

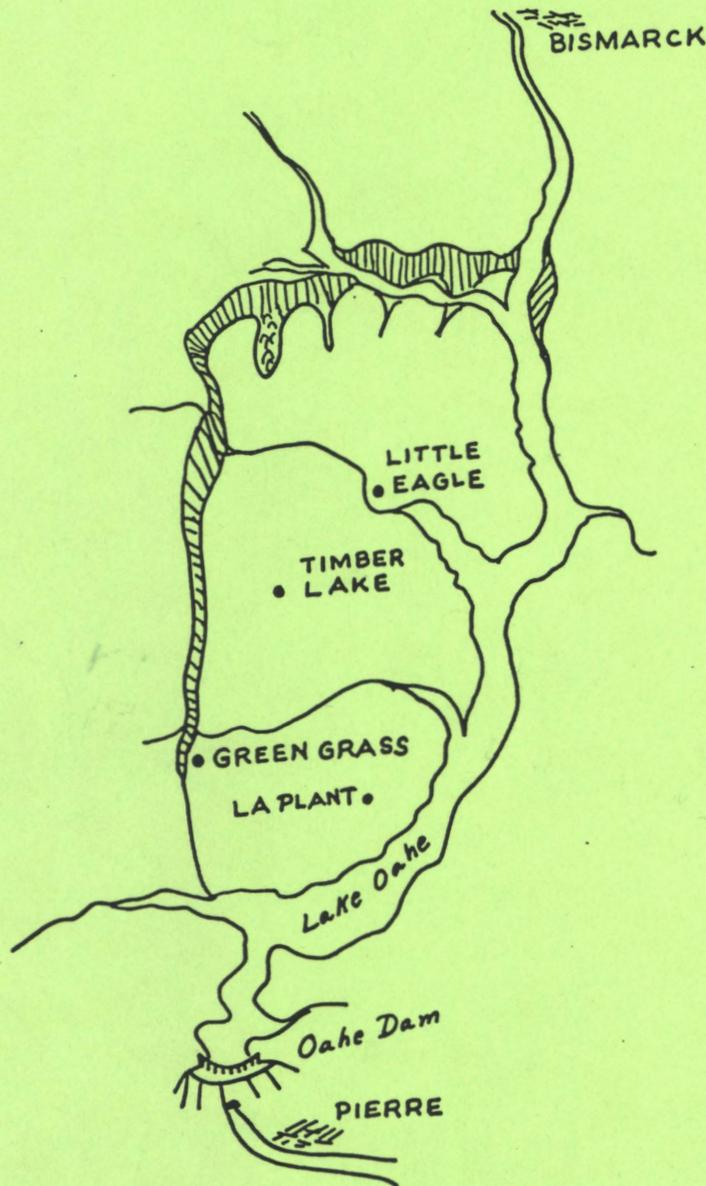
WONDERS

Seeking the Truth in a Universe of Mysteries

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June 1994

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A quarterly from M.A.H.P/Box 3153/Butler Station/Minneapolis MN 55403

WONDERS

Seeking the Truth in a Universe of Mysteries



VOL. 3 NO. 2

(Whole No. 10) June 1994

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Published four times a year (March, June, September, December) by:
Mark A. Hall Publications
P.O. Box 3153, Butler Station
Minneapolis MN 55403 USA

Individual copies: US\$3 plus \$1 postage/handling for the USA, Canada, and Mexico. Subscriptions in the USA, Canada, and Mexico: \$14.50 for four issues.

Other foreign rates: US\$20.00 for 4 issues. Single copies by air: \$5.50.

EDITORIAL

WELCOME TO OUR PLANET

A favorite science fiction theme these days is a starship going from planet to planet encountering different civilizations. Imagine a plot where that starship finds a planet where one species is dominant and spread around the planet. This species insists that it is unique and nothing close to it survives on their planet. The starship has advanced instruments that can detect and describe life at a distance. They know there are many similar life-forms all over the planet, some of them gigantic, some small. But the dominant species insists that there are no others. Only in the distant, unseen past were such things possible. They insist to the starship that they would know about such things, they would see them and catch them, but their scientists have found they don't exist. How primitive and sad this planet would seem to the starship and to us.

But we on Earth are living out this very plot every day. We are that primitive and sad species that cannot see the truth. Our scientists are the bumlbers of that plot who tell us we are unique primates. They tell us that Gigantopithecus, Neanderthal Man, Paranthropus, and others cannot survive today and that the people who see them must be deluded peasants. I would say that we suffer delusions at the top of the societal scale, not at the bottom.

We don't have those sophisticated starship tools that can detect life at a distance. We must use more simple means of detection. Even so we can still identify the presence of many close primate relatives on our planet. Five of them are brought up in this issue of Wonders. Despite this the bumlbers will continue to insist that we don't see them when we do, that we never find their bones when, in fact, the bumlbers have lost them, that there is no room for them when there is, and that we never kill them when, history tells us, we have. One reason we don't see many corpses today is a good one. Human beings are unwilling to knowingly destroy these close relatives when given the chance. There is a measure of goodness there to go along with the primitive and sad qualities we exhibit collectively.

PATTERSON'S BIGFOOT

by Mark A. Hall

The subject of Bigfoot, the legendary "hairy man" of North America, is far more complex than is generally described in books and articles published today. Those articles and books, the films from Hollywood, and the current television programs depict Bigfoot appearances as suggesting the presence of one type of primitive man throughout the wilds of North America. In fact the name "Bigfoot" is a label loosely applied to any report of large mysterious tracks or to a glimpse of something large and hairy in the woods. The particulars of description vary greatly. We begin to clear away the confusion about Bigfoot when we look at the reports of tracks and sightings as describing several different types of primates that have always lived in the wilds of this continent.

The North American Indians have always been aware of many animals inhabiting North America, such as Thunderbirds, "lake monsters," and hairy giants, that remain little known today because of their rarity and the natural protection of their respective environments. The Indians have many names for hairy man-like creatures. Loren Coleman and this writer have gathered such names from anthropological sources.[1] So numerous are they that even that listing of Indian names is not exhaustive. Different tribal groups might have different names for the same type of creature, though one frequently sees variants of the same names employed by different tribes. Another reason for the number of names appears to me to be that different man-like beings are being described. From the modern evidence they are leaving markedly different footprints as evidence of their activity. I will point out some of these differences before taking up the origin of the modern notion of Bigfoot/Sasquatch and ultimately explaining the origin of the most familiar image of "Bigfoot," the creature shown in the Roger Patterson/Robert Gimlin film shot in Northern California in 1967.

Some of the reports from around North America, especially in the Western mountains, describe True Giants that reach 15 feet in height. The tracks are the largest reported and show four toes of equal size. These appear to be survivors of the species called *Gigantopithecus*. I have written summaries of the evidence for its survival in North America, Europe, and Asia -- the last being the location of all presently known fossils. (These articles were originally published as "True Giants," in *Wonders*, June 1992 and "True Giants Around the World," in *Wonders*, September 1992.)

North America has rare reports of what appears to be a distant relative of the Yeti of the Himalayas in Asia. Tracks and physical descriptions suggest the survival of a fossil species such as *Dryopithecus indicus*. (See "The Yeti" originally published in *Wonders* for December 1993.) Loren Coleman and I have been writing about these things for years (Coleman, "The Occurrence of Wild Apes in North America," in *The Sasquatch and other Unknown Hominoids*, 1984, Western Publishers; Hall, "Stories of 'Bigfoot' in Iowa During 1978 as Drawn from Newspaper Sources," *Minnesota Archaeologist*, 1979, pp.2-17).

The record of the past two hundred years in North America contains rare encounters with "wild men." Today we can see these encounters as indicating the presence of the mysterious creatures we have loosely labeled "Bigfoot." Such encounters occurred in the West especially after 1849 when many gold-seekers migrated to the Western states. When they returned to the East they told their relatives of hairy giants in the Western mountains. But their stories were dismissed as tall tales.

The name of "Bigfoot" had long been used as a proper name and as a nickname for American Indians and white men. Only in 1958 was the name applied to mysterious forest dwellers. The name was used by a newspaperman to identify the maker of large tracks found by a road-building crew in northern California. Soon after more reports of large tracks and the sightings of large and hairy creatures became more widely known in the region, partly because there was a now a name for the source of them. The legend of Bigfoot began to grow.

The similarity of Bigfoot with the Sasquatch of western Canada was quickly noticed. The name "Sasquatch" was derived by a white man from several similar-sounding Indian names for the creatures in British Columbia. The Sasquatch legend was little-known outside of western Canada until the name of "Bigfoot" was coined. It can be said that the two traditions blossomed together since the late 1950's.

The many "Bigfoot" stories reflect the survival of several types of primates, probably more than half a dozen in all, in North America. Those primates have parallels elsewhere in world, where people see the same kinds of living beings and find their tracks. Examples of such stories fill Ivan T. Sanderson's book **Abominable Snowmen: Legend Come to Life** published in 1961.[2]

One of the most famous images of "Bigfoot" is from the color film taken by Roger Patterson at Bluff Creek, California, in 1967. The figure in the film and many similar reports appear to identify **Australopithecus robustus**, another of the known fossil relatives of early man. This creature leaves enormous, flat-footed tracks showing five toes. (Reports and tracks of this type from 1977 were described by me in "Contemporary Stories of 'Taku He' or 'Bigfoot' in South Dakota as Drawn from Newspaper Accounts," **Minnesota Archaeologist**, 1978, pp. 63-78.)

We have reached a point in history where the true nature of the hairy beings seen in the wild should be obvious to us. Unlike our ancestors, we have the sortings of finds of fossil primates to help us. Those sortings show us specific types of primates that evolved along with humankind. However, on the level of collective knowledge there is little that is obvious about the hairy wonders. Instead, we argue about whether there is anything there at all.

Ivan Sanderson used the term "Neo-Giant" to refer to the "Bigfoot" reports from North America. I will adopt that term here and equate it to **Australopithecus robustus**, which, in my view, is the surviving primate that appears in the Patterson-Gimlin film and that is the basis upon which the Bigfoot and Sasquatch traditions have flourished. The Neo-Giant for my purposes, then, is an upright hair-covered being that reaches 6 to 9 feet in height when mature. It is a bulky in build, omnivorous in diet, and retiring in its habits. When closely observed it has a distinctive appearance, and it leaves

distinctive tracks. These features will be discussed at some length later in this paper.

A key to understanding the Neo-Giants of the Pacific Northwest is that they have become confused with the existence of several similarly-unknown man-like beings in the same geographic region. In addition to the appearances of True Giants and the Yeti already mentioned, there are two other beings there that reportedly meet or exceed human beings in height. At maturity they too can appear to be a "giants" to most people. One appears to average about 7 feet in height. The type name that I will use for this creature is the "Taller-hominid." The other can be as much as 6 feet in height but may also be shorter than that. I will call it the "Shorter-hominid."

I will say here only so much about these two types as will establish a contrast with the Neo-Giant. Both merit at another time their own discussions of their physical characteristics, habits, and identities. Since the tracks of the three types all can exceed the human track they have been jumbled together and ascribed to "Bigfoot." In "Five Kinds of Tracks" on pages 37-39 I have graphed the marked differences in proportions they exhibit and I have summarized the track descriptions.

The Neo-Giants and Taller-hominids are responsible for the two types of tracks discussed by John Napier his 1972 book Bigfoot. It is my view that the Neo-Giant makes the "hourglass" track with the split-ball appearance. The Taller-hominid makes what Napier identifies as the "human-type" track.[3] I have to disagree with Napier that the Bossburg feet fall into this second category. They are famous because one of the feet is crippled. The characteristics of the uninjured foot indicate to me that it belongs in the Neo-Giant group.[4]

The similarity of tracks here has come about, in my view, because the feet are performing similar functions and they are supporting creatures that are typically heavier than human beings. The two hominids have muscular builds, but slimmer than the bulky Neo-Giant.

The nature of modern evidence -- fleeting glimpses of hairy beings and the finding of big tracks -- means that these three types in particular can be easily confused. My wish in this paper is to isolate those characteristics of the Neo-Giant and to point to the need for care in ascribing a particular identity to modern reports.

The defining characteristics of the Neo-Giant can best be seen in the account of Albert Ostman and in the Patterson-Gimlin film. The track of the subject in the film has unique importance because it is the one example of a track that is connected unequivocally to a particular body type. Ostman's account and the film provide the best evidence -- the most detailed and useful information. Time has served only to support the validity of both.

Albert Ostman's story has been told many times. Journalist John Green deserves the credit for having gotten this episode on the record in 1957.[5] The events took place in 1924. Ostman was alone on a gold-hunting expedition on Toba Inlet in British Columbia. He was picked up and carried inland while in his sleeping bag. When released he found himself in the company of four Neo-Giants. They were obviously a family consisting of a large male (8 feet tall), his mate (over 7 feet tall) and two half-grown youngsters, one male

and one female. No better picture of the life of Neo-Giants in that part of the world can be assembled today than Ostman's description of the week he spent in their company.

Ostman was not physically restrained but was essentially held captive in a box canyon with the only exit guarded by the creatures. He was able to observe carefully the creatures and their daily habits. Of course, no record was made of what he saw until over 30 years later.

The activity of the adults consisted of either gathering food (roots) or resting. They slept under a rock overhang. The giants had "some kind of blankets woven of narrow strips of cedar bark, packed with dry moss," according to Ostman.

Ostman described the physique of each of giants. Of the young male he said, "He had wide jaws, narrow forehead, that slanted upward round at the back about four or five inches higher than the forehead. The hair on their heads was about six inches long. The hair on the rest of their body was short and thick in places."

He made this observation about their feet: "I was watching the young fellow's foot one day when he was sitting down. The soles of his feet seemed to be padded like a dog's, and the big toe was longer than the rest and very strong. In mountain climbing all he needed was footing for his big toe."

Albert Ostman was again interviewed by Ivan Sanderson in 1959. Under Ostman's direction Sanderson made a drawing that shows the head of the Neo-Giant which has a distinctive shape.[6] This is the kind of head shown in Fig. 3.

The giants communicated amongst themselves with a kind of chatter that appeared to be a language.

Ostman maneuvered the adult male into swallowing a packet of snuff. While he was incapacitated Ostman made his escape from the canyon. Fleeing southward he eventually encountered a timber crew and made his way out of the wilderness near Sechelt Inlet. I recommend that his account be read in full.[7]

A female of the same physical description was reported by William Roe. In October of 1955 he got a good look at it near the village of Tete Jaune Cache in British Columbia.[8]

These two accounts are extraordinary for the good view of their subjects that Ostman and Roe had and for the good records made of their experiences. They were willing to talk and eventually people were willing to listen. Others have reported fleeting encounters with the same kind of primates.

Fig. 2 shows locations of sightings mentioned here and locations of finds of the distinctive tracks of the Neo-Giant.

The most excellent record of a sighting was secured in October of 1967 by Roger Patterson and Robert Gimlin. It was no accident. The two had been making repeated efforts to encounter such a thing. They rode on horseback into the Bluff Creek area of Northern California because recent "Bigfoot" activity had been reported there. Tracks had also been found there in the past.

The two came upon a tall hairy creature that immediately retreated from them. The horses reared and threw both men. Patterson recovered a camera from his saddlebag and ran toward the creature, filming as he went. He fell once, regained his feet, and kept recording as he advanced. Gimlin calmed the horses and watched the creature. The

FIVE KINDS OF TRACKS

There is general agreement that it would be easiest to sell the existence of "Bigfoot" to the public and to science if there were only one type of creature yet unrecognized. But the pursuit of facts is not a commercial venture. The explanations for "wildmen" in North America are many based upon the presently available facts. Upon the facts we must propose several waves of prehistoric migration into the New World by advanced primates. Please understand that these primates are also reported in the Old World.

For why these migrations were not necessarily over a cold and narrow land bridge I refer my readers once again to Charles Hapgood's *Path of the Pole* (Philadelphia: Chilton, 1970). for a discussion of the lack to-date of recognized fossils I refer you to my article "Giant Bones" (Wonders, March 1993).

The result of these migrations has been the presence of Neo-Giants, True Giants, American Yetis, and still others inhabiting the New World along with human beings. The "others" include two types that I will designate the **Taller-hominid** and the **Shorter-hominid**.

These types must be distinguished here because they have been confused with the Neo-Giants in the Pacific Northwest. Each of these three types leaves its own distinct track, however. The tracks of the True Giants and Yetis are also distinctive and have been described previously in *Wonders*.

Here I will describe three of the most easily confused tracks so that those of the Neo-Giants might be properly detected in the future. A graph of the proportions of five kinds of tracks (width to length) is included as one of the most helpful characteristics in making distinctions. See Fig. T-2.

Fig. T-1. Neo-Giant Tracks: (a) male, (b) female.

Up to 20 inches in length

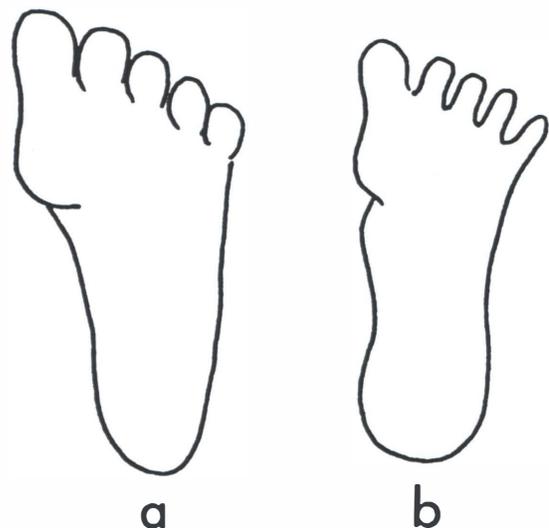
Ball behind big toe is split

Oblique slant to the toes

Hourglass shape to shank

Toes of similar size

Proportions shown in Fig. T-2



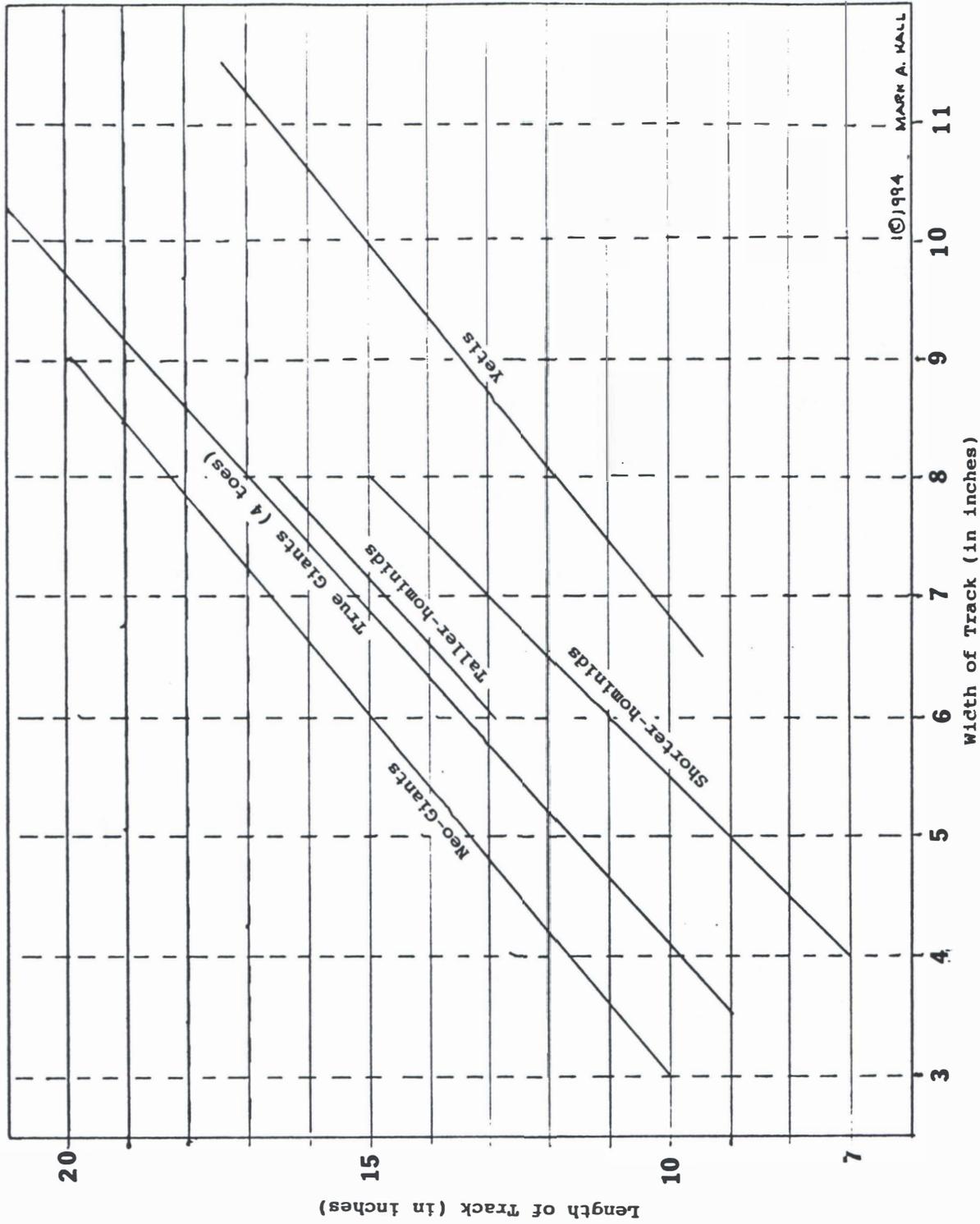


Fig. T-2. Tracks reported in North America indicate these slope lines for five kinds of primates. Neo-Giant tracks are described in Fig. T-1. The track of the Taller-hominid is shown in Fig. T-3, the Shorter-hominid in Fig. T-4. The track of the True Giant is described in Wonders for June 1992, the Yeti track in Wonders for December 1993.

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The existence of the Taller-hominid and the Shorter-hominid can be justified upon the basis of their distinctive tracks, their unique physical descriptions and behavior, the folklore of the indigenous peoples of the New World, and a basis in the record of fossil primates. The justifications will be elaborated upon elsewhere at a later time. On the key questions of their probable identities I would say that the Shorter-hominid might be a descendant of *Homo sapiens neanderthalensis* (Neanderthal Man). The Taller-hominid might be a descendant of *Homo sapiens rhodesiensis* (Rhodesian Man).

- Mark A. Hall

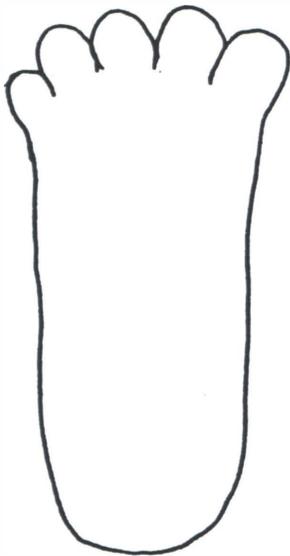


Fig. T-3. Taller-hominid track.

Up to 16.5 inches in length

Increase of toe size from small to big toe

Ridge behind toes is convex forward

Proportions shown in Fig. T-2



Fig. T-4. Shorter-hominid track.

Up to 15 inches in length

Big toe always angled outward

Toes all similarly sized and spread

Proportions shown in Fig. T-2

two had rifles on their horses but intended to use them only if they found themselves in danger. The creature turned once to look back at the men and then ran up the creekbed, easily outdistancing Patterson as leaped over logs in pursuit. See Fig. 1.

Here is how Patterson described the episode in his own words in January of 1969:

Bob Gimlin, a friend of mine, and myself had been in the area a little over a week, when riding horseback up a creek bottom the afternoon of October 20, 1967, we encountered this creature. My horse smelled it, jumped, and fell. I got the camera out of the saddle bag, ran across the creek and we were able to get 29 feet of 16 mm. colored film. We tracked the creature for about three miles, only to lose its tracks in the extremely rough terrain and heavy undergrowth. Most of the film is very clear, therefore allowing the scientific and movie experts to see the muscle movement of the Bigfoot creature. Footprints of the creature, preserved in plaster casts made by myself and Bob at the time, and by others who visited the area later, measured $14\frac{1}{2}$ inches from heel to toe.[9]

The tracks that it left were later followed by others. They found indications that the creature circled around above the two men and observed what they did as they remained at the site of the encounter and made casts.

Robert Titmus cast a series of 10 tracks at the scene nine days after the filming.[10] They showed the variety of impressions that occur in a series of a natural footprints. The proportions of the tracks were typically 4.5 by 14.5 inches.

Studies of the film have indicated that the subject is about six feet tall when walking, is a female with breasts, is covered by short dark hair even on the breasts, and possesses a sagittal crest at the top of the skull. This last feature is a bony ridge necessary to support the muscles that operate a large jaw.

Six days after the film event Patterson was in Vancouver showing the 20-second film to an audience of scientists. He also had film of the tracks found on the site. After viewing the film Don Abbott of the Provincial Museum in Victoria made these remarks:

It is about as hard to believe the film is faked as it is to admit that such a creature really lives. If there's a chance to follow up scientifically, my curiosity is built to the point where I would want to go along with it. Like most scientists, however, I'm not ready to put my reputation on the line until something concrete shows up -- something like bones or a skull.[11]

Naturalist Frank Beebe offered these remarks:

I'm not convinced, but I think the film is genuine. And if I were out in the mountains and I saw a thing like this one, I wouldn't shoot it. I'd be too afraid of how human it would look under the fur.[12]

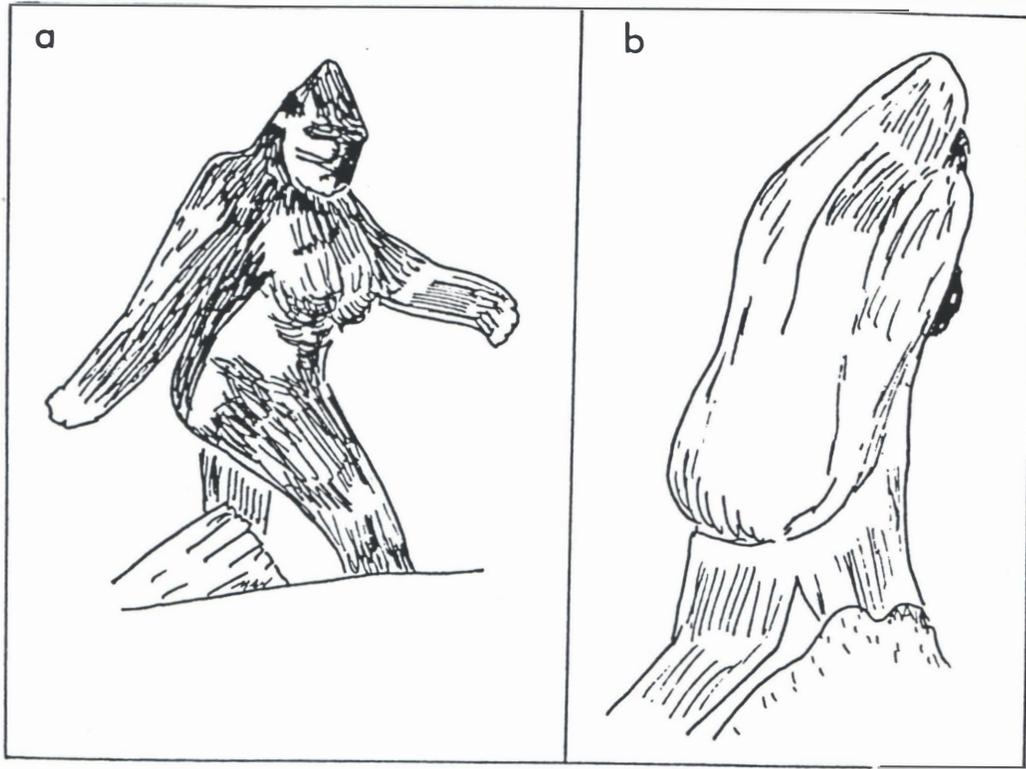


Fig. 1. Images from the Patterson-Gimlin film taken in 1967: In (a) the creature turns to look at Patterson; in (b) the back of the creature is seen as it moves away. Image (c) is the field of view in the early footage of the film.

The evening of the same day, the 26th of October, the film was screened for about 40 members of the press. Some of their comments were reported.[13]

William Gall of the Vancouver Sun: "I don't know what to think. I would like to have seen a bone or something."

Paddy Sherman of the Vancouver Province: "I've been a devout skeptic for many years. Why on earth didn't they shoot the thing?"

The events that followed these showings are best described by Ivan T. Sanderson whom Patterson, through Jim McClarin, had asked for assistance in the scientific and commercial uses of the film. Sanderson lived in northern New Jersey. After more than three weeks he got a call from Patterson who had arrived in New York City. Sanderson wrote:

We were down there in two hours, having alerted Look Magazine, and met Charlie Crandall, their Picture Editor, in the hotel, and then got together with Roger Patterson, his brother-in-law, Al DeAtley, and a Hollywood agent who had come east with them.

Life [Magazine] had viewed the film at a private showing for scientists in Canada -- since no Americans would look at it -- and had paid the party's passage to New York and made a dozen "out-takes" of the best frames from the film. We wanted Look to see these and the film in case Life decided to relinquish their option, which is just what they did. We also went to our old friend Milt Machlin, Editor of Argosy.... Look were very impressed but could not do anything on ethical grounds until Life had come to a decision.

Next day, Life took Roger and Al with the film to the American Museum of Natural History where a showing was put on for some of the scientific staff, notably Dr. van Gelder, head of the Department of Mammals, and Dr. Shapiro of Anthropology. The wire services were permitted to view but the owners were excluded and within fifteen minutes the "scientists" announced that "it is not kosher [a funny word to use for a spokesman of a scientific organization] because it is impossible." Upon this, Life washed their hands of the whole thing and Look followed suit on the grounds that if the AMNH said it was phony, it was.[14]

Sanderson wrote an article for Argosy Magazine.[15] It was illustrated with out-takes from the film and ran in the February 1968 issue. The film was also described with out-takes in National Wildlife for April-May 1968.[16]

Sanderson arranged for the film to be viewed by Dr. W.C. Osman Hill, Dr. John Napier, and Dr. A. Joseph Wraight. The first two were primatologists and the last a geographer. They made comments generally positive about the validity of the film's subject.[17]

Studies of the film have been made by D. W. Grieve, Dimitri Bayanov and Igor Bourtsev, Dimitri Donskoy,[18] John Napier,[19] and Grover Krantz.[20] For the best summary of the film I would recommend Krantz's discussion with Sanderson's chapter in More "Things"

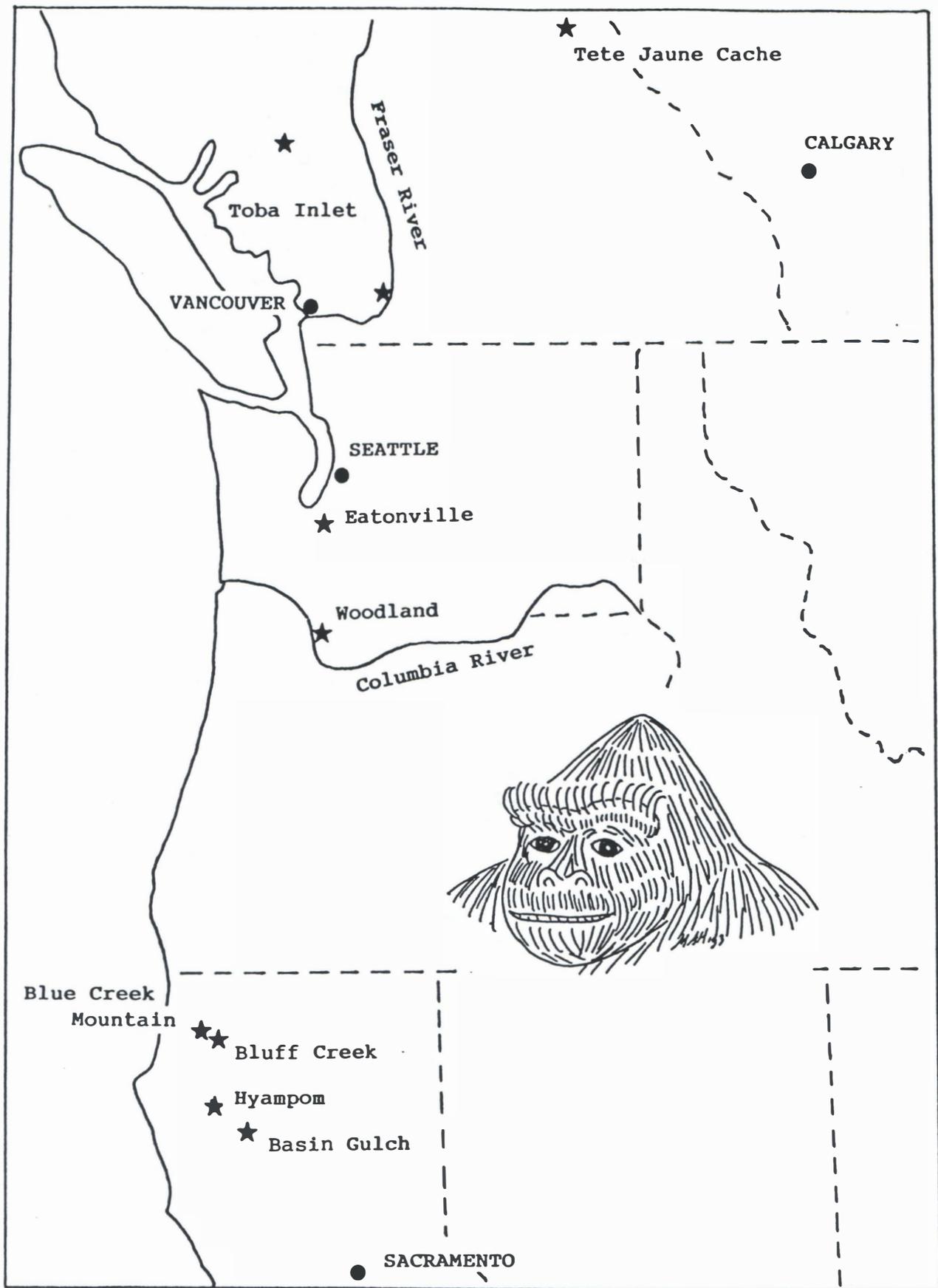


Fig. 2. The stars indicate sites of Neo-giant tracks and sightings. Albert Ostman saw them inland from Toba Inlet. Willam Roe at Tete Jaune Cache. Seen at Bluff Creek and Basin Gulch in California. Tracks found at Fraser River, Eatonville, Woodland, Hyampom, and Blue Creek Mountain.

Movie-makers have said that the film could be re-produced with a very large budget and a copy of the film. The best argument against the man-in-monkey-suit argument is the realistic movement of the arms while the breadth of the shoulders cannot be matched by any human being.

The Patterson-Gimlin film continued to get negative comments. In December of 1969 scientists at Canada's National Museum viewed it. Their chief mammologist, Philip Youngman, declared, "It's a hoax. No question." When challenged by John Green how he could say the footprints were fake, Youngman said, "I don't know how they can fake it, but I'm convinced this movie and these footprints are fakes. One of our scientists claims you could see a human heel under the skin of the creature as it walked." [22]

I have looked, and I couldn't.

Cryptozoologist Bernard Heuvelmans came out against the validity of the film. His comments included this one: "The aspect of the hair of the creature is exactly what should be expected from artificial fur...." He also cited the hairy cover of the breasts as improbable, while allowing that "this would of course be possible in some unknown species of man." [23]

Taking into account the features of the film itself, which I have viewed repeatedly, and the criticisms that have been leveled at it, it appears to me to be genuine. The appearance of the dark hair on the figure is particularly suited for a creature that blends into the shadows of the forests where Neo-Giants are reported to live. So I find the conclusion that the hair pattern must be artificial to be premature upon the evidence we have. Finally, the quality of the film is the best we are likely to get. After all, the creatures are not likely to pose for the cameras.

The Neo-Giants met by Ostman and filmed by Patterson and Gimlin are identifiable as living descendants of one particular fossil primate. The presence of a sagittal crest on the female body in the film brings to mind the species *Australopithecus robustus* for even the beginning student in physical anthropology. That is what it did for me as a beginning student in physical anthropology in 1968. Only in this species does it occur in both males and females.

Upon further consideration this type (also known as *Paranthropus robustus*) turns out to be a match for what people have been seeing. Gordon Strassenburgh and others have already cited this primate as the likely identity for Bigfoot. [24]

The finds of *A. robustus* in Africa show a small primate weighing only 50 kilograms, with a small brain size, and one considered incapable of speech. [25] However, there are finds in Southeast Asia that are larger relatives of the same type. First called *Meganthropus*, John T. Robinson has argued that they should be named *Paranthropus palaeojavanicus*. [26] They would be an advanced and more highly developed primate some 8 feet tall.

Roger Lewin has graphed the increase in brain size for the Australopithecines against body size. [27] If we project that graph to show the brain size for an Australopithecine with a body weight of 182 kilograms (400 pounds) the brain size would be over 900 cubic centimeters. For one of 227 kilograms (500 pounds) it would be over 1100 cubic centimeters. This is not to suggest that we can know the



Fig. 3. The head of the Neo-Giant was described by Albert Ostman in British Columbia and at Basin Gulch Campground in California. It can be seen also in the Patterson-Gimlin film.

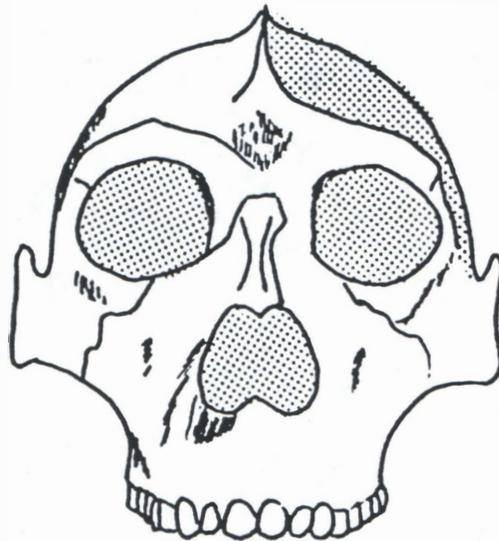


Fig. 4. A fossil skull of *Australopithecus robustus*. This fossil primate is also known as *Paranthropus robustus*.

brain size by this method, only that the trend indicates a very large brain is possible for the living *Paranthropus*.

We owe the opportunity to sort out Neo-Giants from the crowd of unrecognized primates to a group of amateur pursuers of the Bigfoot and Sasquatch legends. They include Roger Patterson, Robert Gimlin, John Green, Rene Dahinden, George Haas, Warren Thompson, and others. Active among them has been one professional anthropologist, Grover Krantz.

Outside of the U.S.A. and Canada there has not been the intensive interest in collecting the diverse knowledge of "wildmen" over a period of several decades. For this reason the appearances elsewhere of Neo-Giants are not well-documented. The best information comes from Asia where the Chinese have recently been making enquiries.

Tracks found in Shennongjia, a mountainous area in western Hubei Province, may well be tracks of Neo-Giants. Unfortunately the photographs of them are not of a quality that allows me to be certain that they are the very same tracks as are found in North America.[28]

What appears to be the Neo-Giant in China has been described in parts of their accumulation of "Bigfoot" lore there. As in North America, different types of primates have unfortunately been presented under one label. One account that appears to describe the Neo-Giant is the following from the Hulong Mountains. The 57-year-old informant, Zhang Oilin, lived in Xikenlgi village near the mountains.

My family has been settled here for generations. For over 30 years I have been up in the mountains guarding the maize during the eighth and ninth months of each lunar year. "Man-like bears" appear at that time in search of corn. Once, about a dozen years ago, I saw them coming from the northwest. They were about as tall as a door, and their bodies were covered with gray and brownish hairs. They kept wagging their heads as they walked. As well as being able to stand erect and walk, they were also able to climb trees. I did once see such a creature lying in a nest. Its hind limbs were up in the air, and it seemed to be relaxing. They are not afraid of human beings. One of them even clapped its hands when gazing at me from a distance. "Man-like bears" are lazy by nature, usually sitting and eating corn lying within easy reach. In the mountain forests they also eat tree bark and leaves. Mountain pear is their favorite food. Their footprints are larger than a human's. My father and uncle have also seen these "man-like bears." They must weigh between 100 and 150 kilograms each.[29]

Another person came upon such a being at the foot of Hulong Mountains in 1977. He made the observation that "the print from its big toe was as large as an egg." [30] China's "man-like bears" (Gin-Sung) appear to parallel the Neo-Giants of North America.

Tracks of Neo-Giants have been reported from the Himalayas.[31] A drawing from that region shows us the very same physical type as reported in North America. (See Fig. 5.) In March 1942 Slavomir Rawicz was one of a small band of escapees from a Siberian prison camp. Crossing the mountains of northern India his group came upon two strange creatures standing on a mountain ledge, effectively blocking

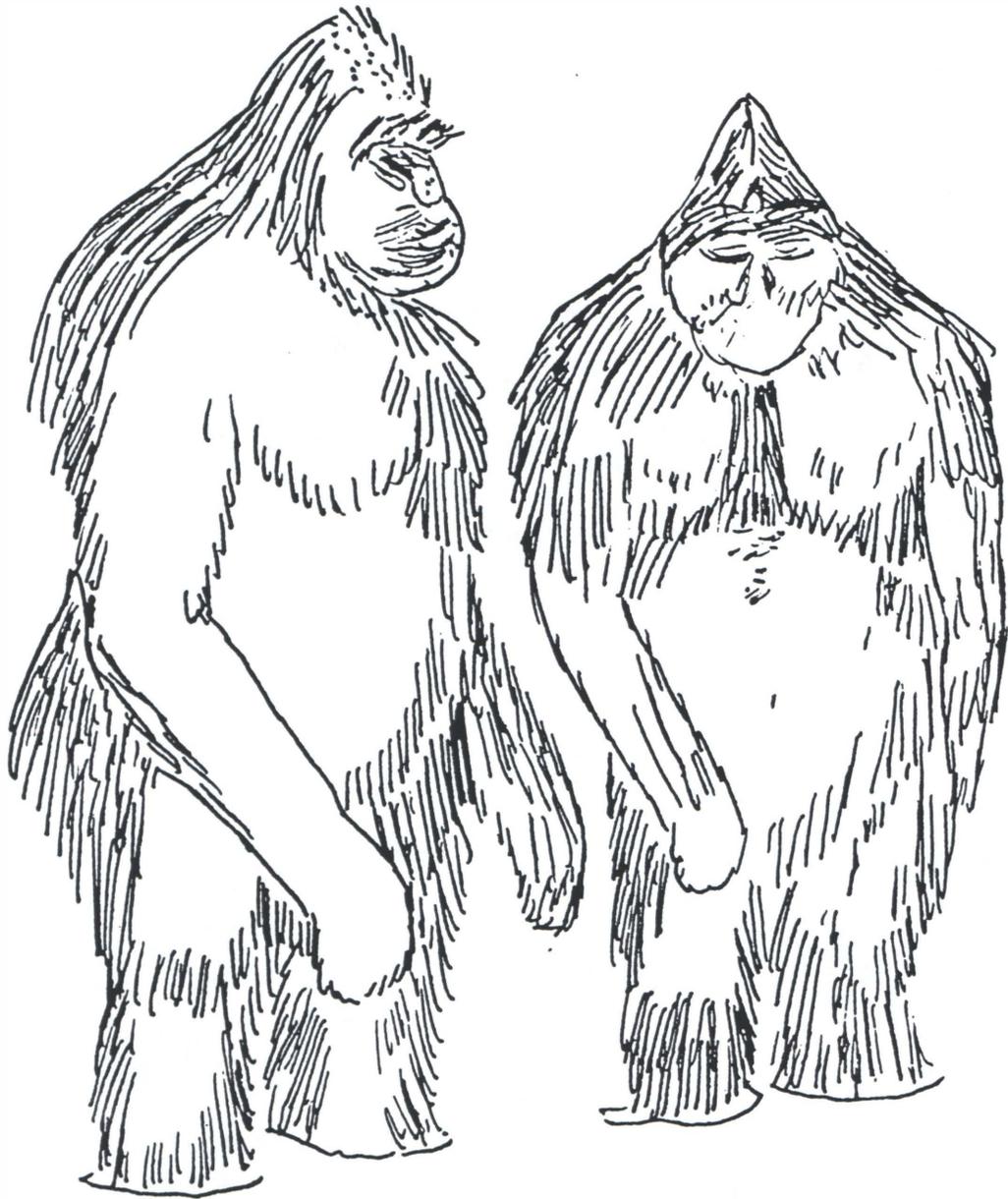


Fig. 5. Two creatures seen at a distance by Slavomir Rawicz in the mountains of northern India. They appeared to be 8 feet tall. The original drawing was made by Wladimir Tschernetzky by closely interviewing Rawicz. They appear to be identical to the Neo-Giants of North America. Re-drawn from Simon Welfare and John Fairley, Arthur C. Clarke's *Mysterious World* (New York, A&W, 1980), p. 28.

their progress. They observed the creatures standing in one place for an hour 12 feet below them and 100 yards away. His story is told in *The Long Walk*[32]. The drawing was published in Arthur C. Clarke's *Mysterious World*. [33]

Records that hint at Neo-Giants elsewhere in the world, in Australia, Africa, Central America, and South America, are so far inadequate to say that the creatures must be there. They remain only possibilities.

The *Sisemite* in Central America may in some cases be Neo-Giants.[34] In South America Neo-Giants may be known as the *Ucumar* (also *Ukumar-Zupai*) in Argentina.[35]

Upon the evidence we can say the Neo-Giants, probable living representatives of *Paranthropus*, are found living in Asia and North America. Their tracks, height, bulk, and other elements of physical description are consistent. The peoples in these places have known and described them for a long time.

We have modern descriptions of them from Ostman, the famous film, and careful observations such as were made at Basin Gulch Campground in California in 1970.[36]

In the future we should scrutinize carefully reports of "wildmen" because the Neo-giant is but one of many types of surviving relatives of humankind.

Neo-Giants would appear in North America to be largely confined to the mountainous territory of the Pacific Northwest (from California to Alaska). Appearances in Manitoba and the Dakotas[37] indicate that they can venture forth when they wish to. Such activity puts them at risk because their extraordinary climbing ability and their typically dark coloration are suited to mountain slopes and shadowy forests.

They appear to be omnivorous, certainly eating roots and plants. An observation of probable Neo-Giants in Oregon indicates that they may catch small rodents for food.[38] The distributions in Asia and North America of plants like the mountain pear and animals such as these rodents are known. We should be looking for correlations between these food sources and the reports we can identify as Neo-Giants.

Around the world we need much greater care in pursuing the kinds of things that might be Neo-Giants but for which we have very little good information.

The Neo-Giant is one of nature's experiments with highly developed primates. Our own species, *Homo sapiens*, is also one of those experiments, along with True Giants, the Taller-hominids, the Yetis, and so on. We have been more successful in many ways than the others. But so adaptable are the characteristics that we share that all the experiments are still running around. They have avoided extinction both through times of geological upheaval and at the hand of the environmentally-demanding *Homo sapiens*.

Where do we go from this point in our evolution and in their evolution? The "catch and kill" approach that many humans advocate for these primates has been a crashing failure. We have not advanced and are not going to advance our knowledge of them by seeking to kill them for laboratory specimens. Not only do these beings know that their survival hangs on avoiding us, they know all about us. They study us willingly or unwillingly all of their individual lives.

They have no doubt about our existence and about the capacity for humans to kill.

What we should be doing in the future is to seek ambassadors from their respective worlds rather than specimens. I do not use the word "ambassador" to be facetious or to imply that a government-to-government liaison is possible. I use this word because we need to drastically change our regard for these creatures. We should get away from the idea that they are all simply potential specimens for a dissection table.

Each and every type of advanced primate is a highly developed and intelligent species. They merit inclusion in a category similar to our expressed regard for human life. I am writing here about the several distinct primates that I have described and all that I intend to describe in the future. Many of them would ultimately be amenable to face-to-face communication and bargaining about the relationship they would have with human beings. Some of them (e.g., the Yetis) are not likely to be willing or able to carry on such a dialogue. Over time we human beings will have to sort out our desired relationships in those cases. We must first learn about these creatures -- what they are precisely and what they need -- before we can attempt such resolutions.

Learning about these beings will be a long and slow process, endeavoring to counter their habits and ours that have developed over millenia. To make real progress we would have to do something that has so far never been attempted...devote time and resources full-time to studying them at a distance and to trying to communicate with them. This effort is unlikely to happen soon in the present state of confused human responses to these beings.

Human beings are entirely too self-absorbed at this time to give serious attention to the existence and well-being of their close primate relatives. Here I have put on record how we are aware of the problems that confront us and how to go about pursuing them. At the close of the twentieth century we have come to identify the Neo-Giants and other relatives such as True Giants and the Yetis for what they truly are. Historically we cannot be excused for not knowing where we were or what to do about it. We lack the willingness to act upon the knowledge we now possess.

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BIGFOOT HITS THE DAKOTAS

by Mark A. Hall

Some day someone will have to explain to me why the 1970s was such an extraordinary decade for unusual animals in the news. I have been too close to the unfolding of events to explain it myself. Twenty years later I am still assembling write-ups for future publication telling of some "monsters" that made big news in that decade. As detailed already in *Thunderbirds*,[1] in 1977 two teratorns made headlines by attempting to prey on human beings in Illinois. In 1975 and 1978 the American Yeti was making a spectacle of itself in central Iowa.[2] Throughout the fall of 1977 the nation was told that "Bigfoot" was popping up and peering into windows in South Dakota of all places!

In May of 1978 *The Minnesota Archaeologist* published my summary of those reports from the Dakotas.[2] I want to revisit those events now to put them into a larger context. The events at the time may have appeared strange, unlikely, and out-of-place even to Bigfoot enthusiasts. It is possible, however, to say some things about what the animals were, why they were there, and how their appearance came to be such a celebrated episode.

I will begin with a chronological outline of events that began in 1975. The chronology begins with events in Manitoba.[3] On 23 and 29 June peculiar things were reported from a boggy hollow in the area of the Brandon Hills southeast of the city of Brandon. Two men clearing brush heard "hair-raising animal screams" that so alarmed them that they left the area. In the same area two others reported that they had heard movement and footsteps in the bush. They got into a car and tried to drive away but the car did not move. Finally the car did move, and they returned to Brandon. The bumper was found to have been bent outward several inches.

Those events took on more meaning when on 5 July another report came from the Long Plains Reserve 14 miles southwest of Portage la Prairie. Two boys stayed up late at their grandparents' home. They were David Peters, 15-years-old, and his cousin Joseph Mousseau, aged 8. In the early morning hours of 5 July they were standing on the side porch of the home when they saw something unusual.

David Peters said, "I saw this shadowy dark figure about eight or nine feet tall.... It was dark colored and it didn't much look like it had a neck." Its long arms hung down to its knees. He was standing on a porch three feet high and was himself five feet tall yet he was looking directly at the head of the creature which was 12 to 15 feet away.

The two boys went in the house and locked all the doors and windows. The next day tracks were found - five footprints by a well in sand, three footprints in a ditch nearby. The track was some 20 inches long. See Fig. 2.

At the time it was noted that Brandon is up the Assiniboine River from the area of Portage la Prairie. However, the distance along the winding river between the two locations seemed too great for the same thing to have been in both places on dates only five days apart.

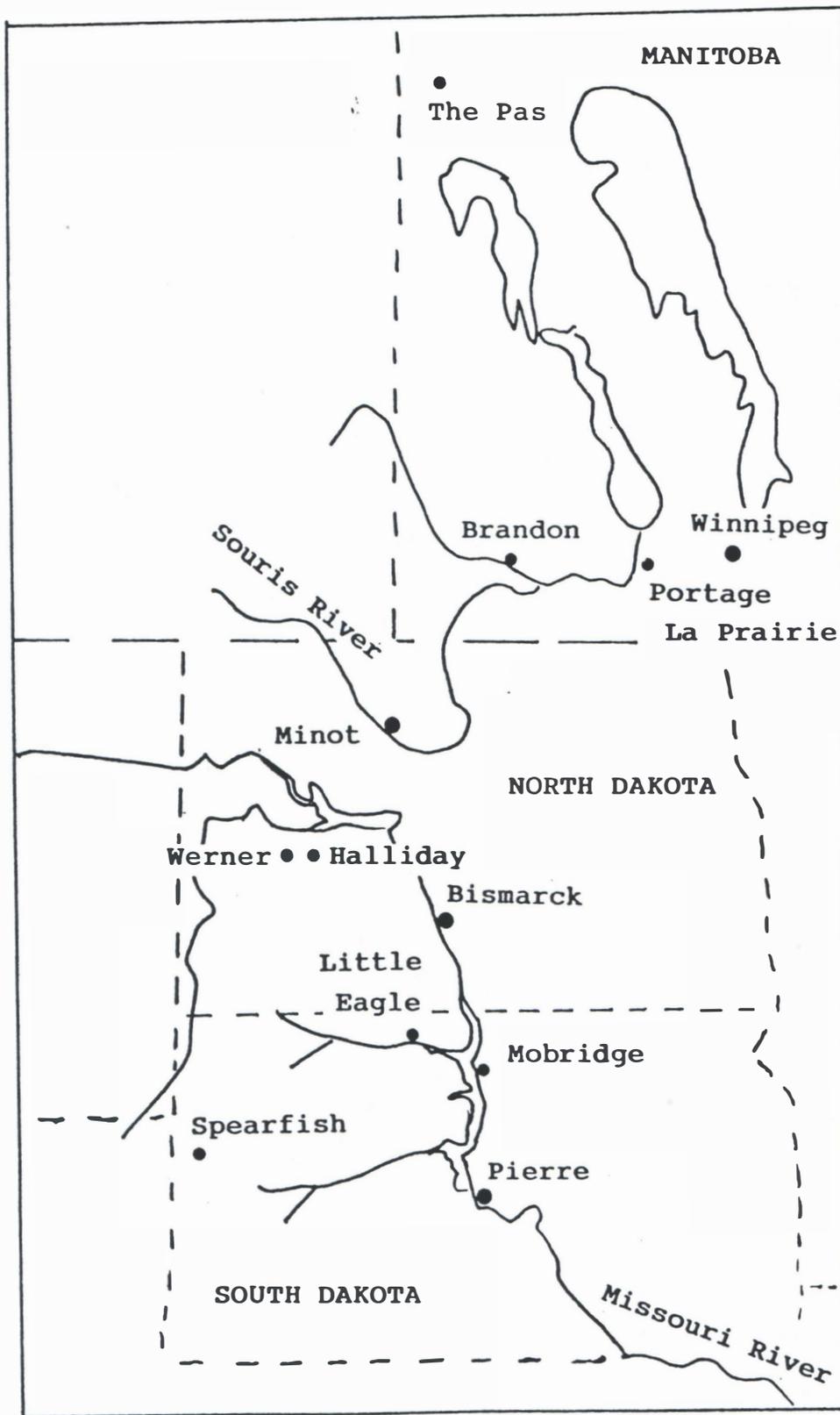


Fig. 1. The province of Manitoba and the states of North Dakota and South Dakota were reportedly visited by Neo-Giants in the years 1975 to 1981.

The speculation did not include the possibility that more than one creature might have been around at the time. The identical track and the elements of multiple creatures making screaming sounds turned up again beginning in 1977. Those are the reports from North Dakota and South Dakota that I described in **The Minnesota Archaeologist**.

The tracks from Manitoba and the Dakotas suggest that the track-makers are Neo-Giants, the giant primates known most often from the Western states and provinces of North America.[4] These events from 1975 and 1977 and others extending into 1981 suggest to me that a group of three Neo-Giants had worked their way into this part of North America from the West. Their activity in the Dakotas gives the best picture of them. They appear to have been an adult male, an adult female, and a half-grown offspring.

I think they may have traveled west to east across Canada just as reports suggest that other "wildmen" have done. They seem to move in the area of 51 to 54 degrees North latitude to avoid more populous and open country to the south. By this route this particular family unit could have entered Manitoba and turned southward when encountering the large Manitoba lakes.

To be sure there have been other so-called "Bigfoot reports" that could be cited elsewhere in Manitoba, in Ontario, and below the border in Minnesota and Wisconsin. On their own merits they appear to be either something other than Neo-Giants or too vague to distinguish one type from another. The reports being considered here are distinguished for their bold behavior, unusual locations, and the characteristic Neo-Giant tracks. They show a pattern extending from 1975 to 1981.

The activities of the three between July 1975 and the summer of 1977 are unknown for lack of any reports known to me. They turn up again near Spearfish, South Dakota. The implication is that they moved southwestward, perhaps along the Souris River, and then crossed the Missouri River somewhere in the area of western North Dakota. From there they would have to have moved southward to the edge of the Black Hills. The following is an extract from a letter from Pauline Bennett of Agar, South Dakota. She sent it to the **Eagle Butte News** in October of 1977. The "Bigfoot" reports around Little Eagle, South Dakota, were by then widely known.

I am a teacher in the Norfolk School (rural) east of Onida and I have been hearing this type of story this summer. A lady called Betty Johnson from Spearfish swears she and her three daughters, Brenda and Bonnie and Becky, saw two animals, one the size of this present Big Foot, on the southwestern outskirts of Spearfish in late summer and early fall.

One was black, 7 to 8 feet tall, hairy, making strange noises, 400 to 500 pounds, walking upright like a man, powerful of build. These animals were eating corn in a corn field.

The other one was smaller in size, approximately 350 to 400 pounds, brownish red in color, walking upright, but its face was black, but the rest of its body this brownish red.

Both animals were seen during the daylight hours. These animals were supposed to make sounds (at times), whistling with high-toned sounds. Several people were supposed to have seen these animals.[5]

The descriptions suggest to me the adult female and its offspring were seen. This report is given support by the chronology of events that I put together for that year. Reports at Red Scaffold and later at Green Grass in early August indicate a movement of the Neo-Giants from the west into the area of subsequent reports, that is, the area from LaPlant to the Cannonball River in North Dakota.[6]

The details of 29 reports appear in my 1978 article. The three creatures were seen from mid-August until early December of 1977. The reports were most frequent around the Grand River and near Little Eagle. In mid-September two people reported seeing an 8- to 9-foot-tall creature as far north as the Cannonball River in North Dakota.

Three sizes of tracks were reported. The largest was around 8.5 by 20 inches. It was photographed and casted at different sites. It was associated with the tallest creature, apparently a male 8.5 feet tall. Its stride was 8 to 10 feet. See Fig. 3.

The second track was consistent in appearance also. It measured around 8 by 18 inches. It was casted at a site along the Grand River and at a point 9 miles east of LaPlant. It was associated with a creature 7.5 feet tall, apparently a female. Its stride was 6 to 8 feet.

The third track was 5 by 14 inches and associated with a creature 6 feet tall. It was not otherwise described.

Eerie cries of the creatures were often reported. They were described as high-toned whistling, howling, and "something like a coyote only longer and lower." People came to think it was a kind of communication rather than a sign of distress.

One of the most unusual happenings took place on 29 October at Elkhorn Buttes, two miles northeast of Little Eagle. The **Timber Lake Topic** reported the following:

BIA police officer Verdell Veo told radio station KOLY of Mobridge, that he, his son, and another police officer were driving around on Elkhorn Buttes, north of Little Eagle, Saturday night. Mr. Veo and the other officer were walking up the butte, when they saw the creature in the light of the full moon. In the meantime, Veo's son, using an infra-red scope, sighted a second creature. The first creature, Veo said, seemed as though it wanted the two men to follow it. Veo's son drove up with the pickup, and warned them that a second creature [the tallest of the two creatures] was attempting to cut the men off from the pickup. The men got into the pickup, and as the first creature walked off into the shadow of the butte, they lost sight of it. They said they realized they did not have any weapon strong enough to cope with such a large creature, which Veo said was about eight to nine feet tall, so they did not try to confront it.[7]

Fig. 2. This sketch shows two sighters posing with a plaster cast of the track left by the creature they saw. They are David Peters, 15, and his cousin Joseph Mousseau, 8. An 18-inch ruler is beside the impression of the foot. From a photo in the Winnipeg Free Press for 16 July 1975.

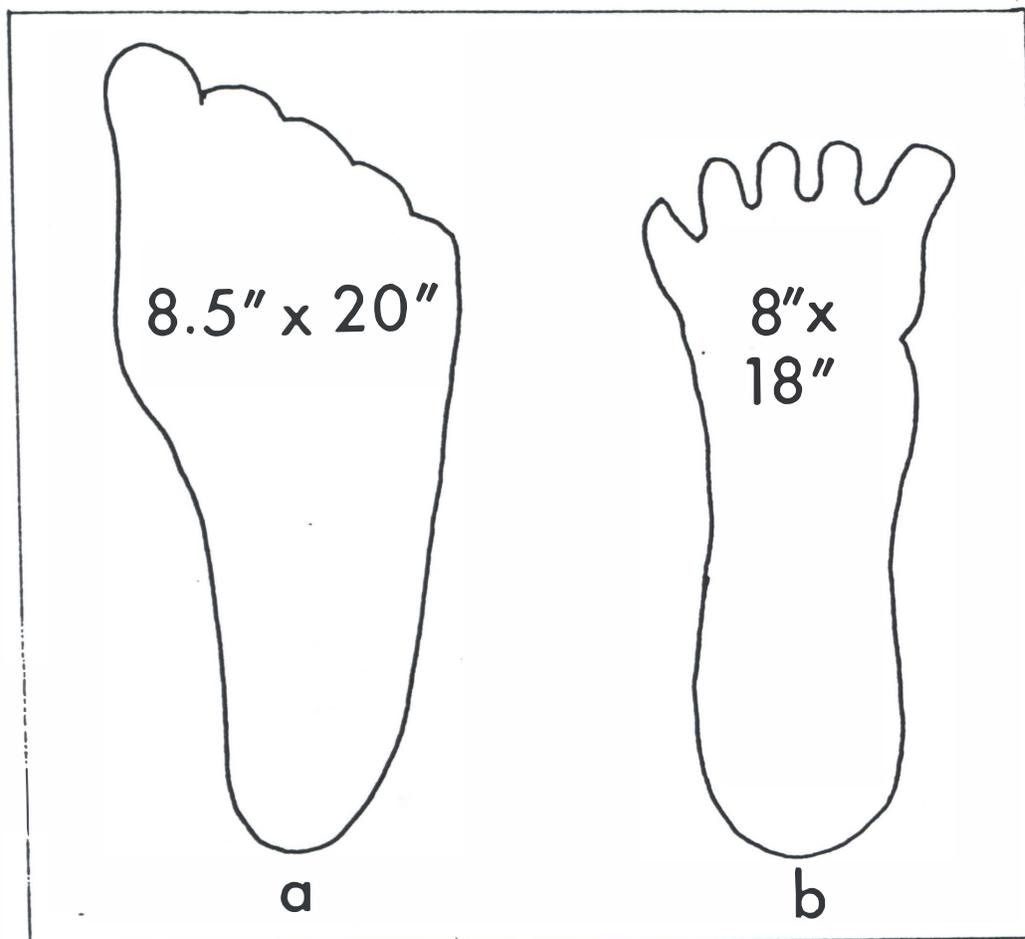
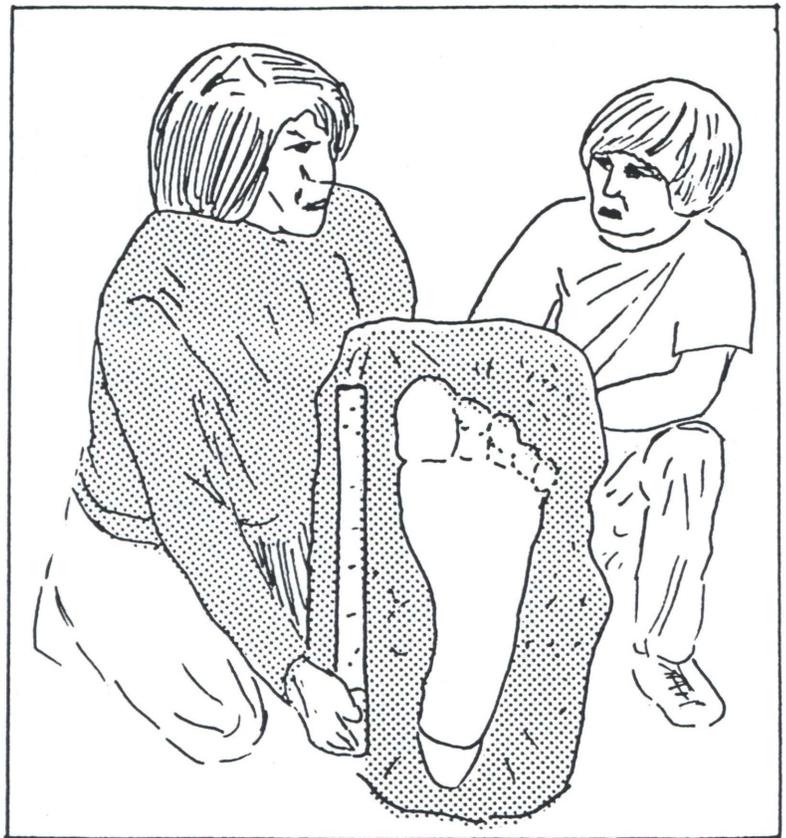


Fig. 3. These tracks were consistently reported in central South Dakota in 1977. Track a was associated with a creature judged to be 8.5 feet tall; track b with one 7.5 feet tall.

The "Little Eagle Bigfoot" was a news phenomenon in 1977. Items in local newspapers began to appear in mid-August. In late September the newswires picked up the stories. Even when new reports stopped in early December the articles continued into January 1978.

The weekly newsmagazine **Newsweek** devoted most of a page to "Bigfoot is Back" in its Halloween issue, 31 October. One of the major television networks sent a camera crew to Little Eagle. There was no obliging Bigfoot to interview. So the network showed the nation pancakes in the shape of a big foot being made at a local cafe.

After-the-fact summaries of the incidents in addition to my own appeared in *Argosy* for March 1978 (by Sam Dart) [8], in *Human Behavior* for September 1978 (by Bonnie Lake) [9], and in *Saga UFO Report* for June 1978 (also by Bonnie Lake) [10].

To my knowledge nothing more was heard of the creatures until something was seen on 26 October of 1979. Two men from Dunn County of North Dakota were driving down a road at night in the west-central part of the state. A mile south of Werner the driver had to swerve to miss something standing on the side of the road. He later described it as a "big gorilla, twice the size of a man. It had awful long, stringy hair, almost down to the waist." The hair looked like "ropes hanging from its head to its waist" It appeared to be grayish-black in color and 6 to 7 feet in height. They did not want their names publicized. It surfaced at the time that someone claimed to have seen a "Bigfoot" two weeks earlier north of nearby Halliday.[11]

There is again a long gap until three creatures were again seen around Little Eagle on 27 September 1981. Three teen-agers, Todd Alexander, Clark Lofgren, and Paul Lofgren, reported what they saw on a Sunday morning. The Associated Press gave the following account:

During the latest sighting, the boys were hunting on a ridge 10 miles northwest of Little Eagle when their jeep stalled. As they were walking back to town, they spotted three black objects they estimated to be about 10 feet tall. They did not see any arms but said the creatures were moving rapidly, walking erect on two legs like men.[12]

The boys kept their distance and left the creatures alone.

Now that the events of 1975 to 1981 have been reviewed, I will present my views on what they mean and how they may have played out. The tracks recorded for these creatures identify them as Neo-Giants as I have defined that term.[13] Nothing in these events argues against that interpretation. The most peculiar thing is the appearance of Neo-Giants in the Plains. It may be that Neo-Giants venture out of their Western range and cross Canada to make appearances in such places as Quebec and the northern parts of Michigan. I would think such cases would be rare. The appearance in the Dakotas seems to me to have been a case of exploring by curious Neo-Giants. Alternatives such as being lost or being ill and disoriented make little sense to me in these circumstances. I think they were intending to explore the world that we live in.

That this was done as a family unit of three may indicate the dedication to family that they possess. Also, it may be the case that the adults almost always have offspring to raise and such an

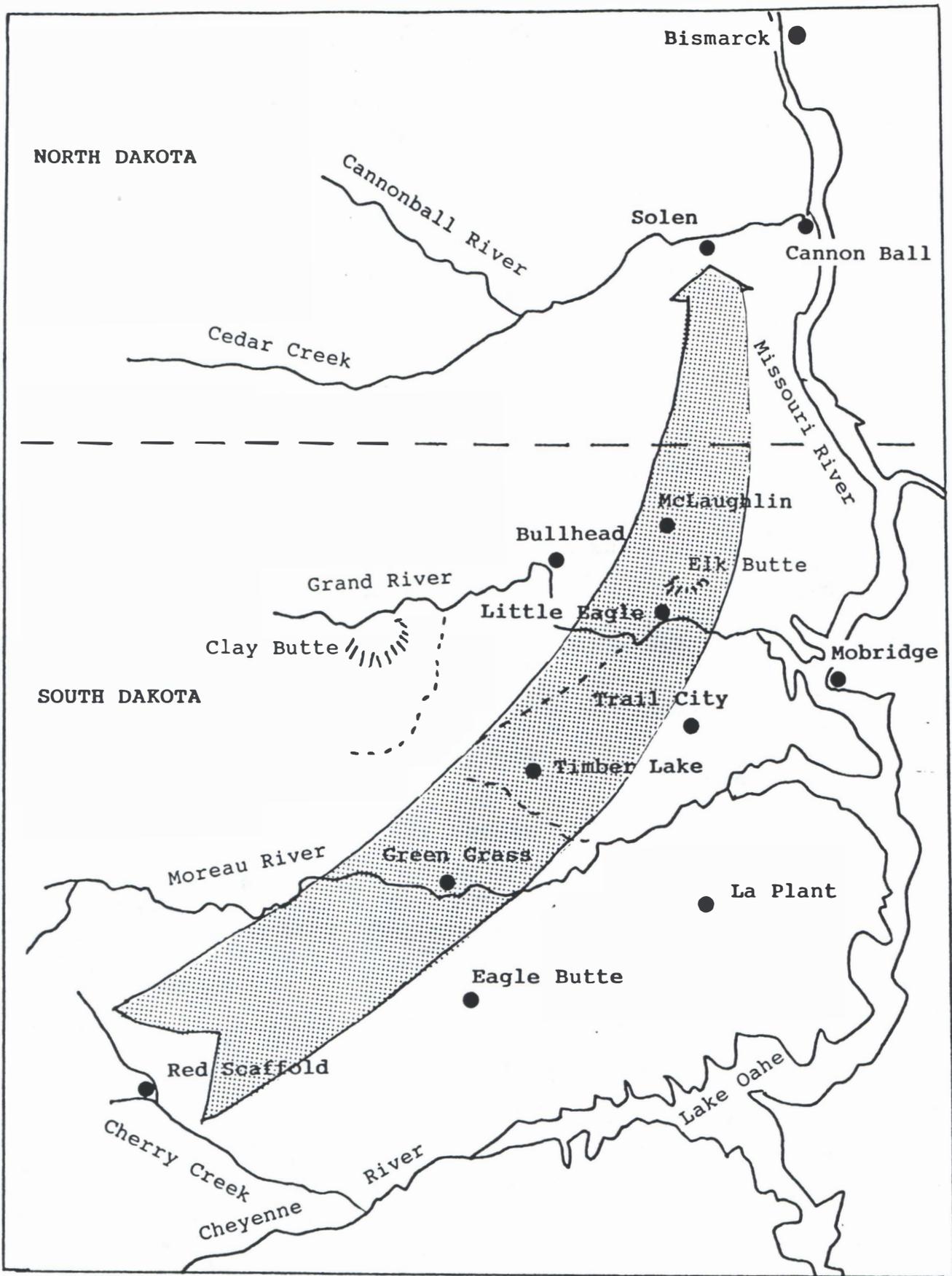


Fig. 4. Locations in the Dakotas where the creatures were seen in 1977 are included on this map. They moved into the area from the west, having been reported at Spearfish in South Dakota in the summer (see Fig. 1).

exploration could not be attempted at any time without taking a young one with them.

As suggested earlier, this group would have originated in the West and made their way across Canada. Steered south by the lakes in Manitoba they found themselves along the Assiniboine River in the southern part of the province. The reports there suggest to me a pattern that is repeated later. The adult male goes on ahead of the other two and scouts their future route. He was seen at Portage la Prairie while the others might have stayed near Brandon. This pattern requires the temporary separation and rejoining of the group. They are assisted in accomplishing this by their ability to locate each other by what we call their "howling."

A year and a half after appearing at Brandon the three had explored their way to the vicinity of Spearfish. They would likely have gotten there by the route suggested earlier. From there they went northeastward by way of Red Scaffold and Green Grass, arriving on the western side of Lake Oahe in the area of Little Eagle. They would have found their route eastward blocked by this artificial reservoir. The only bridges crossing it between Oahe Dam and Bismarck are two highways -- US12 and US212 -- and a railway trestle at Mobridge. The highway bridges were probably too dangerous a route for the creatures to chance.

Being without maps they could not have known they had worked themselves into something of a cul-de-sac. Routes to the east and north were blocked by the dams and reservoirs of the Missouri River, Lake Oahe and Lake Sakakawea. The flooded bottom of the Cheyenne River would have looked discouraging to the southward.

The adult male was reportedly seen at the Cannonball River to the north in September, probably scouting in that direction. At this time they would have been seeking food and shelter to overwinter. They lingered in the area of Little Eagle for three months. Being out of their normal environment of steep mountain slopes and thick forests they were highly visible. They were seen and heard often. It was this long hesitation that allowed the notoriety to flourish.

Ultimately they appear to have gone north in December of 1977. While the route may have seemed open for a while, eventually they would come up against the barrier of Lake Sakakawea. For this reason they were still in the area of west-central North Dakota in October of 1979.

In September of 1981 they appeared to be re-tracing their steps to get themselves out of the dead end formed by the Missouri River and its reservoirs. If they tested the southward route they would have found they could cross the Cheyenne River to the west of Lake Oahe. They would always have had the option of reversing the route by which they came from their Western home but they seem disinclined to do so. Though it is possible some pressure in their home range was causing them to seek an entirely new home, I tend to think these Neo-Giants were curious to see the continent and were willing to spend years doing so.

The course of exploration is suggested to have occurred over a period of at least six years. I would not imply that the Neo-Giants remained unseen at times when we do not have reports for them. They are likely to have been detected by people even if they confined many

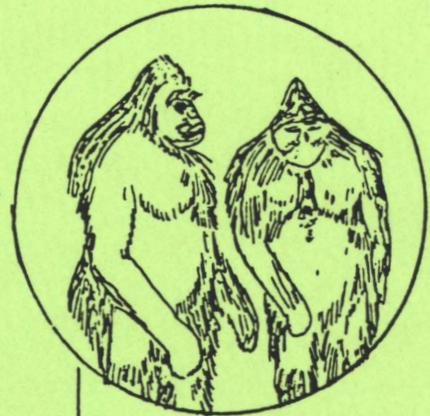
of their activities to nighttime. They would not necessarily have been publicly reported and then recorded in newspapers. If some public record were made it would not necessarily be circulated so that I would see it. The record we do have is in keeping with the history of "wildmen" in North America. They are around all the time and we have only a fragmentary record of them just as we have seen for these three intrepid explorers.

This episode, especially the events of 1977, has allowed us to see a family unit of Neo-Giants in isolation, away from the safety of mountain slopes and of forest shadows. Here there was no confusion about which creatures were making what tracks or about the origin of their unique vocalizations. The differing tracks could be linked to creatures of particular sizes and apparent gender distinctions. Neo-Giants are shown to be curious about their world and for that distinction they are all the more like us.

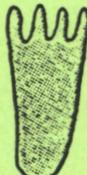
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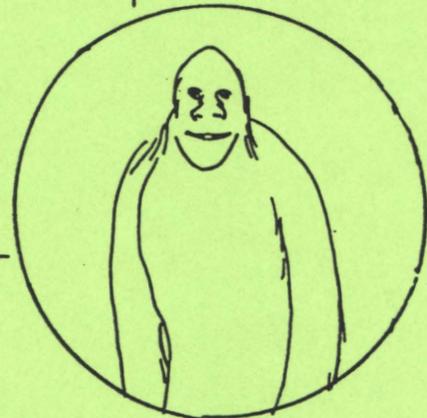
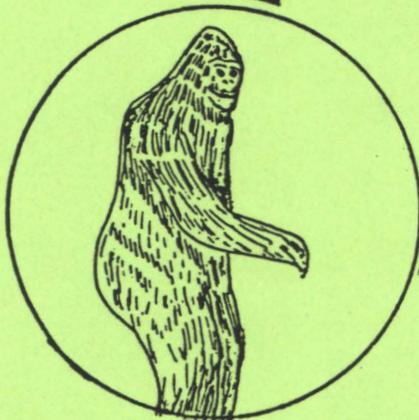
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