



Bits & Pieces – Issue No. 145

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Edited by Gene Baade



This excerpt from Dr. Napier's book, *Bigfoot*, page 97, needs a little explaining. First off, I doubt Bhutan was "Flushed with the financial success of their 1966 Abominable Snowman stamps." When the triangular stamps (See BP#140) were issued in 1966, they were considered "Cinderellas" (nobody wanted them) because Bhutan was not recognized as a country. I believe the same applies to the first stamp seen on the right (view left to right) issued in 1970. It's a 3D stamp. In 1971, Bhutan was admitted to the United Nations, so was definitely a country in that year. The stamps of Bhutan were then listed some time later in the official Scott stamp catalog.

Nevertheless, stamp collecting was very popular (mainly in the USA) and collectors like oddities, so I am sure quite a lot of all "unofficial" stamps were sold; but many more after "countryhood."

That Bhutan issued stamps showing known animals along with the yeti seems to imply (as Napier suggests) that Bhutan considers the yeti as a real animal or hominoid. I suppose it's a point, but the USA and other countries had invented what was called "topical" stamp collecting. With this specialty, collectors (mostly kids) concentrated on collecting stamps that had a specific theme (elephants, rhinos, dogs, cats, ships, cars and so forth). Animals were very popular, so many countries issued "animal" stamps. It was another way to make some money.

The next stamp showing a man with a bow and arrow about to shoot a yeti was issued in 1996. It is a very silly design as it sort of condones shooting a yeti. Also, use of the term "Abominable Snowman" was probably meant to appeal to collectors in western countries.

The last two stamps are "Traditional Mythical Creatures." They were issued between 1971 and 1980. They appear to be along the same lines as the cat-like yeti in the 1966 stamp series.

Bhutan and Nepal are essentially neighboring countries (separated by a

Flushed with the financial success of their 1966 Abominable Snowman stamps, they repeated the theme in 1970 with an even more astonishing 3-D set. This issue is all the more remarkable because it purports to represent the animals of Bhutan, and includes not only a classic ape-like Yeti figure but an African elephant and a suspiciously African-looking rhinoceros.



part of India). The Himalaya mountains are in the north of each country. Mount Everest is in Nepal.



The yeti became associated with Mount Everest and consequently Nepal became central in the search for the hominoid. Bhutan also has a long history of the yeti, which apparently inhabits the

entire region. As far as I know, Bhutan does not have any "scalps" or yeti-related skeletal relics, but there may be other things.
Continued

We need to also consider that on the other side of the Himalayas there is Tibet. The yeti also figures in Tibetan culture. The following is from the *Tibet Vista*

Like most ancient facets of Tibetan culture, the Yeti's genesis is rooted in religion, specifically the pre-Buddhist religion Bön. Those that adhered to this faith prayed to a hunting god, who they deemed the ruler of the forests' creatures. This god would come to be known as the Yeti, but during this time, it was the "Glacier Being."

As with Bhutan, I am not familiar with any relics or artifacts related to the yeti in Tibet. Nevertheless, the national symbol for Tibet is the "snow lion," which appears similar to the lion-like or cat-like image for the yeti in Nepal. The following is an old postage stamp of Tibet showing their "snow lion:"



The meaning of the snow lion as stated in Wikipedia is as follows:

Snow lion is frequently mentioned in Tibetan folk songs and proverbs. It is thought to live in the highest mountains as it is the "king of beasts" that would tower over other animals of the lower levels. Snow lions may also represent hermits and yogis who live high up in the mountains. Marpa [Buddhist teacher] was called to interpret the meaning] when, "Tibet's great yogin, Milarepa, once had a prophetic dream which included a snow lion."

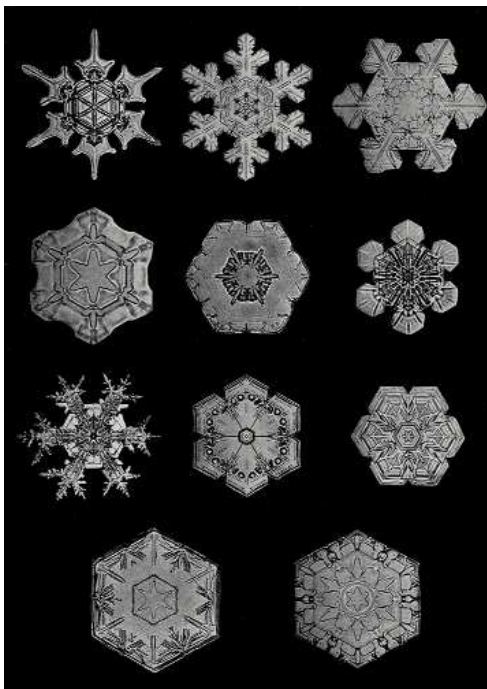
The following is great Tibetan artistry showing the snow lion:



For certain, the people of the entire Himalayan region (Tibet, Nepal, Bhutan) have the same or similar cultures, including religious beliefs. It is only natural that similar traditions have a presence in each of these countries.

All three countries, including a small part of India, are The Land of the Yeti. The hominoid is deeply imbedded in their cultures just like the sasquatch is in North American culture.

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I have discussed this subject in the past. This photo of snowflakes taken over 100 years ago reminded me of an important point I made. Snowflakes are naturally formed near-perfect geometric objects. When nature makes things, they are near perfect. Look at tree leaves, flowers, and numerous green plants.

You might notice that snowflakes are somewhat similar to crop circles. This likely means the circles were formed by nature, not extraterrestrials. The probable cause is something to do with air currents, moisture, heat and static

electricity. They would form almost instantly, with little or no sound. All snowflakes need is a tiny drop of water and a freezing temperature. The circles that are odd (not geometric) are likely fabrications.

I am sure if these images were available 500 years ago, people would deem the snowflakes to have been carved by the gods. —00—



Todd Prescott has provided on YouTube an outstanding 1968 movie interview by John Napier with Ivan Sanderson.

The two men discuss at length the sasquatch "classics." I was surprised at the superior artwork created for the story of Jacko, the hominoid said to have been captured near Yale, BC, in 1884. Todd kindly sent to me "screen grabs" for some of the images that illustrate the story. They are provided on the next page along with the URL for the interview.

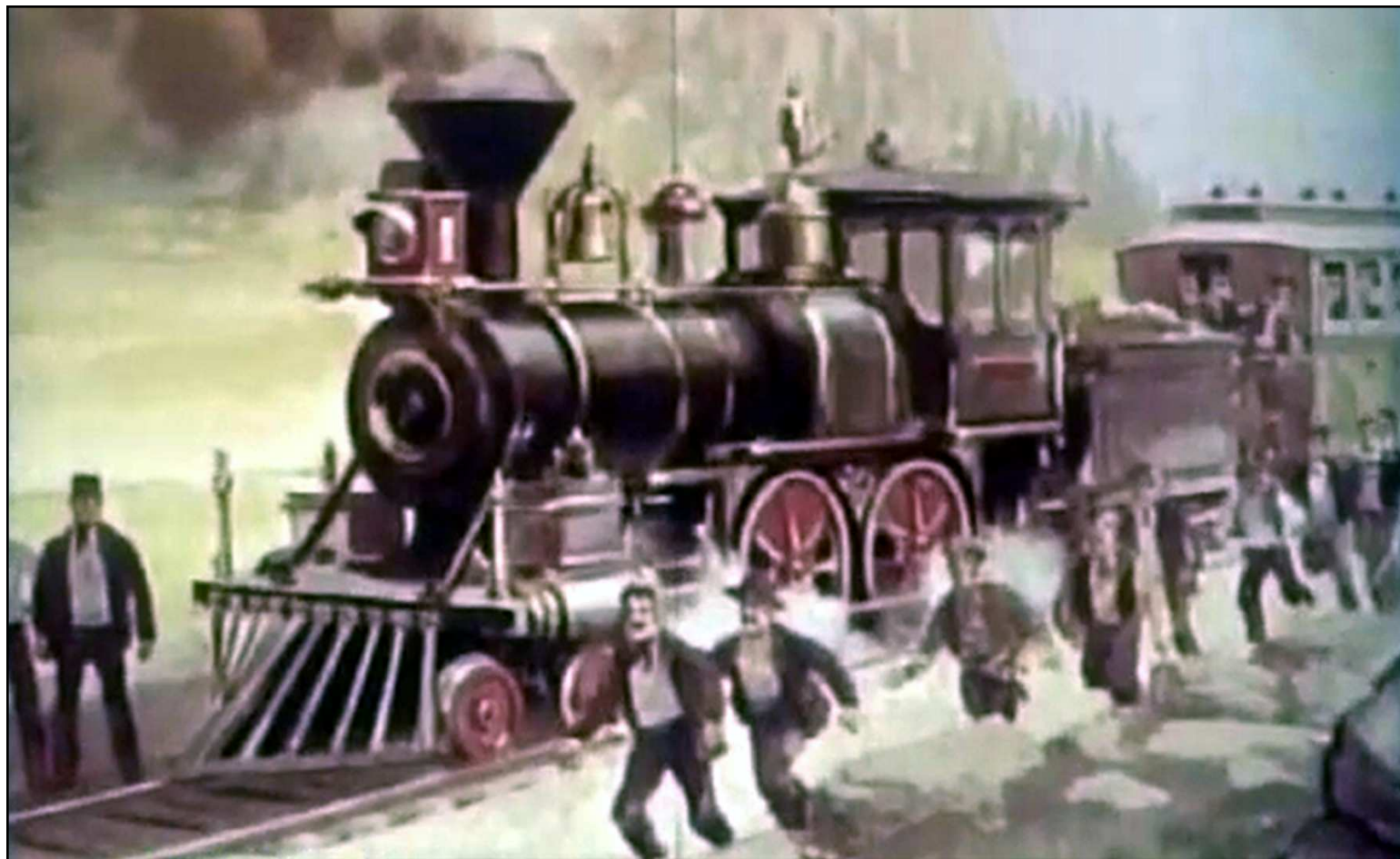
To having said all of that, Jacko was not lassoed as we see in one of the images. A piece of rock was dropped on his head rendering him unconscious, whereupon he was bound with rope.



Remarkably, there was another sasquatch boy in about the same year who was lassoed by railway men and was killed as a result—his neck was snapped when he jumped. His body was claimed by a Native chief, along with a group of Native warriors. And he was buried near Spuzzum, BC.

This account comes to us by way of Annie York, a Native historian. The Native chief was either her father or grandfather. Annie, we believe, was present when the body was buried, and knew the location of the interment.

We are quite sure the Jacko story was a fabrication. As to the other sasquatch boy, all we have is Annie's word. —00—



Dr. Napier provides us with a “scientific insight” as to Dr. Bernard Heuvelmans’ “error” with this excerpt from *Bigfoot*, page 98. Obviously, it appears that in science protocol is more important than discovery. From what I can determine, Heuvelmans was a very high-profile scientist, so one would think that if he said he saw something (right or wrong about giving it a name) dozens of scientists would have jumped on it. We do know that Dr. Napier considered the Iceman’s reality and asked for his body, but to no avail. He eventually became suspicious when he heard that a body of that nature had been fabricated. He determined that the Iceman was faked and lost interest, but Heuvelmans went to his grave declaring the body was real. Subsequent information seems to support Napier’s conclusion (i.e., the body was a fabrication).

Bernard Heuvelmans and Ivan Sanderson studied the Iceman’s body in December 1968. In February of that same year, Sanderson’s article on the P/G film was published in *Argosy* magazine. As a result, Sanderson certainly knew a lot about the P/G film subject, but I don’t know his thoughts as to a comparison with the Iceman. Shown on the right are head comparisons, which are highly dissimilar in my opinion.

Nevertheless, Frank Hansen, the owner or custodian of the Iceman’s body, stated that he visited Roger Patterson to compare notes. As I recall, Mrs. Patterson confirmed the visit. Roger took the film in October 1967, so the visit likely took place in early or mid 1968 (after *Argosy*). The visit was certainly odd if the Iceman was a fabrication, but I suppose we can reason it was a publicity stunt by Hansen.

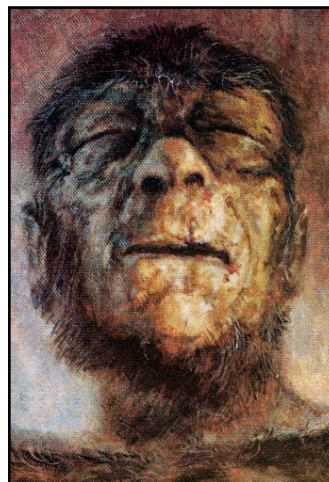
As to naming something (giving it a scientific name) it appears one can legally do this to an animal’s footprints without proving that the animal exists. I don’t know about prints of other body parts, but I would think the same would apply.

The following is Dr. Jeff Meldrum’s abstract on his scientific paper “ICHNOTAXONOMY OF GIANT HOMINOID TRACKS IN NORTH AMERICA.” You will see that the footprints have been officially named and footprint molds and casts repositied at the Smithsonian Institution, likely the largest scientific institution in the world.

Bernard Heuvelmans’s conviction that what he saw through a sheathing of ice in a cold trailer in the yard of a snow-bound farmstead in a remote region was a true-bill unknown hominid is confirmed by the publication of an article in February 1969 in the *Bulletin of the Royal Institute of Natural Sciences of Belgium* entitled ‘Notice on a specimen preserved in ice of an unknown form of living hominid: *Homo pongoides*’. In the eyes of zoologists Heuvelmans committed a grave scientific sin with this article. It would not have been so bad if he had merely contented himself with publishing the report, but by *naming* a creature whose existence in nature was uncertain, and at the time unprovable, he put himself in an untenable position.



Original Iceman photo



Iceman artistic enhancement



P/G film subject

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Abstract—Large bipedal hominoid footprints, commonly attributed to Bigfoot or sasquatch, continue to be discovered and documented, occasionally in correlation with eyewitness sightings, and rarely in concert with photographic record of the trackmaker (gen. et sp. indet.). One of the best-documented instances occurred in 1967, when Roger Patterson and Bob Gimlin filmed an over two meter tall upright striding hominoid figure, at the site of Bluff Creek, in Del Norte County, California, and cast a right and left pair of exceptionally clear footprints in firm moist sand. Additional footprints were filmed, photographed, and cast by multiple witnesses. Molds and casts of a series of these are repositied at the National Museum of Natural History, Smithsonian Institution, while ten original casts are among the Titmus Collection at the Willow Creek–China Flats Museum,

Humboldt County, California. These casts have been 3D-scanned and archived as part of a footprint virtualization project and scan images are accessible on-line through the Idaho Museum of Natural History. The initial pair, originally cast by Patterson, and the remaining casts made by Titmus, are designated the holotype of a novel ichnogenus and ichnospecies describing these plantigrade pentadactyl bipedal primate footprints—*Anthropoid-ipes ameriborealis* (“North American ape foot”). The footprints imply a primitively flat, flexible foot lacking a stiff longitudinal arch, combined with a derived, non-divergent medial digit.

Although we all applaud Dr. Meldrum for his great work, there are many researchers who don’t believe the sasquatch is an ape. Nevertheless, I don’t think agreement would have been reached if the foot would have been called “North American extant relict hominoid foot.” This is because apes can be proven to exist, whereas relict hominoids cannot (science can be very fussy). —00—