and some of the new murals are reportedly excellent. Adjacent to the monastery there is a basic guest-house and small but cosy restaurant.

According to Michael Palin, it now houses thirty Buddhist monks and thirty nuns, but another source reports that locals say there are only about 20 nuns and 10 monks, although previously there were about 500 monks and nuns living here.

The photo shown of the monastery was taken after the renovation work.



Comment: It is only fair to point out however that while the Khumjung scalp and the one from Pangboche are fabrications, this does not necessarily mean that there was not an original model. A 'real' scalp is said to exist in the monastery at Rongbuk in Tibet, now unfortunately closed to the scalp-hunters of Britain and America.

Please note that Mount Everest is shown in the background. I doubt very much that the scalp is still in the monastery. Napier's book has a 1972 copyright so the scalp had likely been moved to Tengboche by this time. Whatever the case, the scalp was likely destroyed by the fire mentioned in 1989. But that does not preclude it being one of two or more scalps we believe still exist

Napier mentions that he does not believe the scalps have a lot of religious significance. This being the case, then care and security of the original scalp would be much less than that given to religious items.

Traditional depictions of the yeti by people of the region are rare, Shown here is a painting that was in the Thyangboche monastery and subsequently destroyed.



Painting by Kapa Kalden, a monk. It was in the Thyangboche monastery and was destroyed in the fire of 1989. The yeti, seen in the center was a green color, so highly mythological.

It is interesting that one of the scientists who examined the scalp taken to Great Britain for analysis stated that he could not find a seam. A real scalp, of course, would not have a seam.

Shown here are the yeti postage stamps issued by Bhutan in 1966. Napier's comment on the stamps is shown below. We see that there are five basic designs, which I have interpreted as follows:

1. A cat-like creature.
2. A female with large, pendulous breasts.
3. A naked old man or monk,
4. An animal with a human-like head.
5. A dual head, yeti and human (man).

1) The cat-like creature is seen in a tapestry in the Thyangboche monastery in Nepal as follows. However, it does not have a conical head.



2) The female with large, pendulous breasts reflects the myth that females throw their breasts over their shoulder when running.



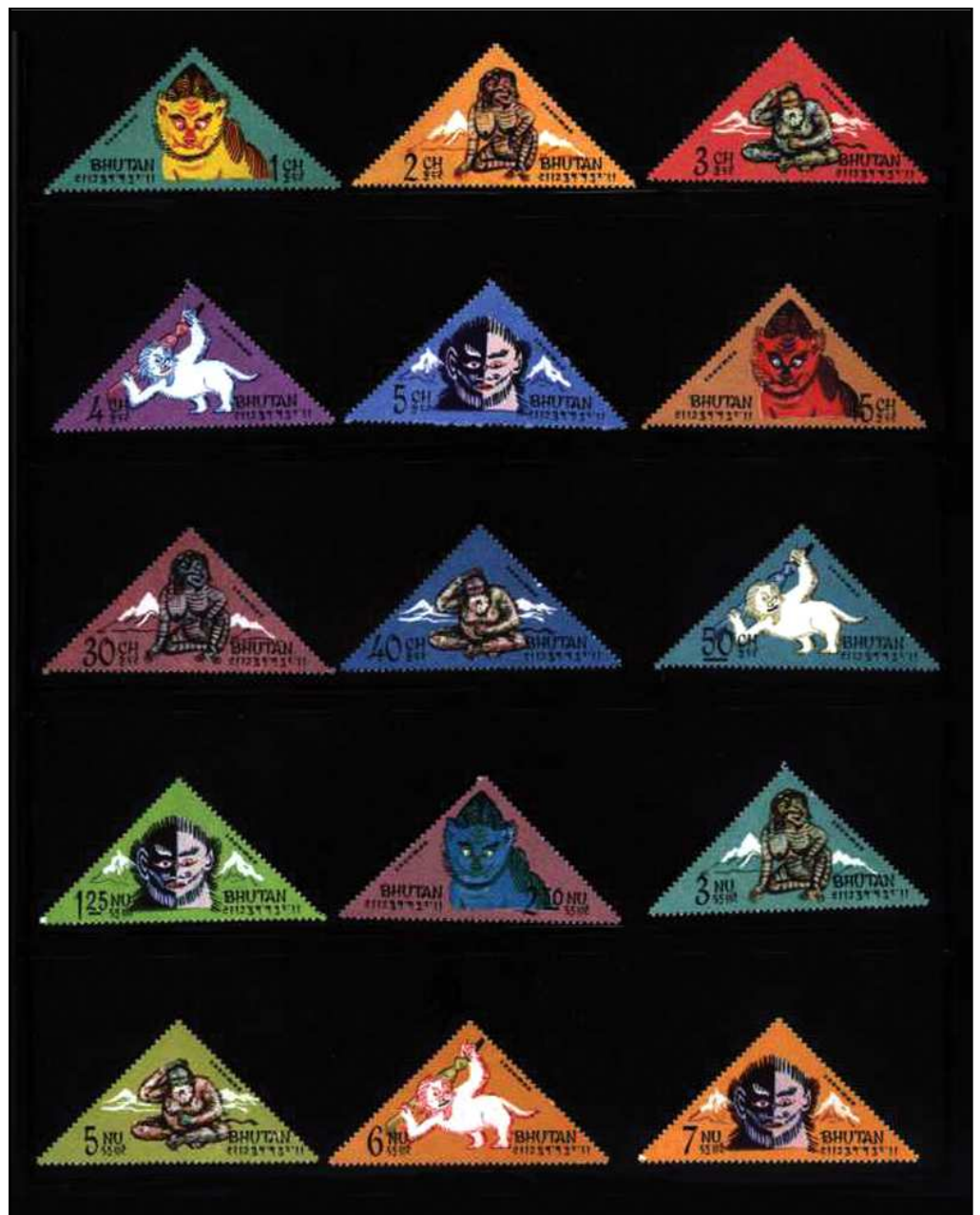
3) The naked old man or monk. This reflects the story of monks who live in caves and have no problem with the cold.

4) An animal (note the tail) with the head of a human (man). He likely walks upright and on all fours, which has been observed in sightings.

5) A dual head—yeti and human (man). I believe it reflects the mythical duality of the yeti. It may even suggest that the entity can change its form.

When these stamps were issued, Bhutan was not a recognized country, so the stamps were not recognized. However, Bhutan later received country status and the stamps became listed (recognized by stamp dealers).

Whatever the case, it appears the Bhutanese stamp designers did their research and provided a sort of five part



Only Bhutan, a country which has never really had its fair share of Yeti publicity, soldiered on: in 1966, with a brilliant stroke of Bigfootmanship, the Bhutanese Post Office brought out a set of triangular-shaped Snowman stamps.

cross-section of yeti nature. In other words, a bit of everything mythological they could find on the entity, thereby covering all bases.

We really don't have any superior art created by a yeti witness. We have the Patterson and Gimlin film for the sasquatch so have something we can point to for that hominoid. A yeti witness with artistic talent is a tough call. Having a sighting in the first place is rare. There are definitely indications that not all of the people in the "yeti homeland" have

good feelings when it comes to the yeti and prefer not to even talk about the entity. One of these people would not probably create a superior image of a yeti even if he or she could do so. This is somewhat the same with the sasquatch. Some people in all applicable countries state, "Just leave it alone!"

We (North Americans) have turned the yeti into a monstrosity which, like the sasquatch has for the most part, alienated professionals.

This account from Napier (page 59) involves eyewitness N.A. Tombazi who saw an unusual animal at “two to three hundred yards away” in 1925. That equates to 600 to 900 feet, which is too far away. The maximum distance for facial recognition of a person is 150 feet. Nevertheless, that aside, we will assume Tombazi was able to see clearly what he states.

What Napier says put me in mind of Dr. John Bindernagel and his insistence that people (especially rural people) can easily tell the difference between a bear and a human, even if the bear is standing up on its hind legs (which is really quite rare). As to a bear walking any distance on its stubby legs, this is essentially out of the question (although there are exceptions if the bear has to walk that way due to injury).

I am also reminded of a poster by Paul Smith called *The Usual Suspects*, as shown on the right. Paul skillfully contrasts a sasquatch, a human, and two bears (black and brown). A yeti would be similar to the sasquatch, although probably not as tall.

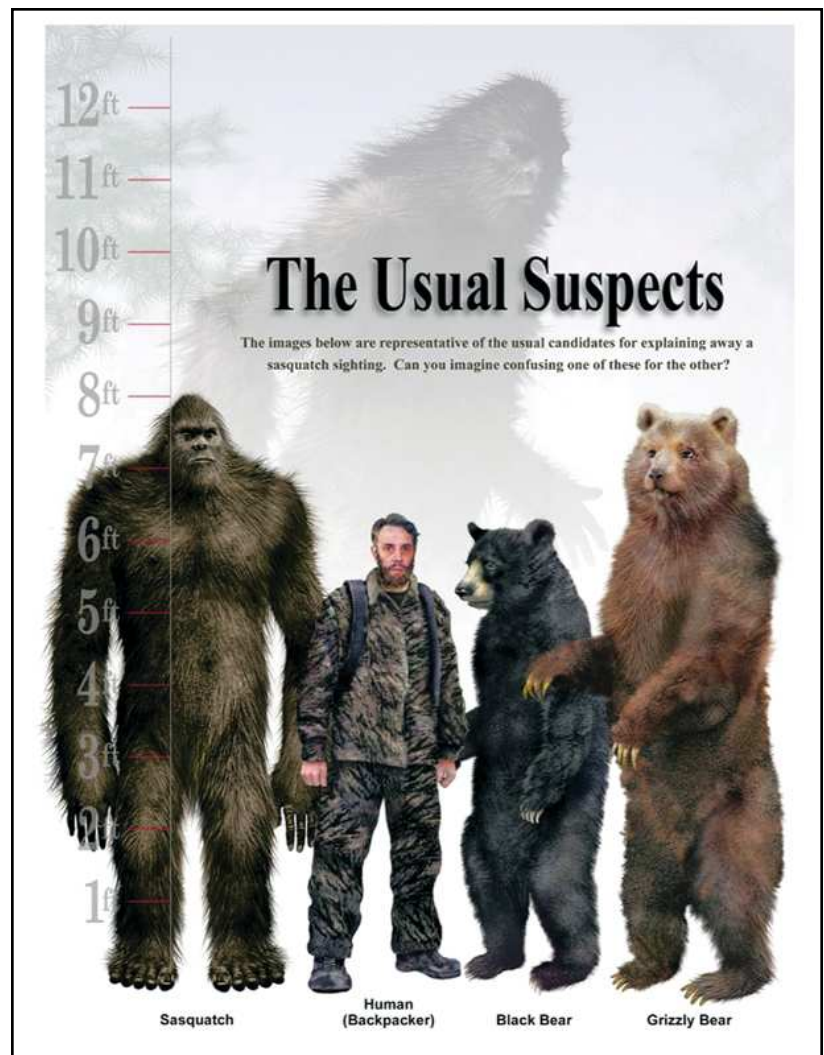
Paul conveys the message that when people report a sasquatch sighting to authorities, they are told they likely saw a human (man) with heavy clothing and a backpack, or a bear standing up, thus the title of the poster.

I agree totally with Bindernagel, Smith and even Napier on the obvious differences with yeti, sasquatch, humans and upright bears. But the limit for reasonable human facial identification (normal conditions) is about 150 feet. Beyond that they would all look somewhat similar, although height and size would be noticeable.

The problem with the Tombazi sighting is that footprints apparently left by the subject were just 6 to 7 inches long and 4 inches wide, which is about right for a bear. There is no mention of how the prints lined up (straight or with a gait). I think it would be impossible for a bear walking on two legs to leave straight footprints, so knowing what the prints looked like is important.

I suppose there is the possibility that the yeti was very small, around 4 feet tall, thus the small foot size. However, in this case the distance to the subject had to be absolutely no more than 150 feet. —00—

There is little in Tombazi's report that constitutes firm evidence one way or another. The prints suggest a bear, but the body and the gait of Tombazi's apparition were apparently human. Do bears look human when seen at a distance? Do they walk like men? Bears when standing are excellent bipeds, but when essaying something totally unnatural—like walking—they are clumsy and grotesque. The bear's anatomy is consistent only with bipedal standing, not with bipedal walking. At a distance a bear might be mistaken for a man when standing still, but it is almost inconceivable to imagine anyone, however scientifically naive, mistaking a bear's walk for a human walk. Tombazi was reputedly a highly intelligent man, an experienced and much-travelled Englishman who would not mistake a walking bear for a walking man. So what are we left with? Simply this: Tombazi either saw something that science does not know anything about—a man-like creature with a bear's foot—or his memory of a creature *walking upright* was at fault. We must note, however, that in his own words his sight of the creature was 'fleeting'.





The appearance of a *conical-shaped skull*, one of the most constant features in reconstructions of the Yeti, is only mentioned in six out of the eighteen reports. Perhaps the strangest fact of all is that nearly three-quarters of the reports describe the Yeti as *partly bipedal and partly quadrupedal*; only four reports state unequivocally that it is bipedal.

Dr. John Napier throws a bit of a monkey wrench into the works with what he states (seen above) on page 61 of his book *Bigfoot*. It's a little hard to take that only some yetis have a conical head, unless it's a gender issue.

Remarkably, the sasquatch is also said to have a conical or pointed head at certain angles. This resulted in the Native name "Gilyuk," which means, "the big man with the little hat." Probably ten years ago, my sasquatch artwork was used for the cover of a childrens' book entitled *The Mysterious Yeti*, as seen on the right. The image was in a British photo library listed as a sasquatch, but the book author decided to use it for a yeti. It is also odd that Roger Patterson chose to name his 1966 book *Do Abominable Snowmen of America Really Exist?* The abominable snowman is the name used for the yeti. By 1966 we had the name "sasquatch" and "bigfoot" firmly established, so why did Patterson do this? My guess is that he thought the name would attract more attention.

Although Napier totally disregards the claims made by Slavomir Rawicz in his book *The Long Walk* (1955), Napier died in 1987, long before the following information surfaced.

In May 2009, Witold Gliniski, a Polish World War II veteran living in the UK, came forward to claim that the story of Rawicz was true, but was actually an account of what happened to him, not Rawicz. Gliniski's claims have been severely questioned by various sources.

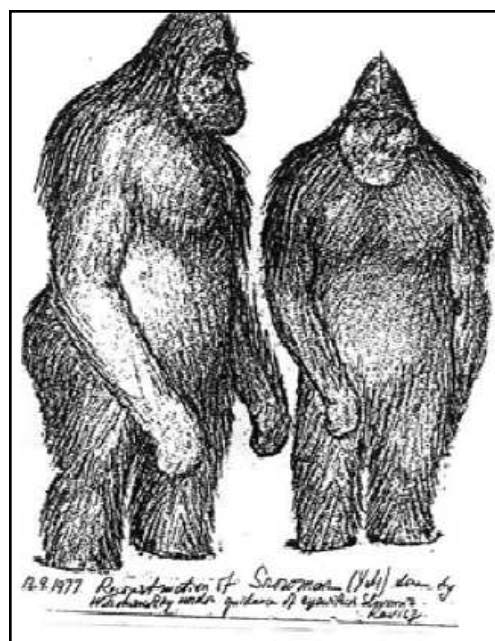
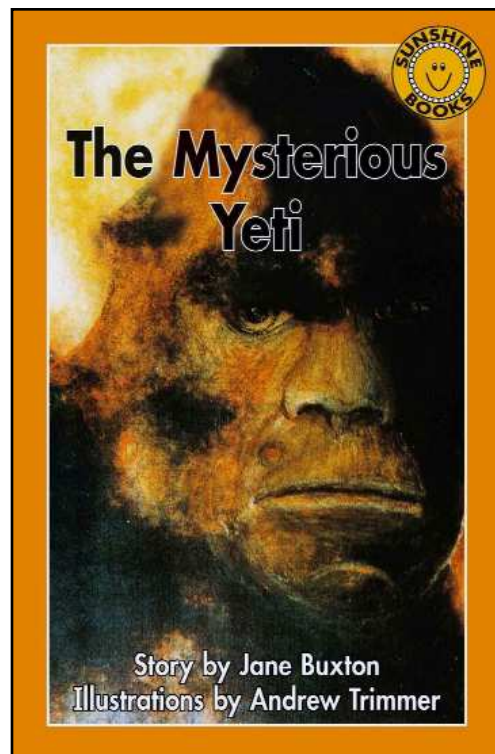
The son of Rupert Mayne, a British intelligence officer in wartime

India, stated that in 1942 in Calcutta his father had interviewed three emaciated men who claimed to have escaped from Siberia. According to his son, Mayne always believed their story was the same as that of *The Long Walk*—but telling the story decades later, his son could not remember their names or any details. Subsequent research failed to unearth confirmatory evidence for the story.

Nevertheless, for what it's worth, in 1977 Rawicz made a drawing of the yetis he said that he and his companions observed, as shown on the lower right. The left-facing image is cut off at the top, but the right image clearly shows a conical head. Of course, by this time there were images available of the alleged yeti scalp and Rawicz likely used such for his drawing.

I need to mention that to obtain a yeti scalp, you would simply cut around the head above the eyes and peel the scalp off. As a result the scalp would retain its shape. I have mentioned that one of the researchers who examined the alleged yeti scalp in the 1950s stated that he could not find a seam in the scalp, which was said to be made of serow (goat-antelope) hide. I would have thought that a seam would have been the first thing for all scientists to look for. Nevertheless, perhaps there was a way to mold the scalp with heat, sort of like making a man's hat.

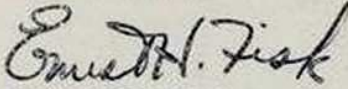
I don't have a problem with the bipedal and quadrupedal issue mentioned by Napier. Although rare, there are some reports of sasquatch going down on "all fours."



Drawing by Slavomir Rawicz.

This government letter shows that the yeti was serious business in Nepal back in the late 1950s. Many people thought that it was just a matter of time before the yeti was proven to be a reality. The same sort of thing happened with the sasquatch, especially after the P/G film in 1967. I was 18 years old when this letter was written. That was a great year and time for me, if not for the yeti.

—00—

AIR POUCH PRIORITY		UNCLASSIFIED (Security Classification)		DO NOT TYPE IN THIS SPACE	
FOREIGN SERVICE DESPATCH				5.1 031.0090C/11-3019 DEC 10 1959	
FROM :	American Embassy, Kathmandu			75 DESP. NO.	
TO :	THE DEPARTMENT OF STATE, WASHINGTON.			November 30, 1959 DATE	
REF :	Embassy, New Delhi, Despatches 1473, June 22, 1959 and 374, September 30, 1958				
18 For Dept. Use Only	ACTION	DEPT.			
	REC'D 12/7	IN F O	RM/R-1, IRC-8, L-2, H/O-1, H/O/P-1, IES-5, ICA-11, S/SA-1 C/M-10, USIA-10, OSD-4, OCB-1, ARMY-4, NAVY-3, AIR-1		
SUBJECT: REGULATIONS GOVERNING MOUNTAIN CLIMBING EXPEDITIONS IN NEPAL - RELATING TO YETI					
<p>There are, at present, three regulations applicable only to expeditions searching for the YETI in Nepal. These regulations are to be observed in addition to the 13 clauses as listed in <u>Mountaineering and Scientific Expeditions in Nepal</u>.</p> <p>The three regulations are as follows:</p> <ol style="list-style-type: none"> 1. Royalty of Rs. 3000/- Indian Currency will have to be paid to His Majesty's Government of Nepal for a permit to carry out an expedition in search of 'Yeti'. 2. In case 'Yeti' is traced it can be photographed or caught alive but it must not be killed or shot at except in an emergency arising out of self defence. All photographs taken of the animal, the creature itself if captured alive or dead, must be surrendered to the Government of Nepal at the earliest time. 3. News and reports throwing light on the actual existence of the creature must be submitted to the Government of Nepal as soon as they are available and must not in any way be given out to the Press or Reporters for publicity without the permission of the Government of Nepal. 					
FOR THE AMBASSADOR:					
 Ernest H. Fisk Counselor of Embassy					
JAClingerman REPORTER		UNCLASSIFIED			
INFORMATION COPY					