

# WONDERS

SEEKING THE TRUTH IN A UNIVERSE OF MYSTERIES

Vol. 5 No. 1

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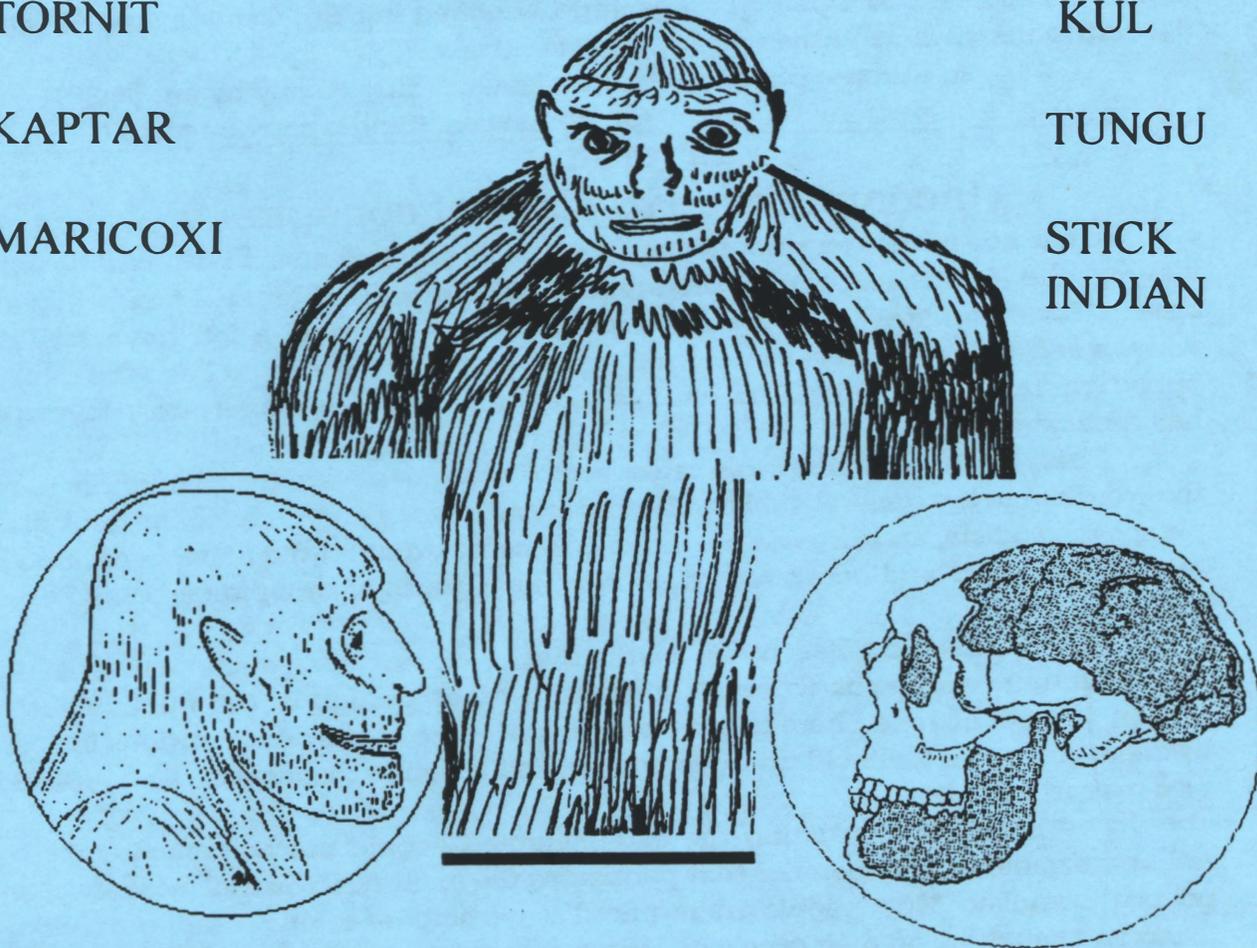
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*Homo gardarensis*

**A DIFFERENT KIND OF BIGFOOT**

MAHP BOX 3153 BUTLER STATION MINNEAPOLIS MN 55403

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## EDITORIAL

### Incompetence in place of conspiracy

I am not in danger of confusing television entertainment with reality when viewing the *X-Files* and similar productions. The appeal of Mulder and Scully and other television shows like the defunct *Nowhere Man* owes a lot, however, to a widespread and regrettable suspicion that people are conspiring to keep the general public ignorant of truths well known to a select few. As they usually do, Hollywood has it backwards.

There are truths known to a select few. Those people are trying mightily to get the word out to the general public. The few conscientious cryptozoologists, ufologists, parapsychologists, and fortune tellers are striving to be heard amid the noise generated by tabloid hucksters and conspiracy nuts who see agents of conspiracy behind every tree.

The observation has to be made that, while a few people will trust the establishment viewpoint without question, a great portion of the public sees no reason to trust anyone. I am happy to be in the camp of the conscientious fortune tellers because our views will hold up in an honest discussion of the issues. And I see this as a reason for trust.

The basis for distrusting the establishment should not be conspiracies but rather the general incompetence that permeates the military, industrial, academic, and political complex. Most people are required to participate in this complex to make a living and can draw on their own experience to validate the existence of widespread incompetence. What they see are not great conspiracies but over-blown egos and ordinary human folly in evidence.

Our ignorance of life's genuine mysteries is due to politics, personality, and patronage, not conspiracy or grand schemes of deception where human beings are poor practitioners. Humankind has failed to face up to many genuine mysteries and seek answers to them. Governments are merely reflecting this failure, not leading it.

# **Homo gardarensis**

## **A Different Kind of Bigfoot**

by Mark A. Hall

This is the story of *Homo gardarensis*, a species of primate that flourished along with human beings for millennia. The members of this highly evolved species populated several continents and developed their own cultural artifacts. In competition with humans they came in second. Today mere remnants of their tribe survive. They are rarely seen because they keep out of the sight of humans. We seldom find their tracks because they are deliberately concealed. We hear about them only in brief reports when they are merely glimpsed, and then they disappear back into the concealment of woods, mountains, and swamps. Those who observe them are not believed. So far the presence of *Homo gardarensis* among us is denied by the learned and supported by the humble and lucky few who have seen the proof for themselves.

The most successful large primate other than mankind will one day be recognized as *Homo gardarensis*. There is no escaping this conclusion. Today these beings are relatively unknown. The physical evidence is firm but has been largely ignored and certainly misunderstood. One day, however, this species of a primate, found and named by Prof. F.C.C. Hansen of Denmark in 1926, will be acknowledged as having populated most of the continents on the planet. And this species will be detected as still surviving in those places in smaller numbers than in the past.

This writer outlined the discovery and meaning of the skull of *Homo gardarensis* in an article in 1995. [1] My view is that upon the discovery of more remains of this type it will be recognized as the *Taller-hominid* which is defined by modern reports of seven-foot hairy manlike beings seen throughout parts of North America. Further, the *Taller-hominid* has equivalents in South America, Europe, Asia, and Africa. All these topics will be considered at length in this paper.

The *Taller-hominid* (*Homo gardarensis*) is distinct in all physical aspects from previously described and similarly uncatalogued primates that remain poorly known. The tall and lean True Giants, the large and bulky Neo-Giants (also referred to as Patterson's Bigfoot), and the Yeti are examples of such primates. Those three primates are introduced in my collection of articles titled *The Yeti, Bigfoot & True Giants*. [2] They also exhibit the elusiveness and the widespread distribution that we will see for the *Taller-hominid*. These four primates have all been competitors with mankind. All were probably more prosperous in the distant past. They now do their best to conceal themselves from mankind to survive.

This writer spent much of 1996 and 1997 reviewing the worldwide reports of living fossils among the primates that described the most manlike of creatures. These survivors have their origins among the hominids — the fossil finds that have been

thought to lead to the evolution of humankind. What has emerged from that review are reasons to propose the survival to the present day of three other hominids other than *Homo sapiens*. A similar case can be made in each instance. The physical descriptions in modern reports, the long-standing traditions among rural peoples, distinctive tracks associated with modern reports, and a basis in the finds of fossils are all present to support the living presence of these three hominids in addition to mankind.

The Taller-hominid can be distinguished among the hominids from two other hominids still reported today. The other two types are (1) the Shorter-hominid (equivalent to Neandertal Man) reported in Asia and parts of northwestern North America and (2) the Least-hominid (equivalent to *Homo erectus*) reported only in the Old World from the Caucasus Mountains to China. This article will focus on the Taller-hominid and the other two will be presented in detail elsewhere.

We have sources that give us some insights into the modern survival of the Taller-hominid. We will examine here what is known of their physical description, their behavior, and their remarkable abilities. We will consider their past success and their modern survival in North America. We will detect some indications of their survival elsewhere on the planet into this century. We will learn something of the fossils that support the origins of this species which is so similar to mankind..

#### THE SKULL FROM GREENLAND

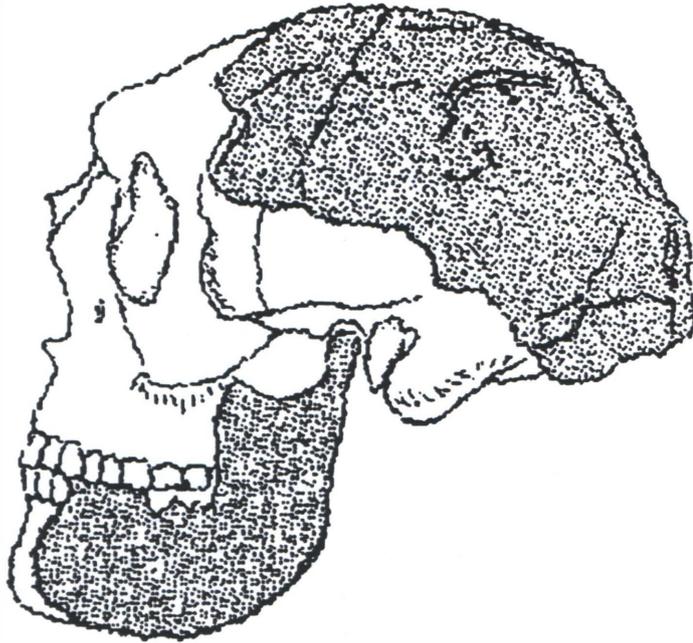
A sophisticated understanding of the biology of *Homo gardarensis* might one day modify the nomenclature of the species. But the name in some form has the precedence in scientific description to stick forever with the primate it identifies. The basis for the name is a skull dug up in Greenland in 1926. The cranium and the jawbone were nearly complete. It was a skull primitive in appearance even though it was one of the burials in a Norse churchyard dating from the twelfth century AD.

More than eight hundred years ago the Norse from Iceland and Norway inhabited parts of Greenland. In 1126 they established the community of Gardar (today called Igaliko) near the head of the Igaliko Fjord. It was established as the episcopal seat for all of the Greenland colonies. The bishops lived at Gardar.

In 1926 Danish excavators from the National Museum of Copenhagen located the archaeological remains of Gardar. During the excavation they came upon the skeletal remains of Bishop Jon Smyril. He was buried wearing an episcopal ring and holding a bishop's staff.

The other burials beside the now-vanished church included an unusual skull. The man who studied the skull in Denmark, Prof. F.C.C. Hansen, was an expert in the study of the Eskimos. He did not think it was related at all to them. He had to conclude that it came from a Norseman who had somehow reverted to an earlier stage of human evolution. [3] The idea of such a sudden reversion to a primitive state has no standing in physical anthropology today.

Another anthropologist thought the skull resulted from a severe case of acromegaly, a clinical problem causing an enlarged deformation of the bones. Prof. Hansen replied that such a problem did not agree with "the regular proportions seen



**Fig. 1. Professor Hansen's reconstruction of the complete skull of *Homo gardarensis* . The shaded portions are the bones recovered in Greenland in 1926. The length from the front to the back is 9.5 inches ( 240 mm from glabella to inion ).**



**Fig. 2. A depiction of the Taller-hominid ( *Homo gardarensis* ) by the author showing the creature as it appears today.**

in the jaw and cranial bones of the Gardarene skull and the harmony of all of its features."

What Prof. Hansen definitely saw in both the cranium and the skull were "in an extreme degree characters which mark the human skulls of an ancient type, such as the La Chapelle and Rhodesian skulls."

People have asked for decades, "If there exist nonhuman higher primates in North America, where are the bones?" Here in the skull of *Homo gardarensis* we have the anomalous evidence that people have been talking about in the last half of the twentieth century.

Other bones have been found but misplaced by the scientists entrusted with them. It is a matter of record that a calverium found in California in 1965 has been lost. It is out of reach in a poorly marked crate amid a myriad of crates in the warehouse of the museum at the University of California at Los Angeles. [4] A second case of loss occurred when unusual skulls turned up in northern Minnesota. They were found in the Boundary Waters Canoe Area in 1968. By the time the discovery was discussed publicly the bones had been sent to the Smithsonian Institution and lost there. [5]

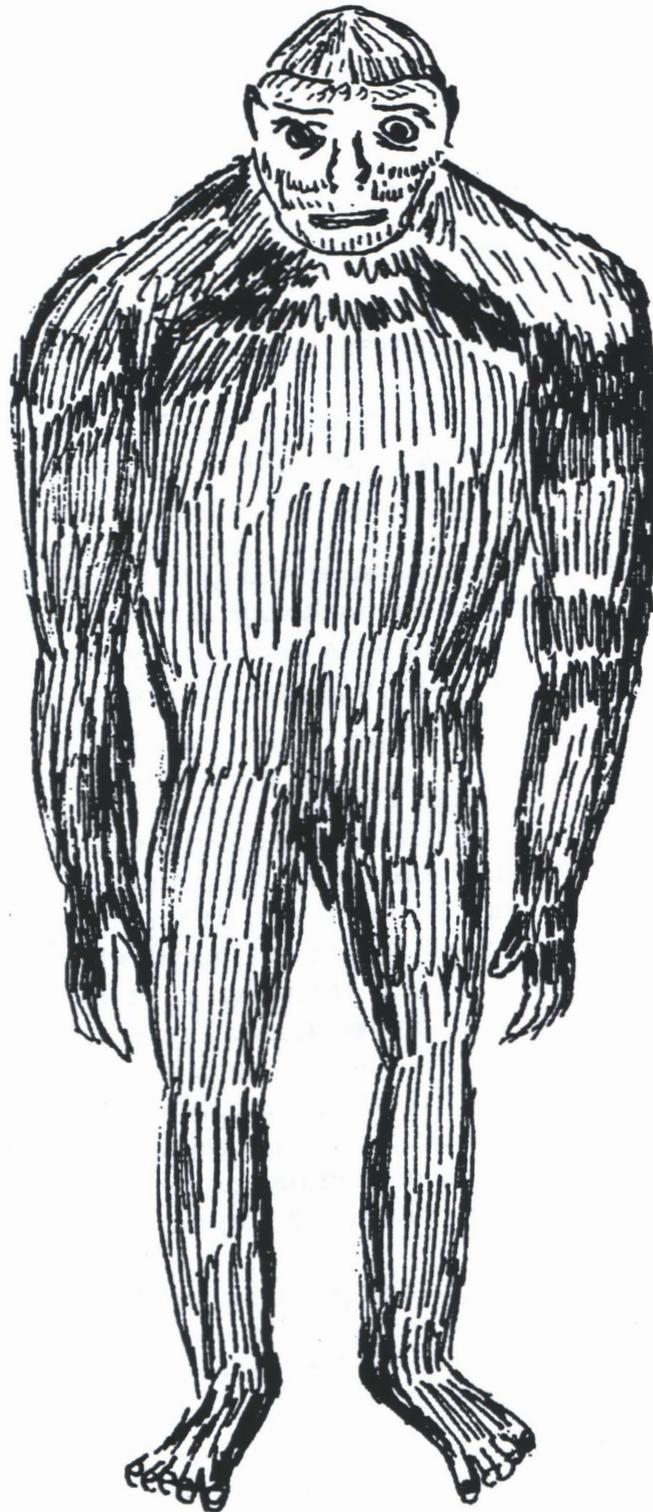
The find of *Homo gardarensis* was the subject of short and inconclusive debate and then forgotten. The context to explain the strikingly-primitive and well-proportioned features of the skull was known even in 1926. The Eskimos in that part of North America described the beings who preceded them. These beings were known to the Eskimos as the Tornit (also Tunnit; singular Tuneq or Tunek). These Tornit tried to live in the same way as the Eskimos but were not as efficient. This was so despite being larger and far stronger than the Eskimos. The Eskimos had come into conflict with the Tornit and methodically disposed of as many of them as they could. Some were still living, said the Eskimos in this century, in remote parts of the Far North.

Archaeologists are now certain that those people whom they call the Dorset Culture represent the physical remnants of the Tornit. They are far less certain about who the culture bearers were and why they disappeared. Here I am presenting the answer that these culture bearers were the Taller-hominids who have not entirely disappeared.

Both the Eskimos and the Tornit hunted the same animals. They possessed different tools and used different structures as homes. The Dorset people are considered to have lived in the Canadian Arctic from two thousand five hundred years ago until at least one thousand years ago. In the archaeological record they were overtaken by the Thule tradition that developed around the Bering Sea and spread across the North. The Thule tradition was then modified to become the historic Eskimos we know today. Archaeologists don't know how the Dorset disappeared but the Eskimos have a lot to tell us about that. We will turn to older records of the Tornit after noting how archaeological research has tended to support the Eskimo accounts.

A modern anthropologist, Moreau S. Maxwell [6], has this to say about the Dorset people:

Some of these legends [about the Tunnit] derive authenticity from archaeological evidence. They are said to be dwarfs, or giants, with prodigious strength, and there are a few Dorset tent rings that bear this out. I once excavated such a site on an outwash plain of



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**Fig. 3. The adult male Taller-hominid, the living descendant of *Homo gardarensis*, is described as shown here. Typically the adult male is seven feet tall. He is well muscled and covered with hair. One exception to his hairiness is the area around the eyes, giving him a mask-like appearance. Due to the phenomenon of eyeshine his eyes appear to glow at night.**

northern Ellesmere Island. The tent ring, which contained Dorset stone tools, was barely 2 m in diameter, yet the huge boulders that formed the walls ranged from 100 to 200 kg. Each of these rocks had been dragged from several hundred meters away. . . . According to the stories, the Tunnit, since they had no sled dogs, used this prodigious strength to drag killed walrus home using only a small single-man sled. (The archaeological evidence is that among the Dorset, dogs were very scarce and only small hand-drawn sleds were used.)

The best information about the Tornit comes from Ernest William Hawkes (1883-?) who preserved the following description when writing *The Labrador Eskimo* published in 1916. [7]

Considerable information regarding the Tunnit was gathered on this trip. It is placed in the mythological section for convenience in comparing with the traditions gathered by other writers. The author is of the opinion that the Tunnit are entitled to an historical position in northern Labrador.

\* \* \*

#### THE TUNNIT

Tunnit (Tornit, Baffin Island), according to tradition, were a gigantic race formerly inhabiting the northeastern coast of Labrador, Hudson Strait, and southern Baffin Island. Ruins of old stone houses and graves, which are ascribed to them by the present Eskimo, are found throughout this entire section, penetrating only slightly, however, into Ungava Bay. Briefly we may say that there is evidence, archaeological as well as traditional, that the Tunnit formerly inhabited both sides of Hudson Strait. The oldest Eskimo of northern Labrador still point out these ruins, and relate traditions of their having lived together until the Tunnit were finally exterminated or driven out by the present Eskimo.

According to the account given by an old Nachvak Eskimo, the Tunnit in ancient times had two villages in Nachvak Bay. Their homes were built on an exposed shore (the present Eskimo always seek a sheltered beach for their villages, where they can land in their kayaks), showing that they had little knowledge of the use of boats. When they wanted boats, they stole them from the Eskimo. From this thieving of kayaks the original quarrel is said to have begun.

For all their bigness and strength, the Tunnit were a stupid, slow-going race (according to the Eskimo version), and fell an easy prey to the Eskimo, who used to stalk them and hunt them down like game. They did not dare to attack them openly, so cut them off,

one by one, by following them, and attacking and killing them when asleep. Their favourite method was to bore holes in the foreheads of the Tunnit with an awl. . . . Two brothers especially distinguished themselves in this warfare, and did not desist until the last of the Tunnit was exterminated. The Tunnit built their houses of heavy rocks, which no Eskimo could lift. They used the rocks for walls, and whale ribs and shoulder blades for the roof. At the entrance of the house two whale jaw-bones were placed. Ruins of these houses can still be seen, overgrown with grass, with the roof fallen in. They may be distinguished from old Eskimo iglus by the small, square space they occupy.

The Tunnit did not use the bow and arrow, but flint-headed lances and harpoons with bone or ivory heads. They were so strong that one of them could hold a walrus as easily as an Eskimo a seal.

They did not understand the dressing of sealskins, but left them in the sea, where the little sea-worms (?) cleaned off the fat in a short time. The Tunnit dressed in winter in untanned deerskins. They were accustomed to carry pieces of meat around with them, between their clothing and their body, until it was putrid, when they ate it.

The Tunnit were very skilful with the lance, which they threw, sitting down and aiming at the object by resting the shaft on the boot. For throwing at a distance they used the throw-stick.

They did not hunt deer like the Eskimo, but erected long lines of stone "men" in a valley through which the deer passed. The deer would pass between the lines of stones, and the hunters hidden behind them would lance them. Remains of these lines of rocks may still be seen.

Their weapons were much larger, but not so well made as those of the Eskimo, as can be seen from the remains on their graves. The men used flint for the harpoon heads, and crystal for their drills. The women used a rounded piece of slate without a handle for a knife. They used a very small lamp for heating purposes, which they carried about them. For cooking they had a much larger lamp than the Eskimo. Until trouble arose between them, the Tunnit and the Eskimo used to intermarry, but after it was found that an alien wife would betray her husband to her people, no more were taken. A Tuneq woman, who betrayed the Eskimo of the village she lived in to the Tunnit, had her arms cut off. After that no women were taken on either side. . . .

The Tunnit were gradually exterminated by the Eskimo, until only a scattered one remained here and there in their villages. How these were overcome by stratagems is handed down in the tales of the giant at Hebron, said to be the last of the Tunnit, and Adlasuq

and the Giant. The giant allows himself to be bound in a snow-house, and is slain by the Eskimo hunters. The story has attained a mythological character in Baffin Island, but is ascribed by the Labrador Eskimo directly to the Tunnit. A story about the Tunnit, giving considerable circumstantial detail, was obtained from a Nachvak woman:

"At Nachvak the Tunnit were chasing a big whale (this was before the time of the present Eskimo). They were in two skin boats, about twenty men and women in each boat. They had the whale harpooned, and were being towed round and round the bay by him. Somehow the line got tangled in one of the boats and capsized. The other boat with the line still made fast to the whale, went to pick up the people in the water, and was capsized too. Another boat came off the shore, and picked up some of the people in the water. Most of them were drowned.

"They were buried under a hill on a big bank near Nachvak. There are some thirty graves on this bank, with pots, harpoons, and knives buried by the graves. Even the remains of the boats are there. The knives and pots are of stone. The harpoon blades are of flint. The umiaks were much larger than the present boats." My informant added that there were also remains of bows and arrows. "The bows were of whalebone and the arrows of flint." Further information was obtained from another informant.

#### *Tunnit Houses.*

The houses had long stone passages. The two posts at the entrance were of whale jaw-bones and shoulder blades on top. The walls were of stone and turf. The roof was formed of whale ribs on props, and covered with turf. The roofs of the houses have now fallen in, but the walls are still intact.

#### *Tunnit Boots.*

The Tunnit did not know how to manufacture waterproof boots. They took a long strip of sealskin with the hair on, and wrapped it around the feet, starting at the toes. For a sole they would a flat, square piece of skin, cut holes around the edge, "reave" it up with a drawstring, and tie it around the ankles.

Hawkes goes on to relate stories of the famous characters among the Tornit and their interaction with the Eskimos.

Here is how Katherine Scherman summarizes what she heard of the Tornit (designated the Toonijuk [i.e., Tuniqduait] by her) when she spent time on Bylot Island in the 1950s.

...the Toonijuk, the prehistoric people who, the natives say, were living in this land from the Bering Strait to Greenland when the Eskimos came.

The Toonijuk were no Eskimos and no one is sure of who they were or what was their final fate. They are said by the Eskimos to have been very large, and possessed of some queer and disgusting habits. They like to eat rotten meat, and the women would tuck the meat into their clothing, to be made fetid by the warmth of their bodies. Not knowing how to cure, they would wet the hide of the caribou and wrap it around their bare bodies in order to dry it. Their beds were made of skins that had neither been cleaned nor stretched. When a man had a severe headache a hole would be drilled through his skull, from which blood and matter oozed. This operation cured the headache. [8]

Among the habits she heard about is one that relates to a characteristic of the Taller-hominids that appears repeatedly in the legends and modern reports of these particular primates. They are attributed with extraordinary speed when running.

In order to make them thin, fleet runners, men would be put into bags made of the skin of the bearded seal and filled with worms. The worms sucked their blood and made them slender. At Eta, in Greenland, was found a generation ago the skin of a little auk, filled with worms. Eskimos said this was left behind by a family of the big strangers who had fled into the interior. [9]

The lore accumulated by Franz Boas and Henry Rink indicated that in Greenland the Tornit were said to survive at the head of the fjords living underground with the entrances to their dwellings deliberately concealed. [10]

#### AMERICAN INDIANS HAVE KNOWN THEM

Among the many American Indian traditions of man-like creatures the Taller-hominids have been described. The Kutchin Indians in the Yukon identified them as the Tinjih Rui (meaning "Black Man") or "Brush Man." According to Michael Mason writing in *The Arctic Forests* in 1924:

He is very tall and thin, with a black face and yellow eyes. He possesses miraculous powers of locomotion, and his chief amusement appears to be the capture and spiriting away of children and the violation of young women and girls. [11]

Mason notes that he heard stories of them "told with such conviction that I think they have worked themselves into the belief that they really did see him!"

The "miraculous powers of locomotion" is a trademark of the Taller-hominid throughout the continent. In the Indian traditions and in modern encounters the speed of his running through the forest and brush is cited again and again.

In the Pacific Northwest the Indians have told of the Taller-hominids in specific terms. They have been called "Stick Indians." Names such as Tsiatko, Seatco, Ste-ye-hah'-mah, and variations like "Stick-Shower Indians" have been given for them.. The Payallup-Nisqually Indians in Washington have described them as a race of tall Indians roaming in the forest and living by hunting and fishing.

According to Marian Smith they were active mainly at night and:

...they were abnormally tall, always well over six feet. Their language was a sort of whistle and even when people could not see them they often heard this whistle in the distance. They had no canoes nor did they ever travel by water.

They did use bows and were tireless in seeking revenge when any of them was harmed. Also they sometimes kidnaped women and children from among the Indians. Once a young Stick Indian was captured and raised among the Indians. Eventually he went away to live among this own kind. [12]

The Yakima Indians in Washington had similar accounts of "Stick Indians." [13]

Indians in Oklahoma talk of the "Tall People" who are simply the remnants of the once-tribal Taller-hominids.

## IN HISTORICAL TIMES

In the nineteenth century we begin to see the North American presence of scattered Taller-hominids reflected in newspaper stories. "Wildmen" and "monsters" were the labels given to them and to the other surviving fossil primates. The newspaper record of the last century contains the traces of the markedly different types of wildmen that have survived into this century. For example, there was an 1829 account of a True Giant killed in a swamp in Georgia. [14] This probable descendent of Gigantopithecus was measured to be 13 feet tall. But this kind of record is slow in emerging because only certain curious researchers pluck such items out of obscurity from the incomplete and tedious-to-search newspaper files that survive. Here are some of the finds made so far that indicate the Taller-hominids were encountered in the nineteenth century.

In 1856 a long account of one surfaced along the Arkansas-Louisiana border. Reports of a "wild man" convinced some Louisiana men to form a posse. As reported in the March 28, 1856 *Caddo Gazette* the men set out during a severe winter season. They had the benefit of snow on the ground and ice on the streams. They picked up the trail of the wild man. Dogs chased him onto a frozen arm of Brant Lake, but the creature fell through the ice. When the wild man pulled himself on shore a man on horseback rode up to him. The horseman was pulled to the ground and severely beaten by the wild man. The creature then pulled the saddle off the horse and jumped on its back. Using the top of sapling as a whip, the wild man rode off to the west and was not

reported again.

Here is how the wild man was described: "...a stout, athletic man, about six feet four inches in heigh[t], completely covered with hair of a brownish cast about four to six inches long. He was well muscled and ran up the bank with the fleetness of a deer." [15]

In 1871 *The Michigan Argus* for September 1 recorded a report of "A Texan Orang Outang."

Gatesville, Texas, is excited over the appearance of an immense orang outang in its vicinity. The animal is described as being about seven feet high and covered from head to foot with a thick coating of hair. Its eyes shine like fire and it boasts of a double row of murderous looking teeth. When last seen it had in one hand a large crooked stick, and under the other arm a young calf apparently just killed. A hunting party has been organized to capture or kill the monster. [16]

A recent Anglo-American tradition that appears to be based upon the fleeting presence of Taller-hominids are the "Woods Devils" of New Hampshire. Said to be seen more frequently back in the 1930s than today these things lived in the woods of Coos County. Their appearance was tall, skinny, grey in color, and "very hairy." They ran very fast. They would try to stay out of sight by keeping a tree between itself and any observer, moving around the tree as people walked by. They made "awful screams."

## IN THE THUMB OF MICHIGAN

Scattered modern reports throughout the continental USA are suggestive of the presence of Taller-hominids. A continuum of reports from the Thumb of Michigan will serve us as a good sample of what has been taking place for over a century in North America.

The following news item appeared in Paris, France, in *Le Voléur* on 15 August 1862.

There have just come indications, says the *Courier des Etats Unis*, that in the forests that extend along Lake Saint Claire and Lake Huron there exists a tribe or family of savage beings of a formidable and bizarre appearance, of a phenomenal and unknown species. This is a troop of seven or eight individuals, of which two are men (if it can be said that these beings are human) and one woman or female, and three or four young or small ones. The men are of an elevated stature, slender but strongly muscled; the woman of a height below the medium, and the young ones aged from ten to sixteen years; all are covered with hair, and the woman and the young ones, even as the men, have the face framed with a bristly beard, like those of certain simians of Brazil; one of the men has a bald head and a white beard. The head is very large in proportion

to the body, the stomach is enormous, the arms inordinately long and the legs are knock-kneed....

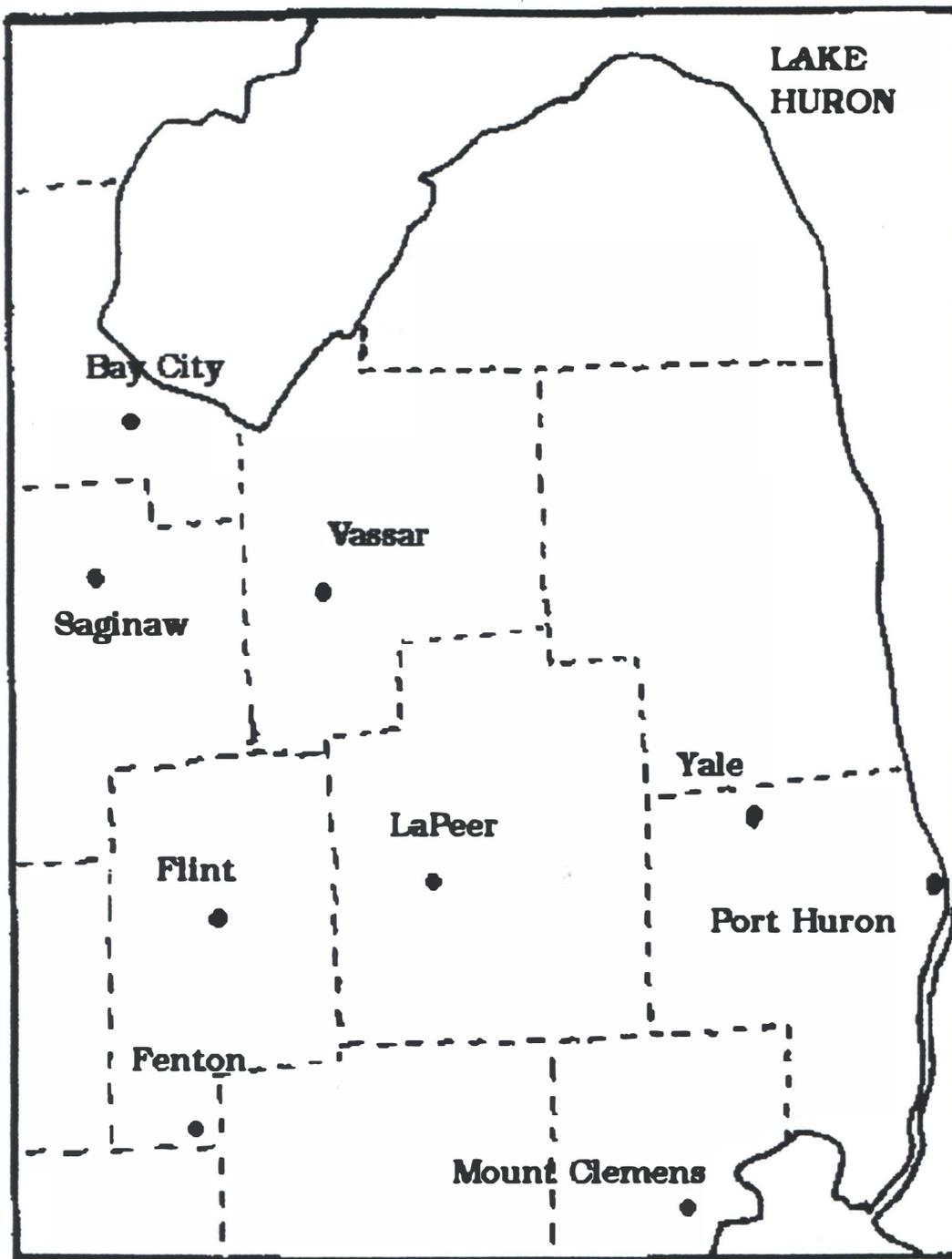
Whence comes this tribe? No one knows. About two months ago it was glimpsed by Indian hunters who came to carry their furs to Mont-Clemens; this was thirty miles to the west. Eight days later, they were encountered in the vicinity of Port Huron. A little later, they had gone back up toward Saginaw, on the shores of the Shiawassee River. Everywhere they brought terror — unreflecting terror, without doubt, for it was not justified by any positive deed that one could impute to them. Nevertheless, some attributed to them depredations committed in the villages, from which had disappeared some livestock and domestic animals.

In certain places where they had been seen to pass, bizarre deeds were reported. In a village near La Peer, nearly all the dogs died in the night. Elsewhere frightened cows stampeded across fields and forests, and bats flew around in broad daylight. Briefly, it seems that, after their appearance, the country they traversed was stricken by some malicious witchcraft. There was one parish on the shore of Lake Huron where the bell had tolled by itself in the night; the next morning they were seen disporting themselves in the water, in the midst of a storm, and to attain a small island by swimming. The rustics took up their muskets and followed them with boats; when they arrived on the island they (the creatures) had disappeared. The leaves of the bushes, across the copse where they had passed, were withered as at the end of autumn.

Those who have seen them say they crawl like serpents, run like deer, swim like fish and, if need be, vanish like shadows. Briefly, this is an extravagant apparition; superstition, naturally, mixes itself in. Fear is everywhere; the villagers are up in arms, and in several districts vigilante groups form to hunt a lawless band. As of now no one can come near it; hunting dogs, flung into the pursuit, have not been able to catch it by speed, and in all the region of the lakes meetings are held to plan to purge the country of the "family of the devil," as they call it. Probably it will go as it has come, the path by which it flees unblocked, even as was the path by which it arrived ignored. [18]

Considered in the context of the survival of remnants of the Tornit of the Eskimos and the Stick Indians of American Indians, there are all the desired clues here that this was a family of Taller-hominids. They were stand-offish, elusive, fleet of foot, hairy, with the physical particulars of a separate species as the chronicler suspected.

In 1910, in a sense, they were back! In the same part of Michigan where the "family of the devil" made their appearances a group of hairy beings was seen by a family of immigrants. This story remained untold for many years and wound up being



**Fig. 4. Reports of hairy wildmen have come from the Thumb region of Michigan north of Detroit since 1862. A family of wildmen was reported active that year from Saginaw to Mount Clemens. In 1910 another family of wildmen was reported near Fenton. Since 1969 there have reports of individual wildmen in this region.**

recorded still later on an Internet database where such stories are solicited. This second group of beings could have been descendants of the family reported in 1862.

Just to the west of the Saginaw to Port Huron axis where the hairy family traveled is Fenton, Michigan, and nearby is White Lake. A family of German immigrants was in a house at that lake in 1910. The seven-year-old daughter spied five naked and hairy beings on the shore of the lake. There were three large ones and two small creatures. The girl ran to get her parents and her brother. They all watched as the creatures swam across White Lake to a patch of oak woods. The girl and her brother were not allowed off the porch for weeks after this event. But the creatures were not seen again.

The immigrant parents cautioned their children never to tell anyone what they had seen because they would be dismissed as "dumb immigrants." Decades later as a woman of 63 years that daughter finally told her family about this sighting after they had watched a television program about Bigfoot. And fully twenty-six years after that one of the family reported the story in confidence in 1997 to an Internet website devoted to cataloguing Bigfoot reports. [18]

The stories in this part of Michigan after 1862 are brief glimpses of the creatures and do not present details that clearly define the Taller-hominids. The quality of modern accounts has been influenced by the rise in the last half of the twentieth century of the popular image of Bigfoot. The popularized notion is that large hairy manlike beings are loose in the woods and they are all to be called "Bigfoot." The folklore of a universal Bigfoot has obscured the presence of more than a half dozen drastically different primates that simply share largeness and hairiness. These are distinctive creatures each having their own origins, appearance, habits and — especially — tracks. These creatures are the result of millions of years of primate evolution and primate competition on this planet. The clear distinctions among them will be outlined later. Among them are the Taller-hominids whose particular characteristics are being examined here.

So it is that both by the nature of abrupt and unexpected encounters with Taller-hominids and by the wrongful assumption of an identity as "Bigfoot" that we are presented with modern accounts in the Thumb of Michigan that tell of something tall and hairy like the Taller-hominids but seldom give us details that allow a certainty of identity among the numerous primate suspects.

In April of 1969 a six-foot tall hairy creature was reported at Port Huron. [19] In 1981 near Yale, Michigan, the Barone family reported being harassed from September to November by a large hairy creature. When two daughters in the family came close to it in a dark barn in November, the story got into the newspapers. They reported its shining red eyes. A high-pitching screaming sound was heard at night. Recalling the 1862 events, the Barone family complained that the creature had torn down fences repeatedly and had spooked their animals. [20] Near Vassar in Tuscola County three California vacationers reported sighting something on May 1, 1983. The thing that crossed the road in front of their car was compared to Bigfoot. A local Bigfoot researcher told the press this was the 27<sup>th</sup> sighting he knew of in a period of six years. [21]

If we look at the rest of Michigan there are more incidents of creatures reported in recent decades. One could continue around the USA and Canada state by state and

province by province and cite numerous incidents of the same nature. My view after comparing the different types of unrecognized primate survivors with these events is that many of them are likely to be accountable to the continued presence of the Taller-hominids.

This is especially true where the tracks associated with the reports are of the one kind that I can attribute to the Taller-hominid. These tracks will be described after we finish looking at the distribution of Taller-hominid reports. This distribution extends around much of the world.

## SOUTH AMERICA

The forests of South America have also been the source of reports that suggest the survival of the Taller-hominids. The most famous is the recollection of an encounter that Colonel P.H. Fawcett had in the Amazon forest. In 1914 he and one companion went exploring in the Matto Grosso of Brazil. Along the Guapore River they met Baron Erland Nordenskiöld, a Swedish anthropologist. He and his wife advised them not to proceed into the hills to the east. They heard of cannibals in that area, adding "They say the men are big and hairy." But Fawcett and his friend pushed on into the Serra dos Parecis. For that was his manner, not to stick to the rivers as so many explorers did, but to push overland and see what could be found between the rivers.

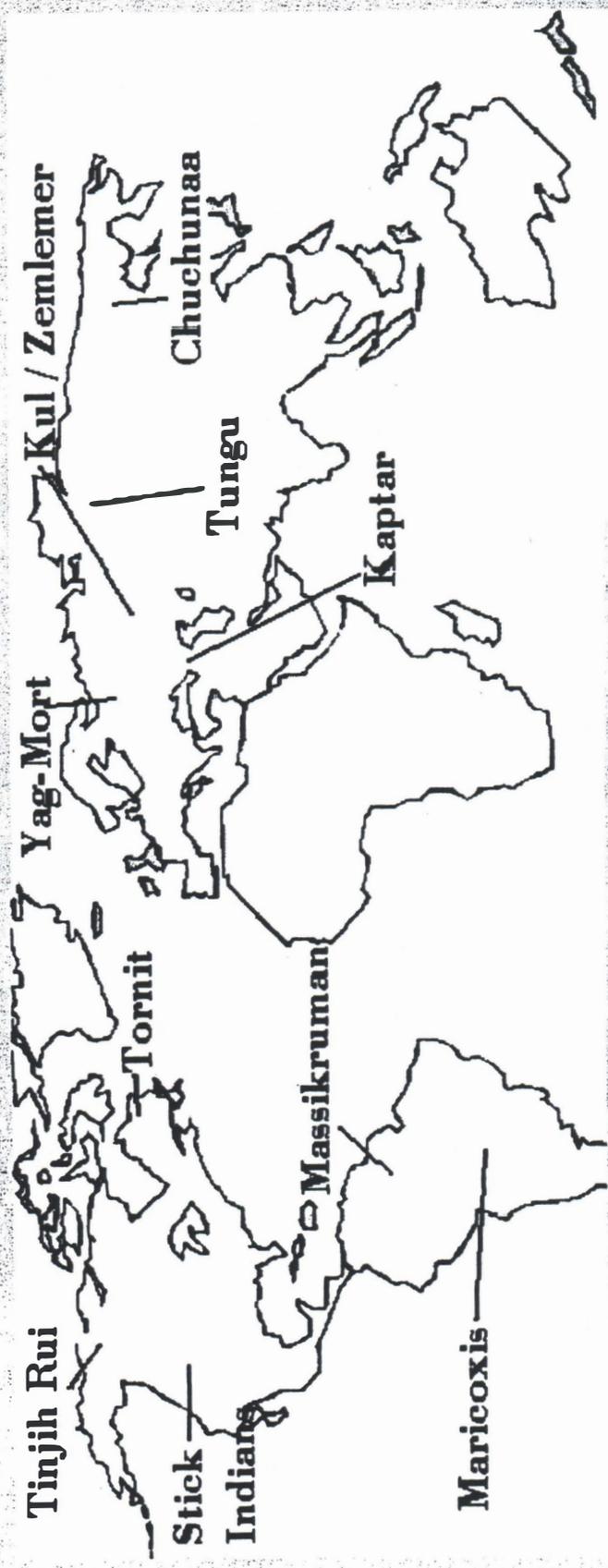
The two men there encountered a tribe called the Maxubis who told them of a hairy tribe they called the Maricoxis. Eventually they moved into that territory and saw this tribe for themselves. They were nothing like the Maxubis.

They reached a village of "great apelike brutes who looked as if they had scarcely evolved beyond the level of beasts." They did have bows and arrows, however. One of them, an "enormous creature, hairy as a dog," confronted the men with his weapon, while making a grunting sound. More creatures appeared, all armed with bows and arrows. Fawcett tried to communicate with the Maxubi language they had learned, but he got no response. When the creatures appeared about to attack, Fawcett fired a pistol at the ground, then into the trees. The men retreated and left the Maricoxis behind them. [22]

From this episode it appears that in the remote forest of this region of the world the Taller-hominids might have been sheltered enough to continue their tribal living into the early part of the twentieth century.

The Maricoxis have been heard of since then. In 1971 Fritz Tolksdorf concluded his account of living with the Erikbaktsa people of Brazil by remarking on some of their traditions. Among them was knowledge of the "Morocoxo." They were said to be half-man and half-beast and covered with long hair. Their smell was noticeably bad. Tolksdorf thought he had heard for himself its wailing sound and detected its lingering smell where the sound had originated. [23]

There is more about the Taller-hominids in South America. Among the correspondence of naturalist and fortune author Ivan T. Sanderson is a letter from an exploration-geologist who wrote to him in 1968. Here is what he had to say about the "Massikruman."



**Fig. 5. Names given to the Taller-hominid.**

In South America we have a contemporary of your wild man for which the Amerind name is Massikruman or, amongst the Black folks, Di Di. And this creature has reddish brown hair, allover, except for the face and hands. I have encountered them occasionally, and have seen one close up, when we stared at each other long enough to observe details. In the uninhabited regions of the lower mountain country, these people are attracted by a fire at night, but are very shy, and disappear into the forest if overtures are made; however, they do accept food left out where they can find it. No one seems to know just how they live or where.

There is no question that these primitives are human beings. A black man who got lost lived with one of these wild women for three years, and when finally found by a survey crew in the area, they had a child, but resisted all attempts to return the man to civilization. He had even partly forgotten his speech. So the very learned opinion that the female having noticeable breasts is proof of the species [sic] hominid is of no value. As a matter of fact a female bear has two breasts like a woman; so does the manatee, and the sloth. Any person of ordinary faculties of observation would immediately recognize inexpressible distinctions of a human being — not an ape. Something about the eyes, and perhaps the mouth!

In the archives of both Surinam and Guyana are various well-authenticated accounts of these mysterious people accumulated during the past hundred years or so. Exploration parties run into them or see them, but they seldom make the news. Descriptions are much the same. Tall, well-proportioned people, with no clothing and no weapons of any kind, having medium high but receding forehead, heavy brows, and rather large eyes; outstanding ears with large lobes; rather high cheek bones; prognathous jaw (medium); flaring nostrils but not negroid; and thick but not protruding lips. The arms are slightly longer than those of a civilized man; the feet are long, slender with rather long toes and (from the tracks) the large toe joint of the male swells out, while that of the female does not.

Some sections of the country, or certain valleys, where these wild people are supposed to live, are avoided by all the natives, for no known reason excepting possibly superstitious awe of the unknown. Speech? Who knows? The negro who lived with one of these wild women and had a child, spoke to the would-be rescuing party in a gibberish that may have been some kind of speech, or merely animal noises. [24]

In their scarcity and elusiveness these creatures are living much like the wild men reported today in North America. The absence of weapons mentioned here is in keeping with the modern reports from all over where the weapons-capable Taller-hominids are not observed with them today. This does not mean they did not make and use them in the past or that they might not still have weapons that are simply put away.

## ASIA AND EUROPE

The Taller-hominid has been identified across Asia and Europe as a "Wildman of the Forest" or a "Keeper of Animals." There are many traditions recorded as folklore that preserve the names and images of such beings. [25]

However, there are records of actual human experiences with such creatures recorded apart from the context of folklore. Most recently a Taller-hominid has been described in detail by Maya Bykova in the *Bigfoot Co-Op* (Whittier, California).[26] In Western Siberia, in the region inhabited by the ethnic Mansi, she visited a remote cabin where people had been seeing a wildman they had named "Mechny." In 1987 Maya Bykova saw him for herself, and the drawing of Mechny that appears with her report is the best record yet of the appearance of *Homo gardarensis* in living form.

Across northern Asia the names given to the same kind of creature include Kul and Zemlemer along the lower Ob River. The speedy Tungu leaves long and narrow tracks according to the Nenets. In eastern Siberia the Chuchunaa is known in Yakutia. In Northern Russia the tracks of the Yag-Mort are flat with splayed toes.

The gatherers of accounts of these creatures are careful to point out that these events were described not by professional storytellers or people with a knowledge of hoary legends. They were such people as fishermen and reindeer herders who told of things that happened to them. [27]

Elsewhere in the old Soviet Union there were accounts of that "Kaptar" that sound very much like Taller-hominids when they are described in detail. One such account was given by Ivan Sanderson in his *Abominable Snowmen*. It was seen and described by V. K. Leontiev in Dagestan. [28]

A clear record of the presence of *Homo gardarensis* in China can be found in the files of the Shaanxi Biological Resources Investigation Team. In October of 1977 two investigators recorded an encounter with a "hairy man" that took place in the Taibai Mountains in the central part of Shaanxi Province. The man reporting the encounter was 33-year-old Pang Gensheng, a team leader at a commune in Zhouzhi County. Here is the account he gave as presented by Yuan Zhenxin and Huang Wanpo in *China Reconstructs* for July 1979 [29]:

In early June, 1977, I went to Dadi Gully to cut logs. Somewhere between 11 and 12 in the morning I ran into a "hairy man" in the woods on the slope of the gully. It came closer and closer. I got scared and kept retreating until my back was against a stone cliff and I couldn't go any further. The hairy man came up to seven or eight feet, and then to about five feet from me. I raised my axe, ready to fight for my life. We stood like that, neither of us moving for more than an hour. Then I groped for a stone and threw it at him. It hit him in the chest. He uttered several howls and rubbed the spot with his left hand. Then he turned left and leaned against a tree, then walked slowly away toward the bottom of the gully. He kept making a mumbling sound.

He was about seven feet tall, with shoulders wider than a man's, a sloping forehead, deep-set eyes, and a bulbous nose with slightly

upturned nostrils. He had sunken cheeks, ears like a man's, but bigger, and round eyes also bigger than a man's. His jaw jutted out and he had protruding lips. His front teeth were as broad as a horse's. His eyes were black. His hair was dark brown and more than a foot long, and hung loosely over his shoulders. His whole face, except for the nose and ears, was covered with short hairs. His arms hung down to below his knees. He had big hands with fingers about half a foot\* long and with thumbs

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\* A Chinese foot is 33 cm.

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only slightly separated from the fingers. He didn't have any tail, and the hair on his body was short. He had thick thighs, shorter than the lower part of his leg. He walked upright with his legs apart. His feet were each about a foot long and half that broad — broader in the front and narrow behind, with splayed toes. He was a man. That much I saw clearly.

A second account was reported from the same area. The specific details and overall appearance of this creature known in that part of China as the "hairy man" match *Homo gardarensis* being considered here.

In Europe of centuries past a lot has been recorded about the Taller-hominid under the heading of "Wild Men" and "Wild Women." In Central Europe they were familiar to the Bohemians, Lusatian Serbs, Poles, Slovenians, and Bulgarians. Since the experience with these beings is not yet recognized as describing real events, their description has been placed in the records of mythology and folklore, the repository for all things not covered by other sciences. More is written about the "Wild Women" because they were not as threatening as the men and so spent more time in villages in contact with the Europeans. Here is what Jan Machal wrote about them when compiling "Slavic Mythology."

Woods and mountains are the home of "Wild Women" (Bohemian Divozenky, Lusatian Dziwje Zony, Polish Dziwo-zony, Slovenian Divje Devoijke, Bulgarian Divi-te Zeni), good-looking beings with large, square heads, long thick hair (ruddy or black in colour), hairy bodies, and long fingers. They lived in underground burrows and had households like mankind. They either gathered ears in the field or picked them from the sheaves, and having ground the grain on a stone, they baked bread which spread its odour throughout the wood. Besides bread they ate the root of the liquorice and caught game and fish. They were fond of combing hemp, which they wove into frocks and shirts. [30]

These beings are the hairy ones who lived apart from humans but maintained their own crude culture. In their knowledge of and closeness to nature they exceeded human beings and were held in awe for their abilities.

From the preserved lore it is clear that the "Wild Women" were well-known because they were less threatening than "Wild Men" and so had more relations with

humans. The women came into the villages to borrow things, to assist in caring for human households, and to help with the harvests. The women sometimes intermarried with humans.

Machal goes on about "Wild Men":

More rarely mention is made of "Wild Men." They live in forests, and their entire bodies are covered with hair or moss, while a tuft of ferns adorns their heads. If they catch a young girl, they take her to wife; and if she runs away from them, they tear her child to pieces. They appear to lonely wanderers and, accompanied by gusts of wind, they frighten them and lead them into morasses. The "Wild Men" like to tease gamekeepers and forest-rangers by imitating the hewing, sawing, and felling of trees; and they chase deer in the woods, hooting horribly all the while. In Slovenian tradition the Divji Moz ("Wild Man") lived deep in a forest cave and was possessed of terrible strength. [31]

The hairy, strong man that chases deer and hoots horribly is the Taller-hominid so described even today in many places. So far we have the best modern record of him in North America and in Asia.

There are several types of wildmen described by Jacqueline Rourneguere-Eberhardt based upon her researches in East Africa. Her collection of reports from the Masai and related tribes was spurred by the evidence she was shown. A unique bow with arrows and a bag were left behind by a wild man. When her work is translated we will likely find indications in Africa of a surviving Taller-hominid. [32]

#### WHY THE SKULL IN GREENLAND

In Scandinavia the Taller-hominids have been long talked about as trolls and Troid-folk. They would emerge from their mountain homes to steal maidens and then disappear. [33] (Across Northern Europe there are numerous recollections of Wood-goblins, Wood-spirits, the Holzweibel, and Buschfrauen who are the "Wild Women" and "Wild Men" of Slavic mythology revisited. They have the same traits and habits (hairiness, thoroughly familiar with nature, and even willing to help at harvest time. [34])

In the Sagas we find in Norway that trolls were hunted down, much as the Eskimos hunted the Tornit. A family of trolls is attacked and their bodies burned in one example. [35] So when the Norse reached the New World they were familiar with the Taller-hominids as trolls. And the Norsemen reported seeing trolls upon arriving on the continent of North America. [36] There is no need to speculate if Eskimos were there at that time in history if we accept that the Norse were simply identifying the bearers of the Thule culture, the Tornit.

The Norse association with trolls might have extended to using them as runners, as mentioned in the Sagas. Fridtjof Nansen notes a passage from a saga that tells about Thorfinn Karlsevne:



**Fig. 6. Traditions, tracks, and reports of Taller-hominids have occurred throughout North America. Some locations mentioned in the text are indicated here. The skull of *Homo gardarensis* was found at Gardar in Greenland.**

In one place he got two creatures [skepnur] more like apes than men, whom he called Hake and Hekja; they ran as fast as greyhounds and had few clothes. [37]

Because the Norse were familiar with Taller-hominids as trolls the introduction of one of their kind into the village at Gardar in the twelfth century does appear to be a plausible association. This individual would have become a part of the community and been awarded a burial in the Norse churchyard. There it would have rested until dug up in 1926 along with the other burials.

He likely survived as in the Caucasus Mountains a member of another primate group, Zana, was reportedly adopted in a crude way into a human community. [38]

## THE CREATURE

All the foregoing material was familiar to me when I first became aware in 1996 of a booklet titled *The Creature: Personal Experiences with Bigfoot* by Jan Klement. It had been published in 1976 by Allegheny Press in Pittsburgh, Pennsylvania. It is a booklet of 69 pages. It went unnoticed until Loren E. Coleman came across its existence on the Internet and presented me with a copy. I will devote space here to a consideration of this booklet. I am compelled to endorse the basic validity of its description of a type of wildman, though it is not "Bigfoot" as the author has assumed. The particulars of physical description and behavior match very well the understanding of *Homo gardarensis* as drawn from the lore and modern reports cited throughout the previous text above.

My endorsement of this booklet is all the more noteworthy because the author of the booklet has refused to endorse it himself. "Jan Klement" is a pseudonym. The author claims to be a scientist, a teacher of geology at a small college, and he refuses to give his true name.

The book relates events that happened in 1972 when Klement, as we must call him, first saw and then had frequent contact with a wildman. This occurred in southwestern Pennsylvania, primarily at his cabin some distance from his home and community. These contacts went on for several months until the wildman died.

If the author were willing to identify himself we could then have a useful debate over the value of the content of *The Creature*. When the author maintains his anonymity in this case, any reader is free to dismiss the entire work as mere fiction. The author of *The Creature* is too frightened of society's reaction to his story to let his name be known. This is a tragedy and a loss to the furtherance of knowledge. So great is the gap between *Homo sapiens* and his primate relations that we should not shrink from attempting to learn as much as we can about them. This is knowledge that will enlighten us and help us to understand them. Communication and assistance in their survival will follow such understanding.

Even in these unfortunate circumstances I recommend this booklet to be read by anyone with an interest in the survival of the many kinds of near-men, and especially the Taller-hominid. Those who fancy they would like to encounter and communicate with near-men can learn a lot about the difficulties and hazards in such an extended

encounter. We see in the example of Klement how the best intention of keeping a scientific perspective can get lost and be replaced with a personal involvement in the life and fate of the subject he wants to study.

The best information we have on the modern life of *Homo gardarensis* is contained in *The Creature*. I make my recommendation with the expectation that Klement's observations will one day be confirmed by future observations of the species *Homo gardarensis*.

The booklet should be read in its entirety. Here I can only summarize Klement's story and remark upon a few events. For those people at all interested in the survival of *Homo gardarensis* this small work is a fascinating glimpse into the natural world inhabited by the Taller-hominid. For the rest of the world it is merely a tall tale, until it is verified by future events as I think it will be.

Klement spent time at a cabin surrounded by woods and farmland. In August of 1972 he spotted a hairy manlike being for the first time. The next month it approached his cabin and took apples from the porch. Over time he accustomed the creature to remaining in his presence. He gave it the name of "Kong" for his own convenience. Kong did not speak to Klement at all. (This does not mean that Kong was necessarily incapable of speech. In the circumstances of Klement's encounter I would say it was inconclusive as to whether these creatures would ever speak among themselves or could be induced to speak in other circumstances.) Kong learned and acted upon one word commands that Klement taught him. The sounds he observed Kong make were a screech, a whimper, and an odd singing sound. He described Kong's hearing as "phenomenal."

The physical description pieced together from this booklet was of a muscular manlike being covered in short brown hair. He was seven feet tall. His foot was thirteen inches long. Klement could not cast or measure any tracks because the creature never left any. Its eyes were large. The nose was small. His ears were somewhat pointed and without lobes. He was especially muscular about the shoulders and the legs.

Kong was wary of objects made of metal, plastic, or glass. If Klement got out of his car with a camera Kong left the area and did not return for a day or two. Also attempts to track the movement of the creature in the forest all failed. Kong visited Klement at dawn and at dusk, and sometimes he stayed late into the night. It was a true forest being demonstrating great facility of movement in the woods and going up trees.

It ate a varied diet of plants and animals which is given in detail by Klement. He tried cautiously to interest others in his study of Kong but was unsuccessful in the few months of their acquaintance.

Klement's contacts with Kong took place from September until December of 1972. Kong became ill and died. Klement found the body near his cabin. The final sequence of events is lengthy and certainly details the strangest events of the whole story. They can be given some credibility if we allow that Klement became so involved with his friend Kong that when he died he was obsessed with concealing the body. He did so by cutting it up and burying it. All thoughts of studying the remains of Kong were lost in Klement's grief.

Some day *The Creature* can be determined to have a basis in fact, but only after new circumstances provide the same information about the description and habits of the Taller-hominid.

## TRACKS

As with all the distinctive types of wild men, four categories of evidence are the main supports to defining their existence as living primates. The preceding discussion has covered two categories. One category has been the modern physical description of a living *Homo gardarensis*. The next has encompassed the traditions that describe the very same "wild man." Distinctive tracks make up the third category. The fourth category will be the primate fossils that are the foundation in ancient records and the historical record as recent as the twelfth century AD..

I have previously attempted to distinguish the tracks of *Homo gardarensis* in North America, and I published a summary description in *The Yeti, Bigfoot & True Giants* (1994). However, further study of tracks has indicated to me that my initial attribution of that particular type of track to the Taller-hominid was in error. I have corrected the illustration of the appropriate track in a 1997 edition of the book. The discussion here of the tracks of the Taller-hominid supercedes all prior references to this type of track.

The record of tracks for *Homo gardarensis* is not a large one, but there is a distinctive track that appears to belong to them. The creatures produce a long, narrow, and somewhat curved track.

The record of their tracks is poor for several reasons. First of all, they are clever enough to conceal their tracks. As Jan Klement experienced with Kong he was unable to observe Kong's tracks because Kong left no impressions to study. A second problem with this type of primate is that the tracks are not gigantic and in fact appear to be only moderately larger than a human footprint. As such they have held less interest for people enthusiastic about a finding something called "BIG FOOT." When the largest of this type typically appears to be seven feet tall, a track of little more than 14 inches in length appears appropriate. Finally, as noted in the traditions about the Tornit, the Taller-hominids sometimes wear footgear. In the case of the Tornit skins were wrapped around the feet. There is a modern report of a shod foot suggesting some kind of mocassin was being worn. All of this suggests that the Taller-hominids might not always walk about barefooted.

The dimensions of the track of *Homo gardarensis* occur on slope line from 3 by 10 inches to 5 by 14.5 inches. The example of a shod track appeared at Stanley, North Carolina in 1977. The dimensions were 4.5 by 14.5 inches. In keeping with the widespread appearances of the Taller-hominid this track has also been reported from such widely placed locations as the Yukon and in the states of Ohio, Oklahoma, and Texas.

This track can be distinguished from three other creatures reported in North America, the Yeti, Patterson's "Bigfoot" (or to be precise the Neo-Giant), and the True Giants. Each of those three types leaves tracks easily distinguishable from the most similar-to-man type that we find in *Homo gardarensis*. The track of the Yeti (or

*Dryopithecus*) is unique for the arrangement of the toes and for its dimensions. The track of the True Giant (*Gigantopithecus*) shows only four toes and in its upper range in size exceeds all other primate footprints. The track of the Neo-Giant (*Paranthropus*) seen in the Patterson-Gimlin film has distinctive features such as the split-ball of the foot in both male and female tracks.

Because we are placing *Homo gardarensis* in both Asia and North America it is necessary to differentiate its tracks from two other modern survivors, Neandertal Man and *Homo erectus*. The same four categories of evidence considered here for *Homo gardarensis* indicate the survival of these two other hominids. Tracks associated with them have been recorded also. Those track dimensions and other particulars place them apart from the Taller-hominid track. The survival of these two other hominids will be treated elsewhere. These findings are the result of an extensive review of reports and tracks from North America and Asia.



**Fig. 7. The track of the Taller-hominid.**

## THE ORIGINS OF THE TALLER-HOMINID

The multitude of hominid fossil finds in the Old World have spawned two camps, one that thinks human beings sprang up in different locations there and one that centers human origins in Africa. When we take into consideration the survival of all the companion higher primates (six of them mentioned above and listed below) along with *Homo sapiens* the picture of the past begins to become organized.

We see the differentiation of these capable primates, the logic of subsequent competition among them, and the undoubted eventual numerical superiority of *Homo sapiens*. But the other advanced primates are not extinct. There are modern representatives of the many competitors with humans. They live apart from us humans and survive in wilderness areas. We humans have been categorizing and naming their fossil remains while not acknowledging their survival. In summary those survivors that have been mentioned so far are:

1. True Giants (*Gigantopithecus*)
2. Yetis (*Dryopithecus*)
3. Neo Giants (*Paranthropus*)
4. Taller-hominids (*Homo gardarensis*)
5. Shorter-hominids (Neandertal Man)
6. Least-hominids (*Homo erectus*)

See Figures 8 and 9 for summaries describing these living primates. Past and future publications have explored or will explore each of these in detail.

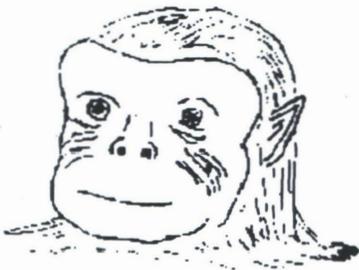
It will take *Homo sapiens* down a peg or two to admit that we are not the only self-aware and culture-capable primates on this planet. This hurdle is one reason that this multitude of primates has remained little-known and officially shunned by establishment science.

The key reason for our ignorance, however, remains the desire for survival on the part of each species. They have learned well that they must avoid us to survive.

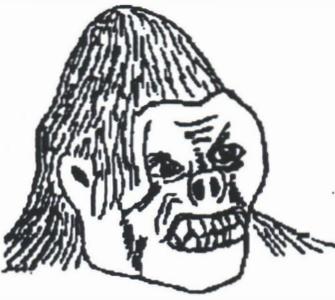
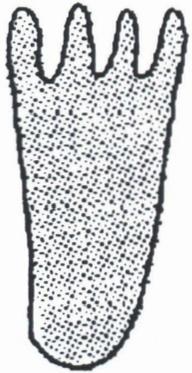
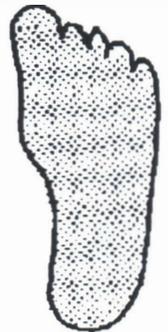
The Taller-hominids have done this well. Their intelligent evasion in the face of humans has given their presence an aura of mystery in the recorded folklore. They are part of nature in a way that we are not. Their physical prowess in the natural environment has given the Taller-hominids a mythical facade. They have speed and strength that amazes us. They disappear almost miraculously, by leaping into trees or climbing trees with incredible dexterity and speed, according to reports.

The physical origins of the Taller-hominids can be found in a collection of fossils usually identified as "archaic *Homo sapiens*." The most recent of the fossils, as pointed out here, is the skull from Gardar in Greenland dating to the twelfth century AD..

Skulls from Africa and Eurasia combine with *Homo gardarensis* to provide the basis for the Taller-hominids as the most widespread and successful primate after *Homo sapiens*. Fossil finds that support the presence of the Taller-hominids include the Kabwe skull (Rhodesian Man) in Africa, the Petralona cranium in Greece, the Steinheim skull in Germany, the Vertszollos remains in Hungary, and the Dali cranium in China. [39] They have large cranial capacities equal to or exceeding the range for *Homo*

Likely Appearance	Type Name (Likely Fossil Type)	Popular Names	Size	Footprint
<p>a</p> 	<p>Taller-hominid (<i>Homo gardarensis</i>)</p>	<p>North America: Tornit Stick Indian So. America: Massikruman Maricoxis Asia: Kul Zemlemer Yag-Mort Chuchunaa</p>	<p>7 feet; females shorter</p>	 5 in X 14.5 in
<p>b</p> 	<p>Shorter-hominid (Neandertal Man)</p>	<p>North America: Nakani Nuk-Luk Asia: Wild Man</p>	<p>5 feet</p>	 8 in X 15 in
<p>c</p> 	<p>Least-hominid (<i>Homo erectus</i>)</p>	<p>Asia: Almas Barmanu</p>	<p>5-6 feet</p>	 4.5 in X 9.5 in

**Fig. 8. Three of the surviving higher primates (all hominids).**

Likely Appearance	Type Name (Likely Fossil Type)	Popular Names	Size	Footprint
<p>a</p> 	<p><b>Yeti</b> (<i>Dryopithecus indicus</i>)</p>	<p>North America: Nape Kashehotapalo American Yeti Asia: Yeti Africa: Apamandi Kikomba Milhol Ngoloko Tshingombe Zaluzugu</p>	<p>5-6 feet is typical;  can be 8 feet tall</p>	 <p>9 in X 11 in</p>
<p>b</p> 	<p><b>True Giant</b> (<i>Gigantopithecus</i>)</p>	<p>North America: Gilyuk Chenoo Gugwes Windigo Xudele Asia: Orang Dalam Nyalmo Kung-Lu Europe: Ferla Mohr</p>	<p>10 to over 20 feet tall</p>	 <p>10 in X 21 in</p>
<p>c</p> 	<p><b>Neo-Giant</b> (<i>Paranthropus</i>; <i>Australopithecus robustus</i>)</p>	<p>North America: Patterson's Bigfoot Sasquatch  Asia: Gin-Sung</p>	<p>6-9 feet tall depending on age and sex</p>	 <p>9 in X 20 in</p>

**Fig. 9. Three surviving distant relatives of humankind known from fossils and reports describing them as indicated.**

*sapiens*. As I have had reason to point out in the past, size is not everything when it comes to brains so that the greater capacity shown by this species does not make them smarter than humans. The organization of the brain is important. Such things as the facility of speech, dexterity, social skills, and fertility will have also played a part in the rise of *Homo sapiens* over the capable primate competitors. Clearly we share some traits with this group that has given the group its lasting presence on this planet.

The latest finds of fossil hominids are demonstrating the coexistence of different species, such as *Homo erectus* alongside of *Homo sapiens*. [40] With the weight of more finds the recognition of what has been outlined here as the survival of the hominids will become inevitable. We will all have to accept the living presence of the descendants of *Homo gardarensis* and several other remarkable primates.

After long being merely obscure fixtures of folklore studies, these living fossils have a flesh-and-blood presence that can be studied. We need to dedicate resources to gathering data on the survival, life, habits, behavior, and overall status of *Homo gardarensis*. We need to recognize and preserve the modern history of encounters and tracks that belong exclusively to *Homo gardarensis*.

We have a dated fossil record in the skull found at Gardar. We should pull this fossil from its obscurity and make use of it.

Those who yearn to meet and study a living "wildman" should read *The Creature* by "Jan Klement" for his experience in spite of the anonymous source. They can endeavor to apply the lessons from his failure to communicate with Kong and his failure to provide a better and lasting record of his encounter.

Everyone needs to get over the hurdle of thinking of humankind as unique in our place on this planet. The planet is fully-occupied by primate competitors that watch us in our daily pursuits while we pretend they are no longer there.

## NOTES

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