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Seeking the Truth in a Universe of Mysteries

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EDITORIAL

Unknown but Known

If you were a person who possessed a particular power of extra-sensory perception, to you it would not be an unknown power. You might not understand it fully, but you would know a lot about its function and limits. If you lived on a farm most of your life and something came out of a swamp down the road every summer and ate some of your livestock, you would know that animal. You would know something of its habits and its description, even if it was something that wasn't in any nature book that you were ever shown in school. If you happened to observe a strange flying object one night a short distance from you, you would know that experience too.

The world has an abundance of people who don't fall into these categories or other categories that could be created along similar lines. You, being in one of these categories, would find these people telling you that your experiences were part of the unknown, that what you knew was unproven. Perhaps they would say what you knew was just your belief, or was folklore, or was a lie that you made up to get attention. They would probably tag you with names such as claimant, percipient, or witness. Worse names could be oddball, witch, or hoaxer.

How much patience you would have with this treatment only you can say. While a few people would want to know what you experienced, far more people would not. Many people would have already staked their life-built reputations on the position that it couldn't have happened. Instead you were ill, deluded, vision-impaired, ignorant of zoology, or given to telling falsehoods. There is not, you would find, any easy avenue for individual knowledge to make its way into the culture we know today.

The "known" lies all around us in the minds of ordinary people. We suffer as a culture because we are rude and deaf to the experiences of such people. Many people will keep their own counsel and say nothing rather than suffer from our cultural smugness.

TRUE GIANTS AROUND THE WORLD

by Mark A. Hall

In 1895 physician Charles L. Dana made the following challenge in a discussion of giantism in human beings:

Students should explain to us why it is that all the giants of our nursery times were strong, bold, cruel, and voracious, creating terror and devastation in their neighborhood among sheep and bad little boys. As a matter of fact, the giant is physically weak, personally amiable, and not over-intelligent. We say this with due respect to all, and with the admission that there are exceptions to the rule.[1]

Dr. Dana was correct that the personalities of the giants in fable do not match those of the human giants he described in his paper on human anomalies. We can now answer his challenge. The explanation is that human giants whose heights do not exceed nine feet are not the characters told of in his nursery stories. Those giants of old folklore are based upon a different species of primate. They were "True Giants" who grew to heights of ten to twenty feet.

The origin of True Giants is not obvious when one reads stories of giants as told in books such as Henry Lanier's *A Book of Giants* or *A Book of Giant Stories* compiled by Adams and Atchinson.[2] But in the sources cited below we can compare specific giant lore with modern reports of True Giants and find that they match. At one time True Giants were numerous and human beings encountered them a lot. Now they are a rare species. But True Giants still survive. They are still met with today. Here we will look at what remains of them -- their names and fragments of their history -- in places around the globe.

I introduced True Giants in a previous article as survivors of the primate species *Gigantopithecus*. [3] Other views of this fossil species do not agree with my portrayal. The prevailing view of professional primatologists describes it as a large ape similar to an oversized gorilla. Some pursuers of modern "Bigfoot" reports like to suggest that their quarry are upright survivors of this species. I do not agree with either of those views. Because only jawbones and teeth presently define this fossil type, we must await further finds to resolve conclusively the body build of *Gigantopithecus*. I expect we will find an upright primate that exceeds even the seven to nine foot range of the type of "Bigfoot" that is seen in the Roger Patterson film of 1967. True Giants are not enlarged humans, are not oversized gorillas, and are not extremely tall specimens of Patterson's "Bigfoot." They appear to be descendants of *Gigantopithecus*, a primate species that outwardly is similar enough to mankind that in the past they were considered by humans to be "giant men."

More than extreme heights distinguish True Giants from all the other known and the still-unclassified primates (none of which appears to surpass ten feet in height when mature). The tracks of True Giants are roughly similar to human tracks but show impressions of only four toes. The toes are of roughly equal size. Sometimes

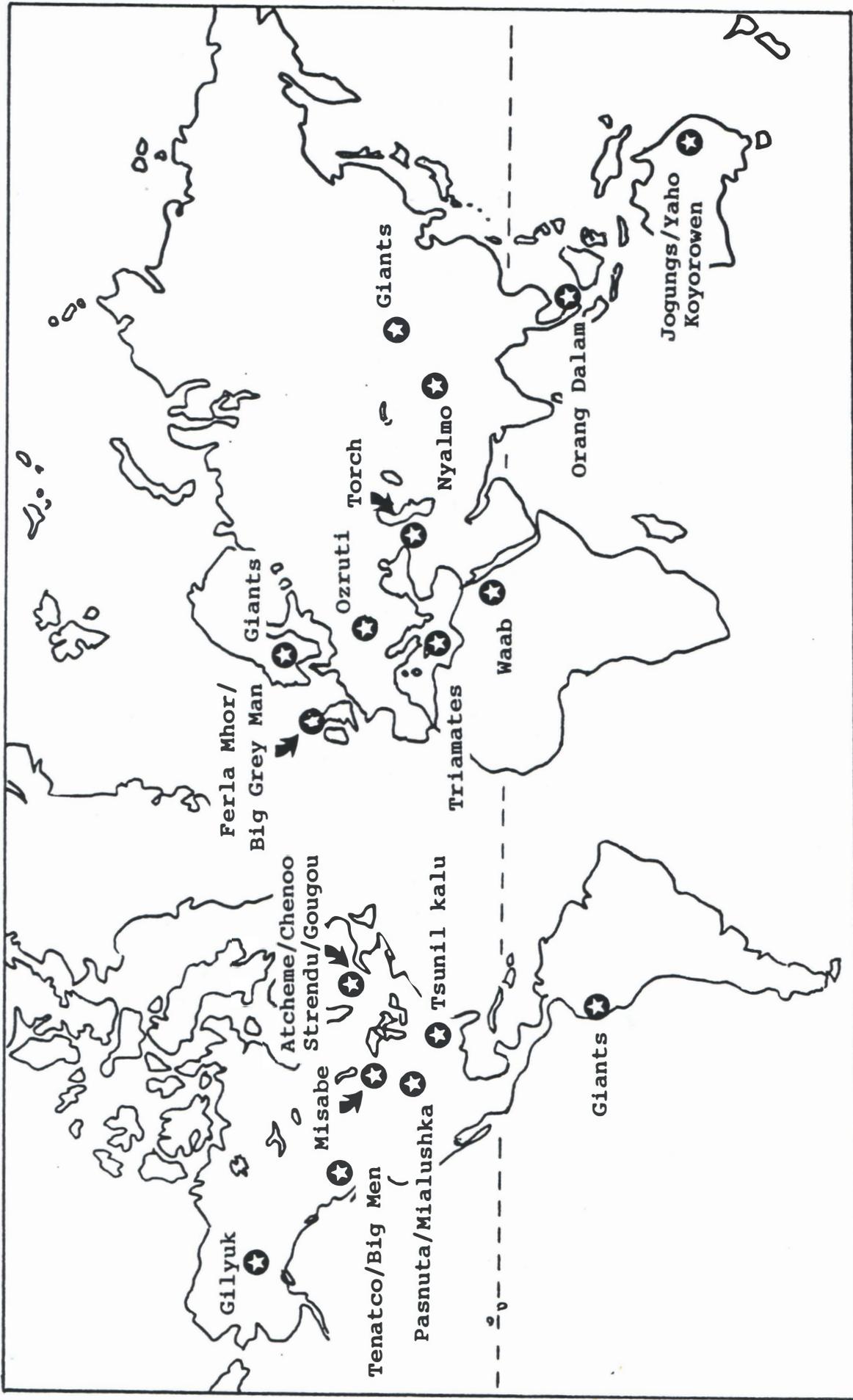


Fig. 1. Some names and locations of True Giants around the world.

the outer toe on the foot does not leave a clear impression causing the track to appear to be three-toed. A fifth toe seems to be always absent in the track, suggesting that for these giants it no longer served any purpose.

Tracks show a flat and broad foot. The length of tracks can range from 9 to 30 inches with widths about one half the length of the track.[4]

The scarce fossils of Gigantopithecus have so far been found only in India and in China. However, the same characteristics in towering size, in behavior, and in gigantic footprints have been attributed to legendary giants on several continents. The legends and the detailed reports when available appear to describe the same kind of beings in different locations. Coincident with human beings, True Giants appear to have been numerous in the past and to have spread over much of Europe, Asia, and North America. Now they are fewer in number and extremely secretive. They keep to the mountains and the dense forests where they may most easily avoid encounters with humans. They are rarely seen, and more seldom still, it seems, are they reported. For who wants to be known as one who claims to see unbelievable giants?

EUROPE

A worldwide survey of True Giants must touch all the continents save Antarctica. We begin with Europe and the British Isles. In **The Minor Traditions of British Mythology** Lewis Spence devotes one chapter to giants and ogres in England and a second to giants in Scotland, Wales, and Ireland.[5] According to this collection there was extensive interaction in the not-too-distant past between human beings and the True Giants. The relationship reached a point, however, where the storied Knights of the Round Table were determined to kill every giant remaining in Britain.[6]

Donald Mackenzie in **Teutonic Myth and Legend** touches upon what he sees as a scattered class of giants represented in Scandinavia, the middle of Europe, and particularly in Scotland:

These are the Mountain-giants. In neglected archaic lore of Scotland they are called Fomors, but they are not the Fomors of Ireland.... As river-goddesses in flight are personifications of rivers, so do these Fomors personify the hills they inhabit. Scottish mountain-giants never leave their mountains. They fight continuously one against the other, tossing boulders over wide valleys or arms of the sea.[7]

Mackenzie makes two observations worthy of special note. He mentions that giants "fight continuously one against the other," behavior that is cited elsewhere in the world as limiting the numbers and success of giant beings. When Mackenzie says that Scottish giants kept to their mountains, we find a clue to explain the persistence in Scotland of giants even today. Shy mountain dwellers are the most likely to escape the extermination that was the lot of True Giants in most of Great Britain.

Numerous articles have discussed Scotland's "Big Grey Man of Ben MacDhui" who is held responsible for strange reports from the

mountain of Ben MacDhui (4296 ft), one of Scotland's highest peaks.[8] Climbers to that domain have reported being overwhelmed by feelings of terror. More concretely, some have heard footsteps and observed a giant figure obscured by mountain mist, hence the name of Ferla Mhor or "Big Grey Man." A book devoted to the subject has been written by Affleck Gray[9], but that book has not been available to me. Janet Bord gives us this summary of an observation of the "Grey Man" recorded in Affleck Gray's book:

One witness of the Big Grey Man himself, a mountaineer, was alone at night on the mountain, and saw "a great brown creature ...swaggering down the hill...it rolled slightly from side to side, taking huge measured steps. It looked as though it was covered with shortish brown hair," and he later calculated its height as between 24 and 30 feet.[10]

The **AA Touring Guide to Scotland** recalls for us the legends of giants that put place names on the map. One example is the community of Reidh, which got its name from "a giant who vaulted across the narrow strait from Skye to Glenelg." The **Guide** goes on to cite a local legend that speaks to our curiosity about the finding of giant bones if True Giants were genuinely numerous at one time:

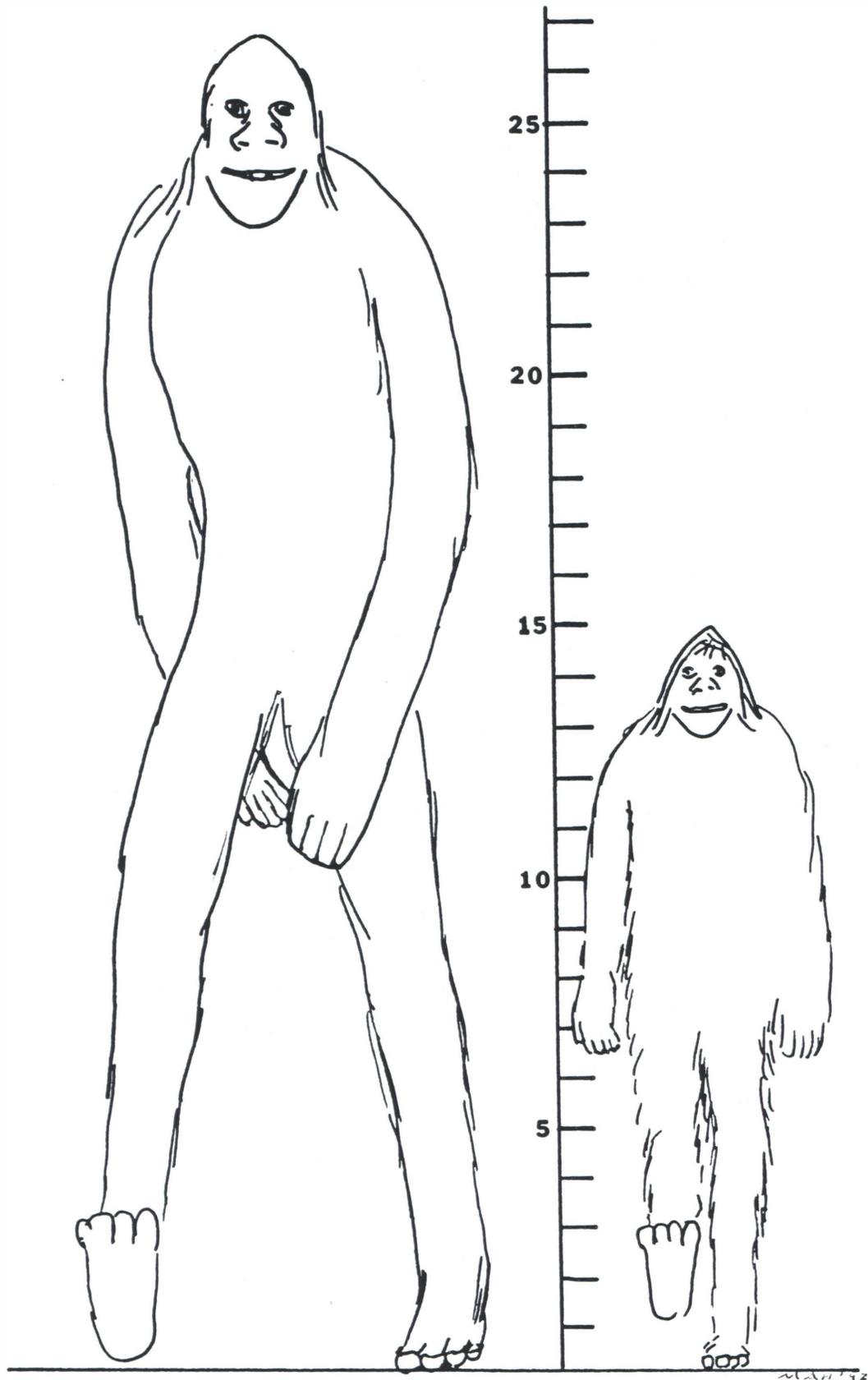
Not far from Glenelg is a place which used to be called in Gaelic the "Field of the Big Men." About 150 years ago some gentlemen decided to dig open a great mound that stood there, and was traditionally the burial ground of giants.[11]

Skeletons of great size were found but a "confusion of accounts" (according to the compilers of the **Guide**) leaves us unsure of what happened next. One of the diggers was said to have pulled from the mound an intact skull so large that he was able to place it over his own head! A second account told of a medical doctor examining the remains from the mound and declaring them to be from people 8.5 to 11 feet tall. A third account advised that the excavation was refilled after an unexpected storm frightened the diggers into abandoning their project.

In Ireland "Gruagach" is a name for an ogre, giant, or wizard. In a recent summary of Irish folklore Ronan Coghlan pointed out that the word seems to derive from "gruaig" meaning "hair." Coghlan suggested that it "perhaps originally denoted a manlike hairy monster, possibly of the same kind as the Anglo-Saxon woodwose, the Tibetan yeti, the North American sasquatch and oh-ma[sic]...."[12]

The giants of Scandinavia figure famously in the mythology of the region.[13] As colorful as they are, the narratives about them tell us little about what giants were physically. Their similarities to humans were sufficient for them to be regarded as "giant men." For people centuries ago that was enough. Modern science, on the other hand, would examine the bones of a True Giant and conclude -- in my opinion -- that they are descendants of Gigantopithecus.

Throughout Europe giants are remembered as having once been part of the population. Some may linger even today. In Poland and Czechoslovakia True Giants are mentioned as living in the High Tatras, the tallest peaks in the Carpathian chain, on the border between



This drawing shows the relative sizes of True Giants of 15 to over 25 feet in height. The depictions are largely hypothetical. While one might criticize the position of the arms on the 27-foot giant, the extremely tall giants are reported to shamble without graceful movements. Some track reports, however, do tell of enormous strides.

Fig. 2

the two countries. The Slovaks call them Zruty (or Ozruti) and know them as "wild and gigantic beings" according to the Slavic entry in **The Mythology of All Races**. [14]

At some point we should make a note that there are modern reports and numerous traditions of "wild men" and "wild women" in Europe and elsewhere that will not be mentioned here at all. This is because we are examining the towering giants that exceeded ten feet in height. Some traditions of "wild men" tell of man-like beings that exceeded human beings in height but that were not at their greatest heights more than 7 to 9 feet in height. I would identify them as one or more species different from True Giants. Some traditions, naturally, are simply too vague as to the physical characteristics to easily make distinctions. Many traditions of ogres would probably reflect the presence of True Giants if we better understood the traditions. For discussions of European "wild men" see the works of Bernheimer and Sanderson. [15]

By one tradition the city of Antwerp in Belgium takes its very name from the conduct of a giant in the days of Roman might. This giant, named Druon Antigonus, exacted tolls from ships passing his castle. Those who did not pay had their hands cut off and thrown into the Scheldt River. "Hand werpen" means "to throw the hand." [16]

Douai in France also has a traditional giant, this one named Gayant. The specific heights attributed to these two giants derive from effigies that remain to commemorate them and not from any historical record of actual measurements of their sizes (Antigonus = 40 ft., Gayant = 22 ft.). [17]

In Greece giants are part of the tradition of the Callicantzari. Since Callicantzari are considered to be shape-shifters, the name is used to account for different things. Among them is "a gigantic monster whose loins are on a level with the chimney pots. They are usually black in colour, and covered with a coat of shaggy hair..." As elsewhere in the world the giants of Greece are said to be lean. [18]

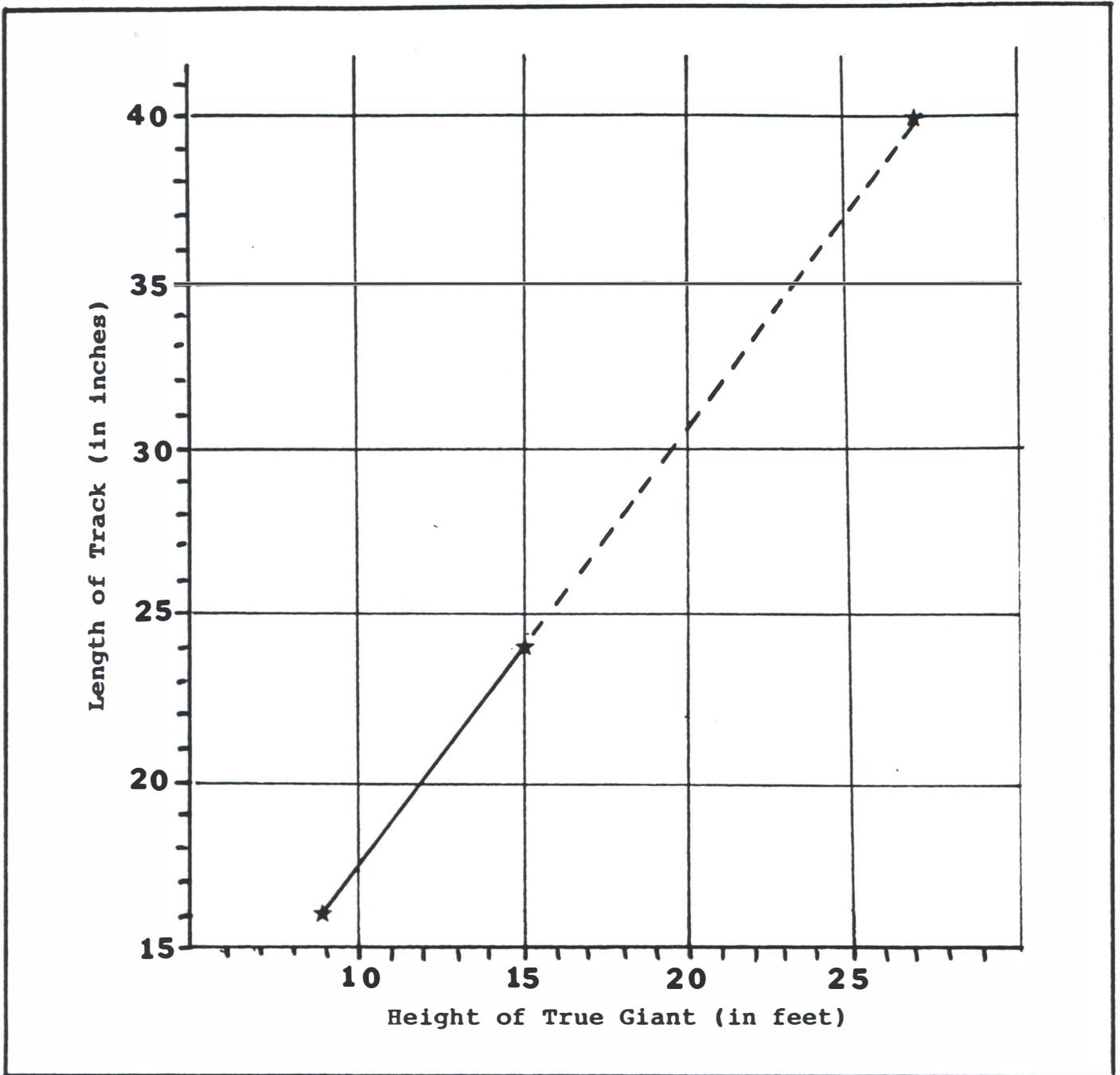
The island of Crete was once home to a tribe of giants who were cave-dwelling herders of animals. Modern day inhabitants of Crete still point out these places where the Triamates lived. These giants may have been the inspiration for the tribe of the Cyclops and the particular giant Polyphemos described in Homer's story of Ulysses. [19]

AFRICA

The continent of Africa has many reports of large, hairy, man-like mysteries to its credit, but they do not exhibit the traits that distinguish True Giants. The presence of giants in the past and present is open to question. Only the northeastern corner of the region possesses a tradition, among the Hadendoa, that suggests their presence. The Waab is a legendary creature said to live in the hills along the Red Sea in the country of Sudan. It is enormous and man-like, but little has been recorded about it. [20]

ASIA

In western Asia the Armenians knew the Torch (also Torx) to be a giant. Mardiros H. Ananikian wrote of him in **The Mythology**



A conjectural graph of track length to estimated heights for True Giants. The sample here is small and no one in modern times has reliably measured the height of a True Giant.

Fig. 3

of All Races:

In fact he is a kind of Armenian Polyphemus. He was said to be of the race of Pascham (?) and boasted an ugly face, a gigantic and coarse frame, a flat nose, and deep-sunk and cruel eyes. His home was sought in the west of Armenia most probably in the neighborhood of the Black Sea.[21]

The Torch was remembered for "his great physical power and his daring." He crushed solid granite in his bare hands and, according to tradition, engraved images upon the stone with his fingernails. Another feat had him hurling stones after ships on the Black Sea.[22]

In China giants have been included in the folklore of unusual creatures said to dwell in the region's many mountain ranges. The traditional height and tracks of these giants are double the size attributed to giants elsewhere in Asia. The description in Edward Werner's **Myths and Legends of China** includes a height of 50 feet and tracks 6 feet long. Other traits include bodies "covered with long black hair" and cannibalism upon "enemies taken in battle." They populated a large area of mountains in northeastern Asia.[23]

Ivan T. Sanderson reproduces in **Abominable Snowmen** a drawing of an ancient mask from the Mongolian plateau. It might be a depiction of the skull of a True Giant. Little information is given about this object. It appears to have been included in the research of Russian scientists who have been gathering data on such unusual animals in Europe and Asia throughout this century.[24] (See Fig. 4)

In Central Asia an example of a footprint with consistent True Giant characteristics comes to us from the Gissar Mountains in the Pamir-Alai Range of Tajikistan. This information came to light in the midst of reports in 1981. The reports were typical news accounts in that they were too brief and sadly lacking a thorough chronology of events, even when reports from different sources were assembled.[25] They mentioned the finding of tracks in the Gissar Mountains in 1979 and 1981. A track said to be 35 cm (13.5 in) long was found in August of 1979. Aside from sightings of creatures 2 meters (6.5 ft) tall in 1980 and 1981, tracks were said to be found in August and again in September of 1981. The September tracks were 49 cm (19 in) long and showed four toes.[26]

The most important item published in 1981 was a photograph which gives us definite information as opposed to other press reports where information is incomplete and subject to transcription error. The photograph appeared in the **Moscow News** weekly for Nov.22-29, 1981. It shows a cast of a long foot with four large toes of similar size. Beside the cast is a scale in centimeters. It indicates the cast is 45 cm (17.5 in) long. The width of the cast is not clearly measurable because the photo was taken at an angle. Beyond the cast is a shod human foot which judging by the scale would be about 25.5 cm (10 in) in length. The photo caption identifies this cast as a footprint found by V. Makarov, whose place in the events of 1979-1981 is not otherwise mentioned in news reports available to me.[27] This photo again shows us the track of a True Giant as described in North America and photographed in Southeast Asia.[28]

The Sherpas in Nepal know of several types of "Abominable Snowmen" in the mountains of Asia. Among them is the Nyalmo. According to

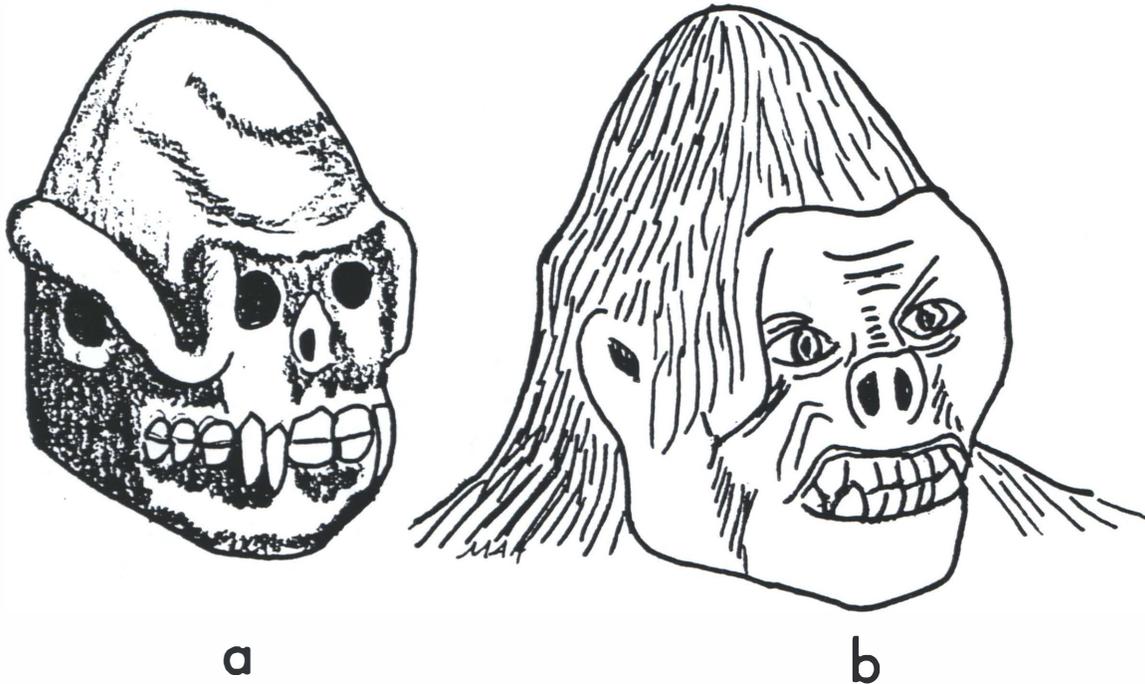


Fig.4. A drawing of an ancient mask from the Mongolian plateau (a) and a reconstruction of the head and face of the creature depicted on the mask (b). This could be the face of the True Giants, known in Asia as Nyalmo and in Alaska as Gilyuk or The-Big-Man-with-the-Little-Hat. After drawings in Sanderson, **Abominable Snowmen**, 316.

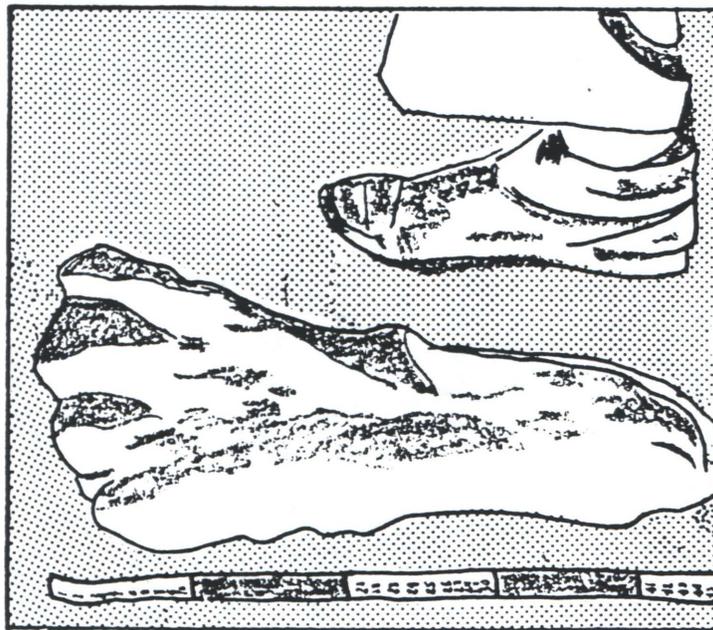


Fig.5. The cast of a four-toed track found in Tajikistan in Central Asia. After a photograph in the **Moscow News Weekly**, No.46, 1981, p.10.

Hillary and Doig in **High in the Thin Cold Air** they are:

Giant-sized (up to twenty feet tall), manlike, hairy, and given to shaking giant pine trees in trials of strength while other Nyalmos sit around and clap their hands.[29]

Bernard Heuvelmans in **On the Track of Unknown Animals** gives a lengthy account of an Indian pilgrim observing giants in this part of the world. The passage is taken from a 1937 book by Jean Marques-Riviere. The pilgrim had heard from chance observers of the giants that they spoke an unknown tongue. He saw them himself after joining a small expedition in Nepal that went looking for them. The group came upon footprints in mud that measured two feet long. At that point all but three of the expedition turned back. Eventually, following a drumming sound, the three came upon a ring of ten giant "ape-men" 10 to 12 feet in height. One of them was beating a drum while the others moved in ritual fashion. They were described as hairy with faces that were a mixture of man and gorilla.[30]

From Southeast Asia have come some of the most frequent reports of True Giants. Indications of their presence in Vietnam and Borneo have come only in rare and brief reports. On the Malayan Peninsula, however, the giants have been reported going back to the 1930's. More details are available as the dates become more recent. In 1961 six large footprints were found in the jungle near Kluang in the state of Johore. This region has been at the center of reports of giants 20 feet tall. A photograph of one of the tracks[31] shows a track 13 X 30 inches and the clear impressions of four toes. In 1971 Harold Stephens and Kurt Rolfes set out to investigate the sightings of the Orang Dalam, or the Interior People. They headed up the Endau River toward a plateau avoided by the regional inhabitants because it was thought to be the home of the Orang Dalam. They could not reach the plateau, but along the river they did find and photograph footprints measuring 8 X 16 inches.[32]

Australia may harbor giants as well. What little we know of the "Jogungs" makes them sound like True Giants. They are said to be gigantic, man-like mountain dwellers that carry clubs and use them to kill Aborigines.[33] More information about these figures may one day determine what they are.

The original Australian people have legends of the Koyorowen and the Yaho. According to Frank Bray's **The World of Myths** these are "two tribal names for a similar cannibalistic male monster, who, after a deceitful exchange of clubs, kidnaps, kills and roasts his victim. He dwells in mountain tops and can turn his feet in every direction so that his tracks cannot be traced." [34]

PACIFIC AND SOUTH AMERICA

There are stories of giants in the past battling other peoples in the Pacific for control of islands. Unfortunately the nature of such "giants" is unclear from these accounts. Whether they were merely tall humans, still another species of hominid somewhat taller than humans, or in reality True Giants is yet unclear.

The mental picture of towering giants traveling the oceans on watercraft at first may seem an awkward and even an unlikely event.

Yet the best evidence of True Giants from South America tells us of their arrival there from the sea in such a manner.

The history of the Incas by Garcilaso de la Vega tells of giants whose description fits True Giants. In a remote time they arrived on large cane rafts at Point Santa Elena in Ecuador:

These rafts were manned by males who were so tall that a normal person hardly came to their knees, although they were quite well proportioned. All of them were bearded, wore their hair hanging down on their shoulders, and had eyes as big as saucers.

They wore animal skins or nothing at all. The new arrivals quickly consumed all the food in the region and they caused havoc among the Indians by killing the men and abusing the women. This period of chaos ended when the giants died in a violent storm, one that was divinely directed according to Indian tradition.[35]

The modern presence of True Giants in South America -- though possible -- is not as yet clearly indicated. There are certainly stories of large man-like creatures but not with the proper details to distinguish them as True Giants. So far I have seen only a just-too-vague reference to a Mono Grande ("Big Monkey") in the mountains of Colombia, said to be white, hairy, and ten feet tall.

NORTH AMERICA

We can add to the traditions for North America that were cited in previous articles.[36] Many American Indian groups have had a long acquaintance with True Giants.

In the southeastern states of the U.S.A. the Cherokee Indians identified a specific giant as Tsulkalu. His size was such that he could only have been a True Giant. James Mooney also collected the following account that put Tsulkalu into the correct context:

James Wafford, of the western Cherokee, who was born in Georgia in 1806, says that his grandmother, who must have been born about the middle of the last century [1700s], told him that she had heard from the old people that long before her time a party of giants had come once to visit the Cherokee. They were nearly twice as tall as common men, and had their eyes set slanting in their heads, so that the Cherokee called them Tsunil' kalu', "The Slant-eyed people," because they looked like the giant hunter Tsul'kalu'.... They said that these giants lived very far away in the direction in which the sun goes down. The Cherokee received them as friends, and they stayed some time, and then returned to their home in the west. The story may be a distorted historical tradition.[37]

True Giants were known in the middle of the continent as well to the Omaha, Kansas, and Osage Indians. These groups lived south of the Missouri River in historic times. As best we know, their ancestors lived along the Wabash and Ohio Rivers. James Owen Dorsey of the Bureau of American Ethnology in 1885 recorded how these Indians remembered giants they called the Pasnuta and the Mialushka:

A giant race, the Pa-snu-ta, once inhabited the country where the Omahas dwell. They too used to abduct people; they are called Mi-a-lu-shka by the Kansas, and the Osages have an account of them; they had remarkable skulls, whose vertical diameter was upward of two feet. "A few years ago, when some of the Omahas were digging a grave near the house of the ex-chief Two Grizzly Bears, they unearthed the remains of about eight large people lying in a row; the skulls were about two feet long." -- Frank La Fleche (of the Indian Bureau, Washington, D.C.).[38]

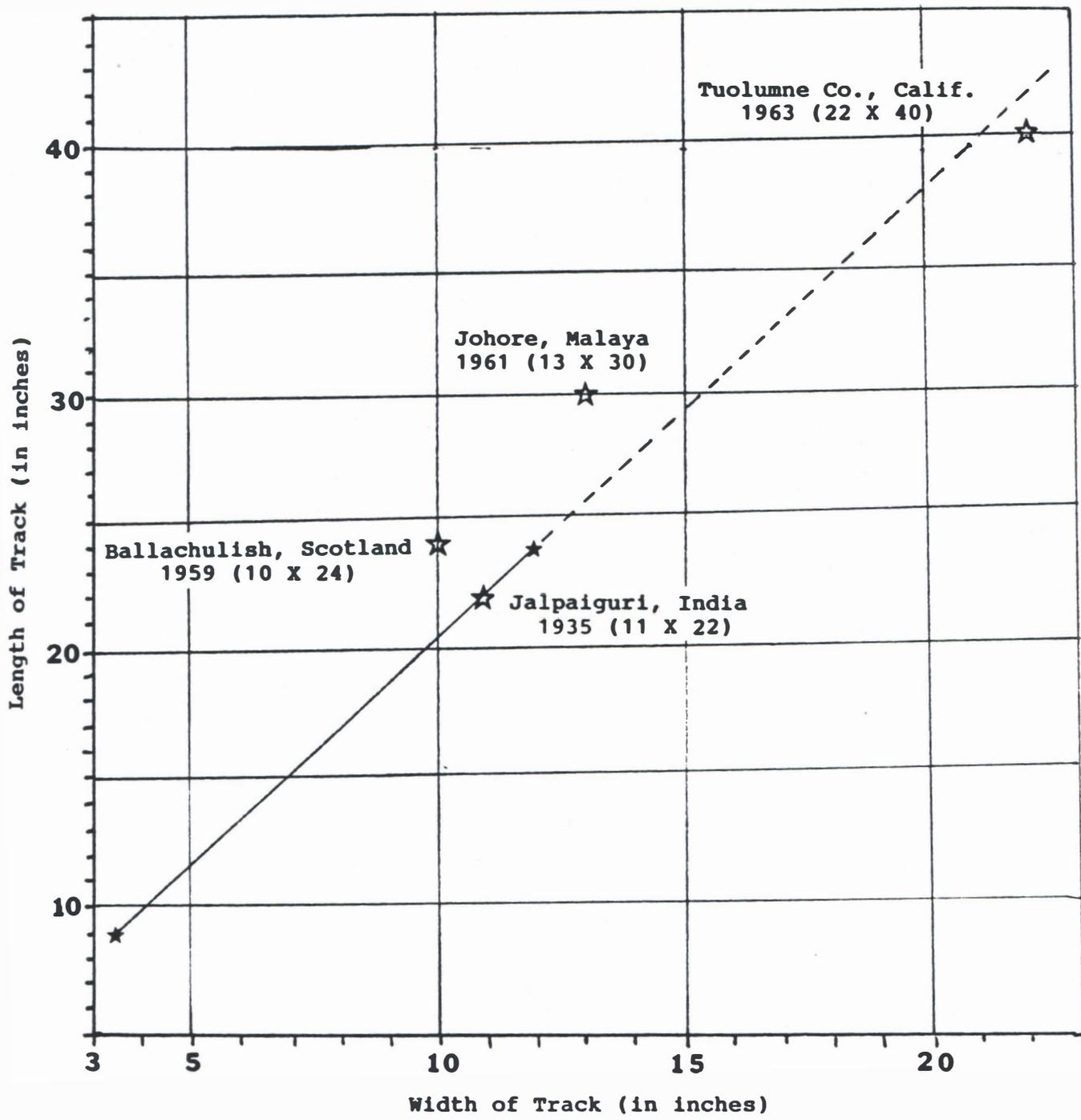
Some True Giant traditions of Eastern Canada and neighboring territories (Chenoo, Strendu, Misabe, Gugwes, and Gougou) have been cited elsewhere.[39] Noteworthy also is how the name "Windigo" has been applied to True Giants, among the many applications of this word. Here is how Charles M. Skinner described the Windigo in this part of the world:

...worst of all is the windigo, that ranges from Labrador to Moosehead Lake, preferring the least populous and thickest wooded districts. A Canadian Indian known as Sole-o'-your-foot is the only man who ever saw one and lived -- for merely to look upon the windigo is doom, and to cross his track is deadly peril. There is no need to cross the track, for it is plain enough. His footprints are twenty-four inches long, and in the middle of each impress is a red spot, showing where his blood has oozed through a hole in his moccasin; for the windigo, dark and huge and shadowy as he seems, has yet a human shape and human attributes. The belief in this monster is so genuine that lumbermen have secured a monopoly of certain jobs by scaring competitors out of the neighborhood through the simple device of tramping past their camp in fur-covered snow-shoes and squeezing a drop of beef blood or paint into each footprint. There was at one time a general flight of Indian choppers from a lumber district in Canada, and nothing could persuade them to return to work; for the track of the windigo had been seen. It was found that this particular windigo was an Irishman who wanted the territory for himself and his friends; but the Indians would not be convinced. They kept away for the rest of the season. The stealthy stride of the monster makes every lumberman's blood run as cold as the Androscoggin under its ice roof, and its voice is like the moaning of the pines.[40]

We can add to the traditions cited elsewhere (such as Gilyuk in Alaska and Tenatco in British Columbia [41]) that tell of True Giants along the Pacific coast.

In the Pacific Northwest traditions describing True Giants include one collected by Franz Boas. He began with this paragraph:

The Xudele are cannibals. They are very lean. Their noses are turned up and their eyebrows run upward. Their faces look almost like those of dogs. They wear small axes in their belts, with which they kill men. They take the scent of men like dogs.



A graph of the tracks of True Giants. The solid line depicts the slope established by tracks reported in North America. The dotted line extends that slope line. Individual tracks reported around the world are also indicated.

Fig. 6

Boas goes on for two pages telling stories of the Xudele and the ease with which they could seize a man, tear him apart, and devour him.[42]

Another lengthy treatment of True Giants appears in **A Pioneer Gentlewoman in British Columbia**, edited by Margaret Ormsby. The recollections of Susan Allison's life in the last half of the 19th century include the story of an old Indian who was carried off by the "Big Men of the Mountains." The story should be read in its entirety and cannot be adequately summarized here. The Indian was carried off to a cave inhabited by two giants. They were so tall that his head reached only to their knees. They wore clothing made of goatskin, used fire, and rolled a large stone to seal their cave at night. The Indian was kept as something of a pet until he was able to flee the cave one night through a crack at the entrance.[43]

"THE UNIVERSAL GIANT"

The surviving descendants of Gigantopithecus have been identified in Europe, Asia, and North America as upright and lean near-men of spectacular height. Those who wish to see the proof of giants need only examine the jawbones and teeth of this fossil type. They are the only remains that have been revealed by scientists. Many other alleged bones and skulls of giants could be mentioned, but they were found in centuries before the invention of the physical anthropologist.

In these concluding paragraphs I will attempt to explain the widespread occurrence of giants. Giants have been interpreted as personifications of natural phenomena, as older gods in conflict with newer ones, and as demons from a realm of the dead. Regarding another view of giants, that they were some kind of giant man, mythologist John A. MacCulloch has this to say:

They have been regarded as an earlier and wilder race of men, with stone weapons, opposed to the more cultured race which uses the plough.... The wilder traits of giants suggest a savage race, but the theory does not explain the universal belief in giants nor the great stature ascribed to them.[44]

The stature of giants is explained by their identity as a different species of primate, i.e., Gigantopithecus. The "universal" nature of giants could be explained by the hypothesis below.

The distribution of "giant men" is nearly coincident with the dispersal of human beings around the globe. My hypothesis to explain the success of True Giants would be that they were good at mimicking the cultures of human beings. In clothing, language, and subsistence patterns they may have done well by copying the models they observed in neighboring humans.

The brains of these giants combined with their physical skills give them the capacity to live like human beings, communicate with humans, and adapt to the world's varied climates from the frigid north to the equatorial regions. The giants were successful in ways that human beings demonstrated first.

The surviving knowledge of True Giants suggests to me three phases of their interaction with human beings. The first phase tells

us of ancient times when giants lived like humans and shared the language and culture of the smaller and weaker men and women. The giants' abilities allowed them to spread around the globe as did their small relatives. The extent of giant penetration into Africa and South America is still problematical. But this situation may only reflect our collective inattention to this subject in those regions.

The next phase is that of a schism between the species. True Giants may have been too successful at the art of mimicry. They would have been, after all, always somewhat menacing with their superior size. They had great appetites and were competing with humans for the same food and living space. They were notorious for resorting to cannibalism. This particular "cannibalism" always involved the eating of humans and opposed to eating other giants. They were regarded as ugly and stupid by many humans. Perhaps the giants' numbers increased to a point that alarmed and threatened their smaller neighbors.

A second -- and almost contradictory -- cause comes to mind for the schism in this phase. The True Giants may have lacked the capacity to advance culturally along with the human beings.

Now, in ancient times, the lives of our ancestors were rough and crude by comparison with the world we see today. The cultures of Europe, for example, were not models of gentility. They sometimes rated the label of barbaric. John Grant refers to a "disgusting age" when he compares the sports of Viking and Scottish warriors centuries ago.[45] But I need not pick only on my own ancestors. I would say that mankind's greater tolerance for crudeness and earthiness was universal in ancient times. Our ancestors shared a primitive and harsh world with True Giants.

Cultural change may have exaggerated the primitive and unattractive traits of the giants as viewed by humans. The advances that humans were bound to make would increase the differences between the species.

The consequence of the falling out in phase two is the death of many giants at the hands of human giant-killers.

The third phase of relations is the removal of True Giants to a reclusive life in remote locations. Today's giants may be regarded as primitive in contrast to their own ancestors. They might be said to have degenerated because cultural borrowing is now denied them.

The giants we note as surviving today are all remote dwellers in mountains and areas unfrequented or avoided by humans. It is possible -- even likely -- that the three phases described above were lived out in regions all over the globe. Our knowledge of the European experience -- familiarity, battle, and estrangement between the species -- may be a matter of better record-keeping and the accessibility of records in European languages. Civilizations that rose and fell in many parts of the world may have had similar interaction with the giants. Today the last phase is universal. Giants survive as remote occupants of the least hospitable terrain on the major continents.

We need to learn a lot more about True Giants. With more knowledge we can assess the validity of the views expressed here. And with more knowledge we can ponder the future. What will be

the next phase in the history of interaction? Some day mankind will again look into the face of the awesome wonder of the primate family, the genuine and spectacular True Giant.

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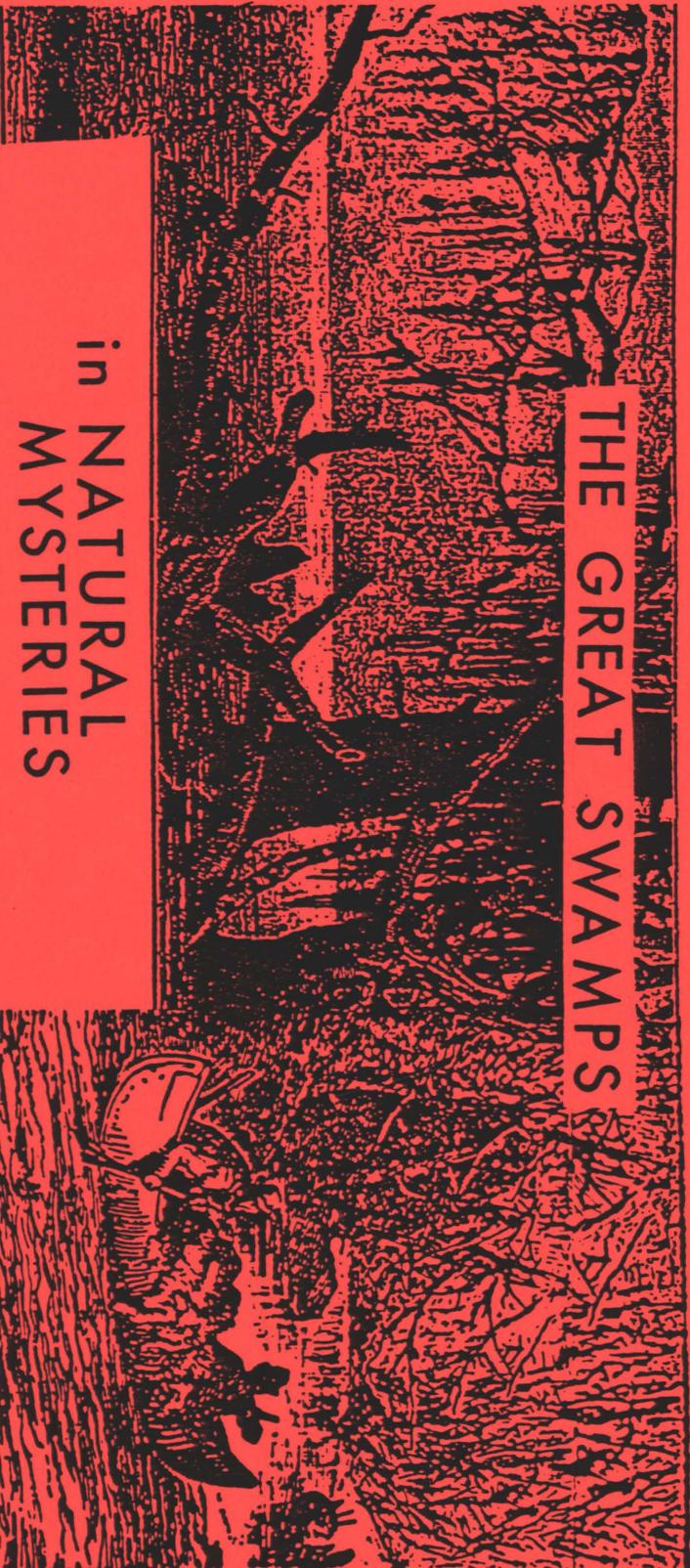
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