

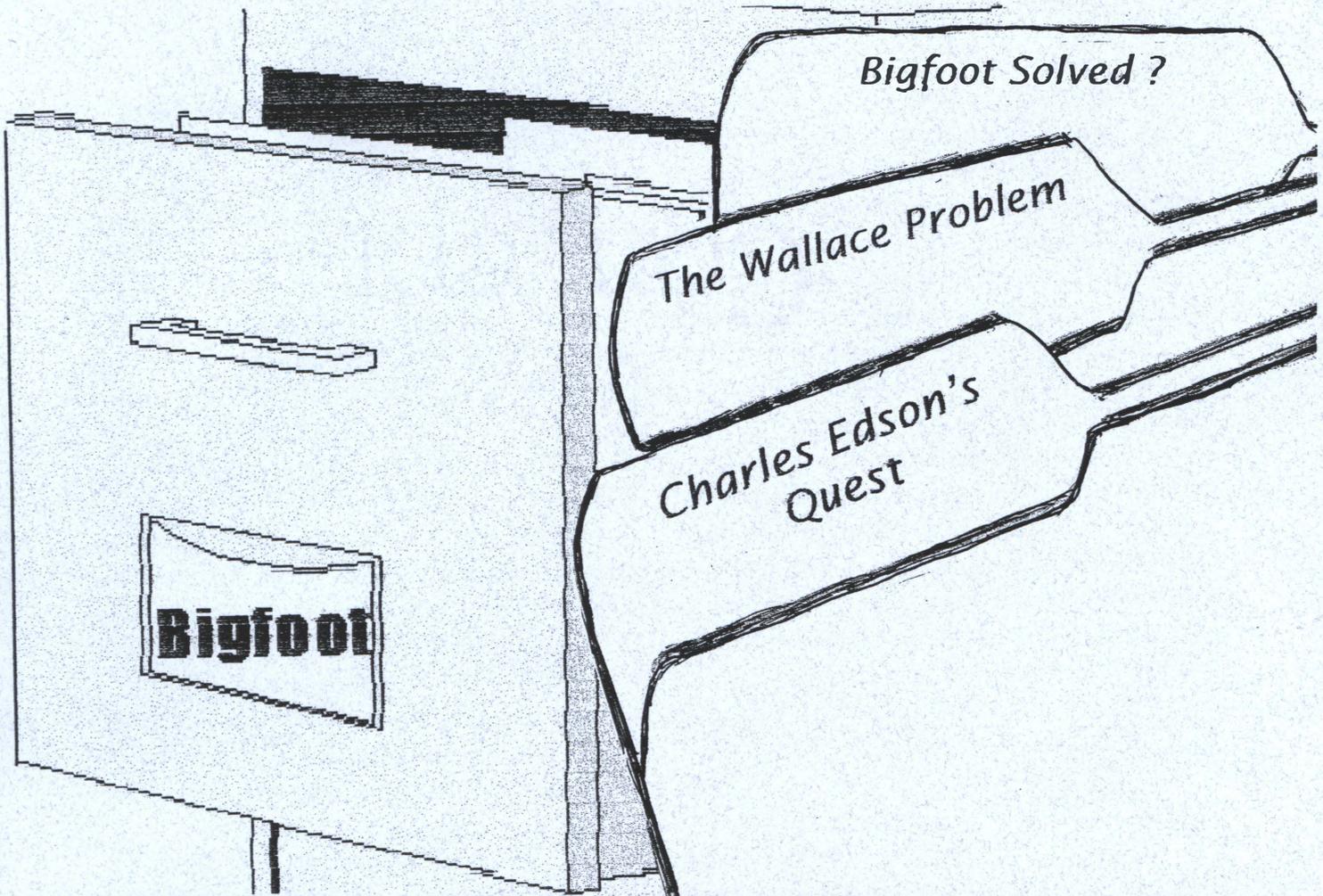
WONDERS

SEEKING THE TRUTH IN A UNIVERSE OF MYSTERIES

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THE LATEST BIGFOOT FILES



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Here We Go Again

More than ever, it seems, the publishing world is desperate for a few books that sell well. No matter what the content, they will be gratified as long as people can be induced to plunk down – or rather run up on their credit card – the price of the latest hyped book. Publishers have to make money somewhere to compensate for all the bad editing decisions that fill their catalogs.

Some years ago a book on cloning that was a complete hoax began a discussion about whether publishers should care about truthful content in their offerings. Some probably do, but it is hard to tell with all the political propaganda that has been foisted upon us lately. "Will it sell?" is more important than "Is there a grain of truth in it?"

The world of publishing is a battleground. When you want to counter the truth, as people frequently do in recent history, you get a book of propaganda published. In advance of your adversary if you can, but it is good enough to have it appear at the same time. When Dennis Rawlins' book blew the whistle on the frauds of Robert Peary and Richard Byrd, one of the many pathetic supporters of Frederick Cook found a publisher. And so the impact of Rawlins' book was watered down by a simultaneous argument for the bankrupt claims of Cook.

The National Education Association endorsed a supposed "documentary" that presented Peary as a truthful explorer. It was laden with bogus interviews and film segments that were entirely made up but left the viewers with the impression they had watched Peary reach a goal he never got close to.

We hear now from a couple of quarters that the Patterson-Gimlin film is going to be blasted still again as a hoax. Can this cash cow be milked once again? All the previous drivel has eventually gone away for lack of any substance. The next claims will be equally mercurial. But they will make a buck or two for somebody.

CHARLES EDSON'S QUEST FOR BIGFOOT

by Mark A. Hall

The Western mountains along the California-Oregon border have been a source of wonders for as long as men have walked that ground. The hairy giant reports made famous as the legend of Bigfoot gained notoriety there in 1958. Some people were aware of those reports before then. One of them was Charles Edson, a man whose pursuit of the Bigfoot mystery began in 1952 and led him into adventures that few men will ever have. He wanted to understand the creatures he heard about from his Indian friends and that he then encountered for himself.

He kept his own counsel for many years. His story was told only in 1979 in a book titled *My Travels with Bigfoot: A True Life Odyssey*. [1] (Hereafter designated as MTWB). By that time Bigfoot had become a staple of modern folklore. The reports of large footprints and sightings were annual events. The Patterson-Gimlin film had come into being in 1967 and pushed the pursuit of the creatures called Bigfoot and Sasquatch to a new level of interest and credibility. Seemingly coming out of nowhere, to many people Edson looked like some opportunist trying to cash in on the popularity of Bigfoot.

Added fuel for this view was Edson's statement that he and a friend were in the Bluff Creek area when the famous film was made and, further, that they watched Patterson and Gimlin ride by on their horses. However, the man was a resident of those parts of California and Oregon. His presence in those woods in pursuit of his hobby makes perfect sense. Edson simply shunned publicity during his years of Bigfoot hunting. He was dismayed at the circus atmosphere that developed when Bigfoot became famous and did not want to be drawn into that activity.

A lot of what Edson has put into his record makes sense. It contributes to what little understanding we have of the Neo-Giants of North America and should not be overlooked any longer. The beings he observed are very secretive. The sightings and tracks where they are accountable have become confused with other primates of large and hairy appearance around the continent. His findings apply to a poorly recognized subset of the vast number of reports incorrectly labeled "Bigfoot reports." His findings relate to the Neo-Giants only.

Here is how Ted Bredt of the San Jose (California) *Mercury-News* got to know Charles Edson:

I first met Charles Edson some years ago when he came to the *California Today* offices to talk about doing an article on Bigfoot. We had done a tongue-in-cheek piece some years back, wishing Bigfoot a happy birthday because it had been the 100th anniversary of Bigfoot's first reported sighting in Santa Clara County.

Charlie explained how he had spent 25 years in the wilderness of Siskiyou, Humboldt and Del Norte Counties, first as an occasional hunter and later as a full-time resident and Bigfoot tracker. He's worked as a logger most of that time, taking odd jobs in the off-season – he was once a deputy sheriff – to support his family. Nearly all his spare time over those years had been spent searching for Bigfoot and checking out the sightings of others.

He admitted he started as a non-believer in the Bigfoot myth, but as evidence piled on evidence – as finding tracks turned into actual sightings of the man-animal – Charlie had become convinced of its reality. He had even gone so far, he said, as to try and establish some kind of communication with his quarry.

The thing that piqued my interest was the fact that Charlie didn't insist on any credit for the story. That caused my natural cynicism to sag a little.

Bredt urged Edson to write a book about his experiences. The next time they were in touch, Edson's book was coming off the presses for Crescent Publications in Los Angeles. Bredt found the book to be "a convincing and entertaining tale well told" [2]

Edson dated his interest in Bigfoot to October of 1952 when he was 23 years old. Edson reckoned himself to be one-tenth Indian. A brother-in-law, Barry Harper, who was also part-Indian and more schooled in Indian culture, had told him about the creature. The two of them came upon large tracks that month. They were about 17 inches long and 7 inches wide. They were pressed an inch deep into powdery dirt and appeared to be fresh. They resembled a bare human foot. The two men noticed the air still held a powerful stench (MTWB - p. 4).

Indian stories told of a giant creature called Marukarara. Edson chose to apply this name to the creatures he began to search for. Here we must point out the presence of two different types of hairy giants in the mountains of California. The largest are the True Giants which grow to heights over ten feet and leave distinctive tracks showing only four toes. They have been noted conspicuously in Indian legends because they were said to be "Cannibal Giants" that captured



Fig. 1. Charles Edson, who pursued the Neo-Giants of Northern California and Oregon for more than a quarter of a century. His story is told in *My Travels with Bigfoot* (1979).

and ate Indians. Their actions contrast with the Neo-Giants who are also hairy giants when compared to humans. These giants grow to heights short of ten feet. They are retiring omnivores. Their footprints are also distinctive. Had one of these Neo-Giants not been filmed by Roger Patterson and Bob Gimlin in 1967 they would have remained very obscure to us still. But that film and the tracks associated with it have combined with other tracks and sightings to distinguish the Neo-Giant.

The origin of the name Marukarara can be found in the anthropological literature on the Karuk Indians of the upper Klamath River. Sean Connors has written of them:

In their own soft-sounding Hokan language (rather like Portuguese to a foreign ear), these people call themselves the *Karuk araara*, the 'Upriver People.' They live upriver from the Algonkian-speaking Yurok, or in the Karuk tongue, the *Yuruk araara*, the 'Downriver People', and adjacent to the Athabaskan-speaking Hupa on the Trinity River, a confluence of the Klamath which marks the natural divide between the Karuk and Yurok territories. Though these people speak radically different native languages, they share remarkably similar cultures oriented by and toward the Klamath River and the steep mountain slopes and drainage surrounding it.

The primary directions in the Karuk language illustrate the prominence of the river in their environment and culture: *karuk*, 'upriver'; *yuruk*, 'downriver'; *maruk*, 'uphill – away from the river'; and *saruk*, 'downhill – toward the river'. [4]

So we can see that Marukarara means the "Uphill People." The stories collected by A. L. Kroeber and E. W. Gifford in *Karok Myths* suggest that the name has commonly been associated with the True Giants. Again, they are more likely to generate stories due to their aggressive activities as Cannibal Giants. William Bright in a Linguistic Index to *Karok Myths* notes that the name is "now identified with Bigfoot." [5]

There is no precision to the use of the word "Bigfoot" however, which is why I am making it clear that Charles Edson spent his years pursuing the Neo-Giants. Edson had heard about the True Giants in addition to the Neo-Giants, but he rejected the stories of True Giants. When an "old trapper" told Edson of encountering a hairy creature more than 15 feet tall he dismissed the account as being the product of imagination. (MTWB - pp. 13-14)

Edson stuck to the Neo-Giants. He wrote that "after I had heard a vast number of these stories, I was soon able to gauge a kind of norm for the height



Fig. 2. The counties of Del Norte, Humboldt, and Siskiyou occupy the northwestern corner of California. Reports of "Bigfoot" have been pursued in this area for half a century. Sightings and records of tracks that can be given some credibility indicate the presence in this mountainous region of the Neo-Giant, a tall and bulky primate that reaches eight feet in height and leaves adult footprints ranging from 16 to 18 inches long. Previous discussions of this type of primate appear in *The Yeti, Bigfoot & True Giants* by Mark A. Hall (1994, 1997) and in *Wonders* Volume 7, pages 99-125.

of these creatures. The majority of the descriptions had them anywhere from seven to eight and a half feet, and very rarely did anyone say they stood taller than nine or ten feet." In other words, he rarely heard about the True Giants and simply refused to give them credibility.

Many well-meaning presentations on the mystery of Bigfoot are undercut by the failure to distinguish sufficiently which of the mystery primates is involved. An example is the testimony of a Wintu Indian woman recorded by Tom Muzila. The historical Wintu Indians lived on the upper Trinity and Sacramento Rivers in the vicinity of Lake Shasta. There Muzila met Flora Jones in 1978. She said the Wintu Indians knew how to "get along" with the Bigfoot creatures while other tribes were afraid of them. Among her recollections:

My elders would trade tobacco with them, which the Bigfoot liked. The elders would leave something on a rock and write under it. The Bigfoot would take it and scratch the writing out.

Bigfoot has a very slow aging process, they live for a long time. They also have a very slow birth rate.

Sometimes high on the ridges my people would find very large skulls, it was believed that Bigfoot traveled the mountain ridges. They lived in the caves and caverns which were made by hot lava flows and beds in the Shasta area years ago. My people would sometimes find extremely large human-like bones in some of these caverns. [6]

While any of the mystery primates could make use of a cave, it has been common for the caves in the California mountains to be linked to True Giants. Their great height makes a place of concealment like huge caves necessary for their survival. So it is my suspicion that she was referring to True Giants with her remarks.

Edson does not make a point of discussing his use of the word "Bigfoot" in his book. For him it was simply his term of reference all during his years of searching. Others, such as the Bigfoot hunter Bob Titmus, have indicated that the word was popularly used prior to 1958 as an obvious label for the maker of huge footprints. Only in 1958 was the name published in newspapers, and thereafter it became a widely recognized feature of American life.

Edson next found tracks in the spring of 1954. Initially finding tracks was a rare event for Edson and the people he knew. His tracks were in keeping with the history that emerged in that same area of Northern California in the period of 1958 to 1967. The tracks were of two sizes, one indicating a male and the other

a female. The male track was close to 18 inches long; the female about 15 inches in length.

As time went by, Edson found more of them. He wrote of following some tracks in the company of his friend Ralph "Red" Collier:

...once we hit the rocky slopes, the tracks completely disappeared. I told Red this was their way of way of ending the trail, in case anyone had tried to follow them. Knowing that nothing could make tracks on those sleek shale rocks, they deliberately traveled up there to throw everyone off the scent. Whenever we followed some tracks, the trail always led us up to some rocky slopes. (MTWB - p. 99)

Here is evidence for deliberate concealment of tracks, an act for which some people have claimed there is no evidence. Edson also observed in his tracking experiences that the apparent family group seemed to split up. He wrote: "Perhaps, I thought, that each family group planned it this way, so that the male would be the chosen 'scout' . . ." (MTWB - p. 97). When discussing the travels of a Neo-Giant family as reported in Manitoba and the Dakotas, I made a similar observation about their movements ("The adult male goes on ahead of the other two and scouts their future route.") [7]

By persistence Edson was able to get close to his quarry, including one incident where a Neo-Giant ran up to his vehicle and pounded on the hood. He also saw several of the creatures together from an airplane over a forest in Oregon. You can read about these happenings in his book. And about his many observations on the sounds associated with Neo-Giants.

Edson obtained some photographs alleged to show the giants, but the creatures were too far away for the pictures to have any value. If I had been advising Edson, I would have recommended that they not be published. Or he could have pointed out their shortcomings. They are consistent with the difficulty in getting good photographs of such creatures, but they are otherwise meaningless. His cast and track photographs support his text but are not particularly good.

Edson's observations on the outward appearance and smells associated with the Neo-Giants are especially revealing. He reports that he found traces of moss and sap where the creatures had brushed against trees. Specifically he thought they used moss and sap as a body covering that gave them camouflage in the forest. I am dubious of Edson's suggestion that this takes the place of thick hair on a creature's body. His ideas on their use of a paste to cause moss to adhere to them, given on pages 56-57 of his book, make a lot of sense. Such behavior would help explain features that have appeared in both the Patterson-Gimlin film and the famous Redwoods video footage of August 1995. That is,

things appear to be suspended from the bodies of the creatures in the films. Here is Edson's description of one of the giants he encountered:

...he stood a little over eight feet tall, and he was not doubled over on all fours, but stood upright in a half-crouched position. He kept watching me. He had thick, powerfully built shoulders, a flat face that seemed to form a hog-like snout at the mouth, ears flat against the head, no neck at all, and he seemed to be covered all over with long greyish-brown body hair, which I felt sure I would have mistaken for moss if I had seen it anywhere else. I decided, too, that he couldn't have weighed less than 400 lbs. (MTWB - p.25).

He also noted it had long arms dangling to its knees.

All in all Edson's story as it appears in his book is consistent with the early years of Neo-Giant activity in Northern California as they have emerged from all other records. This includes the scarcity of genuine Neo-Giant tracks as opposed to the impression created by hoaxes that the tracks could be found in long trails of clear impressions along roads and creeks.

Serious students of the nature of the Neo-Giants would do well to mine Edson's book for all his observations collected over 26 years of devotion to this extraordinary topic. Edson produced an admirable record of his personal quest for Bigfoot, with some shortcomings and many good points that appear to have been largely unappreciated.

NOTES

1. Charles W. Edson, *My Travels with Bigfoot: A True Life Odyssey* (Los Angeles: Crescent Publications, 1979).

2. A BBC documentary was made following the making of the Patterson-Gimlin film. This record of people's reactions to events thirty-five years ago hopefully will one day be pulled from the archives and made available to the informed public now more inclined to accept the presence of mystery primates. The Patterson Gimlin footage was immediately dismissed by the American Museum of Natural History, Richard Van Gelder and Harry Shapiro being the spokesmen who declared it to be "impossible." Naturalist and author Ivan T. Sanderson then organized a number of accredited scientists to view the film as well. He noted that "the film was flown down to Prof. W. C. Osman Hill at the Yerkes Primate

Center, Emory University, in Atlanta, Georgia, and then Drs. John Napier and, Vladimir Markotic, and others viewed it at a closed showing in Washington at which Dr. A Joseph Wraight, Chief Geographer to the U. S. Coast and Geodetic Survey, and Mr. N. O. Wood Jr., Director of Operations for the Secretary of the Interior were present."

Roger Patterson then spent seven weeks in Hollywood negotiating with companies that talked big money and wanted to tag along on a future expedition to make a documentary. Nothing came of all that.

Of the BBC documentary, Sanderson wrote: "Finally Roger rang me and asked what we might be able to do. I asked him whether he might be prepared to make over foreign rights to us, and he did so. We made one phone call to David Attenborough, the head of the Second Program – Science and Natural History – of the B.B.C. in London and within 24 hours their Senior Producer, Ronald Webster, was with me in New York. It took two weeks only to negotiate and sign contract for first-run rights in the U.K. and Commonwealth, and a generous participation in foreign sales to be handled by the BBC. Roger retained and still retains all North American rights. Two weeks later Ron Webster went to work with an extraordinary crew – Chicago Films, Inc. (Gavin McFadyen and Charter Weeks) – and with two weeks, despite the "city revolution," finished the film and flew home over the North Pole with several tens of thousands of feet of film in the can. While here the BBC filmed Roger Patterson at HQ [Columbia, NJ], and then shot several hours of a discussion between Dr. John Napier and the writer (ITS), with visuals in the form of plaster casts of the footprints of Bigfeet. Later, they ran an hour on Dr. Joe Wraight in Washington, D.C., then flew to Denver to interview Prof. George A. Agogino; then on to Dr. Montagna, Head of the Oregon Primate Center; and ended up with interviews with several persons, of all ages and walks of life, on the Coast who had told Roger that they had encountered Bigfeet at close range." ("The Patterson Affair," *Pursuit*, June 1968)

3. Ted Bredt in *San Jose Mercury-News*, 20 May 1979.

4. Sean M. Connors, "Ecology and Religion in Karuk Orientations Toward the Land." in *Indigenous Religions: A Companion* edited by Graham Harvey (NY: Cassell, 2000), 142.

5. Grace Buzaljko, ed. *Karok Myths* (Berkeley: University of California Press. 1980).

6. Tom Muzila, "On the Trail," *Bigfoot Co-Op* (Whittier, CA), October 1982, 11.

7. Mark A. Hall, *The Yeti, Bigfoot & True Giants* (Wilmington: MAHP, 1997), 58.

The Bigfoot Community's **Wallace Problem**

by Mark A. Hall

The seekers of Bigfoot in the North American West have been unable to put the Wallace Problem behind them. At the end of 2002 the time had arrived to accept the meaning of the fake feet possessed by the heirs of Ray Wallace, a wealthy contractor who had started planting fake Bigfoot tracks in 1958 and saw his ruse succeed only too well to the time of his death in November of 2002. While always discrediting himself with extravagant claims to have film, recordings, and colorful stories of Bigfoot activity, Wallace nevertheless was one of the people who saw genuine Bigfoot tracks at the start of the Bigfoot publicity that began in 1958. The distinctive fakes that Wallace put into circulation can be sorted out from the record and disposed of. I addressed this issue in Volume 7 of *Wonders*. [1] There I related the history from 1958 onward when what appear to be genuine tracks were first given widespread publicity. Some faked impressions, made in imitation of genuinely large footprints, were discovered in at least three instances, in 1958, in 1960, and in 1967.

In short, after the initial sensational interest in Bigfoot was sparked by a genuine set of strange footprints, Ray Wallace hired two men to look into the matter. Soon thereafter he began to deposit false footprints along creeks and roads in Northern California. Those carved tools for hoaxing appear to me to have been based upon a find of genuine footprints made by his employees. Bigfoot seekers, who had little experience with Bigfoot prints in 1958, were fooled by those bogus impressions. Until the presentation of the hoaxing tools in December of 2002 one particular set of fake feet has had a significant impact on the record of Bigfoot. With further study of genuine Bigfoot tracks, more can now be said about how this success was gained and how genuine Bigfoot tracks can be viewed. The wooden tools for the hoaxing are illustrated in Fig. 1.

The general response to the Wallace Problem has been to deny any importance to the issue. A false dichotomy has been used to deflect considerations of the problem that will reveal the truth. Two choices have been offered and both are false. No one should be asked to pick between holding Wallace responsible for all Bigfoot tracks or accepting that Wallace never faked any tracks whatsoever. The first is naturally an absurd proposition that is designed to direct people to the stated alternative. The second proposition of "no fakes" is a sly attempt to excuse those people who were in fact fooled by Wallace fakes and do not want to acknowledge their embarrassment.

The Wallace Problem that remains is to recognize the trash among the claimed records of Bigfoot tracks and to throw out the trash along with false ideas about Bigfoot tracks that have been fostered in part by them.

There are two reasons for the success of the hoax. These reasons will be emphasized here. Number one: The fakes were introduced early into the modern history of Bigfoot investigation. Number two: They were created in imitation of genuine imprints of a primate foot. Acknowledging these facts will allow the entire Bigfoot community to put these phoney tracks in their proper place in history and then carry on with better and worthwhile investigations into genuinely unusual wildlife.

Ray Wallace is dead and will not ever make a confession. Demanding that others make his confession for him now is demanding something that will never happen. In addition, a "money challenge" has been put forth. In the style of James Randi, Phillip Klass, and Ted Serios, money has been offered if someone can satisfy the requirements of the person stating the challenge. Here it is a case of making false tracks of a certain type under certain conditions. The money challenge is a creation of John Green working through the Willow Creek Museum in California. Green is the author of several books on Bigfoot.

As Tom Stienstra noted in the *San Francisco Chronicle* on 13 March 2003, "I'll predict right now that the \$100,000 reward announced last weekend for anybody able to create fake Bigfoot tracks that could fool experts is a publicity stunt for the Willow Creek Museum, the capital of Bigfoot Country. I predict nobody will ever get paid the money, no matter what anybody comes up with." As with all the money challenges, there is a certainty that the money will not ever have to be paid because the person issuing the challenge is not obliged to concede that the requirements have been met to his or her satisfaction.

All of that activity is simply smoke and mirrors to distract people from the simple facts of the matter. Ray Wallace produced fake footprints with a pair of wooden feet modeled on genuine tracks found in 1958. Wallace exaggerated the features of those genuine tracks in making his false feet. His fake footprints were therefore distinct in shape and size.

When I published an examination of the Wallace hoaxes in Volume 7 a direct response to it was posted by John Green to whom I sent a copy of *Wonders* with the discussion of Wallace. And we had an exchange of e-mails prior to his posting to the internet discussion group bigfoot@yahoogroups.com.

His posting on 28 February 2003 has nothing of value in it. It is an attempt to fog the issues and attack the messenger because the message is unwelcome.

One of Wallace's relatives has said Ray Wallace did not make a public confession because he did not want to endure the reaction of those who were fooled by him. That reaction is being visited upon anyone who would now speak up about this one success in the panorama of Wallace's career of attempted

hoaxes.

To blow away some of the fog, Green's accusation that I have an "attitude of long standing" is a groundless charge. His complaint that I have a "third alternative" I find simply incoherent. Further, there is no "Mark's version" for the employment of Kerr and Breazele. I am citing the historical record, for which Green is not offering any corrections.

Several writers in the East have written on these subjects. Green is deliberately sowing confusion when he writes that "two writers in the Eastern U.S. took him [Wallace] seriously." Some will mistakenly attach that accusation to me. Green should either name names and explain his statements or put away his tar brush.

Green fails to recognize the importance of the events of 1975 to 1981 that were described in my articles for 1978 and 1994 [2] and were summarized in *Wonders* Volume 7. The Bigfoot community should be eager to make use of such an opportunity as took place then and might occur in the future. Here is a chance to compare tracks that have turned up in relative isolation, so that it is possible to link those tracks to specific animals then observed in the same region. And if care is taken, the sounds associated with those animals and all other behaviors they exhibit can be narrowed to the type of primate seen.

I find this kind of short-sighted view of events to be one of the harmful consequences of simplifying the entire subject of mystery primates. A golden opportunity to learn is being dismissed as just another Bigfoot report. When people ask why this entire subject *appears* to make little progress, here is a fine example of self-defeating behavior on the part of a Bigfoot seeker.

All the criticisms that I and others have made about the way Steve Matthes presents his story in the book *Brave and Other Stories* do not alter the basic facts of his testimony. Early one morning in 1960 he was on a logging road in Northern California where giant footprints were found. Upon close scrutiny he realized they were fakes. His photograph of a cast of one of those fakes matches the wooden tool displayed by the Wallace family in 2001. Those people who would deny the meaning of this record are only kidding themselves.

Here are the key sentences in Matthes' account that some people want to ignore:

The line of tracks in the dust stretched out as straight as a string – like those of a man stepping off measured distances between two given points. This, I theorized, was because the person making them, in order to make the extended length of stride to match the size of faked track, had to concentrate on what would be the visual results of his efforts to reach the point where the tracks were to leave the road. The flexibility of movement that is expressed by

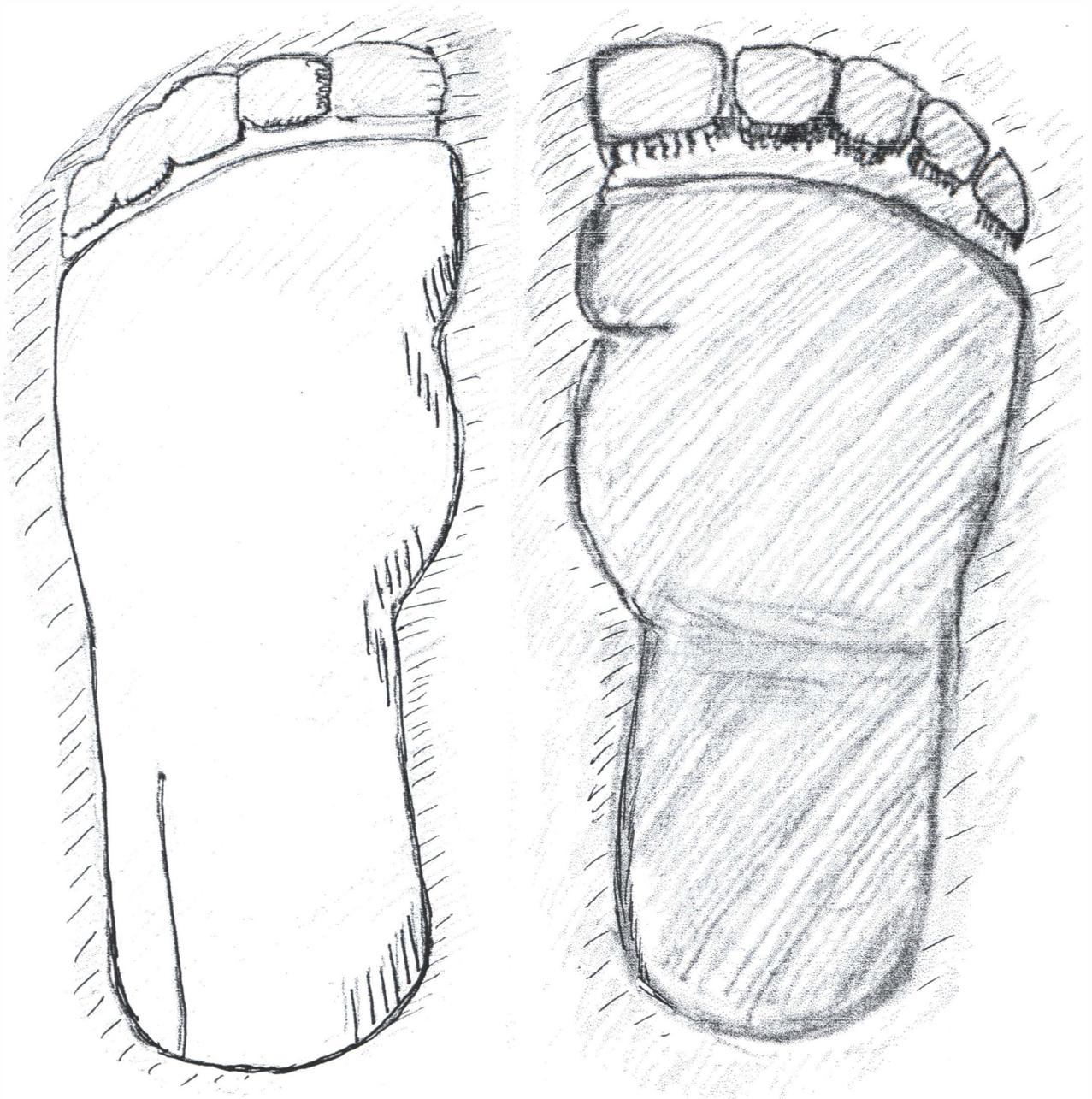


Fig. 1. Wooden foot forms in these shapes were displayed by the relatives of Ray Wallace after his death in 2002. They were made of alder wood. The relatives claimed these shapes were used by Ray Wallace to make "Bigfoot" prints. Imprints of the same size and matching their shapes were found in 1958, 1960, and 1967.

irregularity – found in tracks during the normal line of travel – was missing. Instead, what I saw was a line of travel that was fixed and rigid! Then, when I began examining the individual track itself, another thing became quite obviously wrong with it, but was also something that would have been missed unless looking for it.

When the weight of any soft-padded foot of an animal is brought to bear on the feet, the foot expands, or spreads, under the pressure induced by the added weight. Then, when the body weight is removed as the animal begins lifting its foot to make its next stride, the toes of the foot contract, leaving a track with a feathered edge – if made in the dust as these were. On these tracks, there was no evidence of any foot expansion or spreading of the toes, indicating the track [maker] had been made of nonexpandable material such as leather, wood, metal, or plastic. [3]

Those who will look at the photographic record from Blue Creek Mountain in 1967 will find the same characteristics illustrated in that record. Those tracks are also bogus. We can throw out this trash now, or allow future investigators to claim a superior wisdom by pointing out the obvious.

Green calls the Blue Creek Mountain tracks “probably the most often seen and most intensely studied and certainly the best-documented of any tracks anywhere.” They look like the imprints of flat-footed wooden feet because that is what they are. The display of the Wallace carvings makes it clear what kind of device would have made them. The Matthes testimony is the icing on the cake.

Green contradicts his own posting made immediately after wooden foot-forms were displayed by the Wallace family in December of 2002. Green made this observation via the internet on 5 December 2002. His message in full was:

What Wallace Jr. is holding certainly is not a mold for the 1958 Jerry Crew 16" 'Bigfoot' cast, of which I have a copy, but it definitely is either a mold for or a copy of a 15" footprint of the type found by Bob Titmus and Ed Patrick in a Bluff Creek sandbar later the same year, of which I also have copies.

There is something worth checking out here, for anyone who is in a position to do so.

As to Ray Wallace having started the whole thing, however, Rene Dahinden and I in 1957 saw a tracing of a British Columbia footprint cast that was a much closer match for the Jerry Crew cast, and that cast had been made in 1941.



Fig. 2. The appearances of the feet of two different Neo-Giants as indicated by tracks found in Northern California. The one on the left appears to be the track of a male. It is based on a cast made by Jerry Crew in 1958. On the right is the track of a female. It is based on a cast made by Roger Patterson which was associated with Laird Meadow in Del Norte County, California. Tracks of the Neo-Giants found in South Dakota support this distinction between male and female tracks.

This brings us back to the record of events in 1958 and thereafter. Loren Coleman has recently brought to my attention the existence of a footprint cast made by Roger Patterson in 1964. Tracks were found by Pat Graves on Laird Meadow Road in Del Norte County of California. (Laird Meadow itself is located at 41d 22m 59s N, 123d 44m 12s W.) Patterson made two casts.

The record of the Laird Meadow cast (the shape appears in Fig. 2) is helpful to our understanding of what was happening back then. It appears to show the same foot as that of the creature identified as "Patty" in the Patterson-Gimlin film of 1967. The imprint shows that this female was around three years earlier at the same level of maturity. If she was in the same area six years earlier, her tracks could have been found by Kerr and Breazele at that time. Such a cast could then have served as the prototype for the alder-wood Wallace foot-forms.

The presence of two tracks makers in the same area of Northern California in the 1950s and 1960s has been indicated by Charles Edson's observations of tracks in those years [4] and by the casts that have been made showing those same two sizes, one male (such as cast in 1958 and 1964) and one female (as cast in 1964 and 1967). The measurements, casts, and photographs are indicating finds of tracks for the same individuals ("Patty" and her mate).

Edson and others were likely to be seeing imprints made by "Patty" during the years that fakes were done. But casts of her genuine prints seem to be rare for the early years, while the Wallace fakes have been illustrated again and again. The 1964 Laird Meadow cast is simply the earliest for "Patty" where there is a clear record.

Now let us find the explanation for why the female tracks sometimes show a sort of bulge behind the toes on the inside of the foot. This kind of indentation shows in the tracks left by "Patty" in 1967 and in the female tracks found in South Dakota in 1977 (the Grand River cast). [5]

Loren Coleman pointed out in our exchange on the Laird Meadow cast that the "split-ball" configuration attributed to the Neo-Giants appears to vanish now that we know of the Wallace fakes and can examine valid tracks free of their influence. I have to agree with him.

The female foot as seen in the Laird Meadow cast and illustrated in Fig. 2 has a long big toe. The split-ball appearance seen elsewhere appears to derive from a mis-reading of the female track caused by a combination of a long big toe and something behind the toes that is not always present but does distort the shape of an imprint. This could be something like the accumulation of soil behind the toes. It appears in some of the tracks but not in all of them. Because this distortion is so regular in its effect I think it is likely to be the result of large calluses developing on the Neo-Giant foot. A toughening of the skin on the long toes and on the ball behind the toes could account for the impression left in



Fig. 3 Cast of footprint made near Mt. Shasta. Measured 6 X 16 inches.



Fig. 4. A male Neo-Giant as described by observers in the Pacific Northwest.

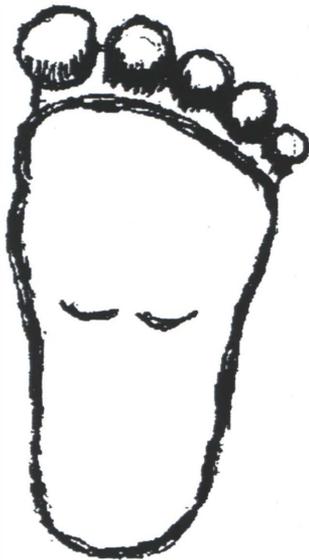


Fig. 5. Appearance of a 1967 track at the Patterson-Gimlin filmsite.



Fig. 6. Outline of the Grand River cast found in South Dakota in 1977.

tracks. Again, as I have observed before, we find that "the track is not the foot". The nature of such growths would explain why they are not always present, even on the same individual over time.

The notion of a split-ball as a physical feature in Bigfoot tracks grew out of this distortion. The idea was further promoted by the exaggeration of this feature in the false tracks laid down by Ray Wallace and whoever may have assisted him. When carving the foot forms this feature was made large and full and appeared in every print wherever and whenever they were used.

The better imprints of genuine footprints and the resulting casts show the toes as individual appendages without a split in the ball of the foot.. The Grand River cast and some 1967 Bluff Creek casts have this indented appearance. The Laird Meadow cast and a cast of what appears to be a female track made near Mt. Shasta do not. [6]

The "split-ball" configuration was simply incorporated into the Wallace fakes at the time of their creation in 1958. Whoever carved the alder-wood tools put this split-ball appearance on both the feet. As I have suggested, this carver could have worked from a cast made by Kerr and Breazele, two men who were hired by Ray Wallace in 1958 to look into the Bigfoot excitement in October. As his employees their findings were reported only to Wallace. First hand knowledge of these events died with Ray Wallace. The numerous fakes in subsequent years and the mis-reading of a few genuine tracks have perpetuated the notion of a "split-ball" as a physical part of the Neo-Giant foot.

Similarly, the notion of an hour-glass shape to the feet appears to have been promoted by bogus items. Some people will remember a photograph that appeared in John Green's *On the Track of the Sasquatch* on page 30. It has been widely reproduced elsewhere as a "beautiful" example of a Bigfoot track. It was identified as being photographed by Rene Dahinden. But what is the full story behind that track? Dahinden did not use that shot in his 1973 book. Its origin is unknown and suspect. That picture and the exaggerated roundness to the forward part of the female foot in the Wallace fakes are influences that have suggested the "hour-glass" characterization. It otherwise might not have been applied at all to genuine tracks.

Ivan T. Sanderson used a Wallace fake as his illustration of a Sasquatch track in *Abominable Snowmen*. This would have been because that illustration was readily available to him as the deadline for his book was upon him. In his book he wrote of the Neo-Giant foot: "They have a double first subdigital pad; they are extremely short and broad for their size; and, the second to fifth toes seem to be conjoined." [7] The double pad and conjoining of toes appear to be notions promoted by the infamous Wallace fakes.

Sanderson includes on page 469 of his book outlines of the feet of both the American Neo-Giant and its Asian counterpart. The second lacks any "split-ball"

appearance. I think this is because it does not exist except as a mis-reading of callused tracks.

One day, however distant that time may be in the future, we will have the opportunity to examine the feet of the Neo-Giants. I think it will be discovered at that time that the notion of a split-ball was erroneous. I have attempted here and in my previous article of 27 pages in *Wonders* Volume 7 to present the context for how this digression from the truth has come about.

We should advance the scant knowledge we possess about these animals by careful and honest examination of the traces of the Neo-Giants. We should not be content to sit back in expectation that a road-kill will one day vindicate simplified claims that something large and hairy is around in the woods.

There is no humiliation in doing the right thing. The proper course of action here is to dispose of the false records that have annoyed all of us who want only to determine the best possible record of events in what are the difficult circumstances of pursuing a quarry that does not want to be found. The honest search for Neo-Giant tracks was diverted for forty-four years by imitations. Let us put them aside and make the best of what we can recognize to be genuine.

Notes

1. Mark A. Hall, "The Real Bigfoot and Genuine Bigfoot Tracks," *Wonders* 7(4): 99-125 (December 2002).
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5. Hall, "The Real Bigfoot," 116, 117, Fig. 3b, and Hall, "Contemporary Stories," Fig. 5.
6. Dixie Reid, "Bigfoot," *Sacramento Bee*, 4 October 1986.
7. Ivan T. Sanderson, *Abominable Snowmen: Legend Come to Life* (Philadelphia: Chilton, 1961), 473.

WHY NOTHING GETS SOLVED IN ONE LIFETIME

by Mark A. Hall

It is one of the most painful experiences of my entire scientific life that I have but seldom -- in fact, I might say, never -- succeeded in gaining universal recognition for a new result, the truth of which I could demonstrate by a conclusive, albeit only theoretical proof. This is what happened this time, too. All my sound arguments fell on deaf ears. It was simply impossible to be heard against the authority of men like Ostwald, Helm, and Mach. . . . This experience gave me also an opportunity to learn a fact -- a remarkable one, in my opinion: A new scientific truth does not triumph by convincing its opponents and making them see the light, but rather because its opponents eventually die, and a new generation grows up that is familiar with it.

– Max Planck (1858-1947) in *Scientific Autobiography And Other Papers*, Westport, CT: Greenwood Press, 1949, 1968.

Physicist Max Planck's observation suggests that change in scientific views involves a social process in addition to good arguments and demonstrable facts. That is what we find when we look at the progress of controversial topics in the twentieth century. Even the physical nature of the issue does not seem to matter. Topics as dissimilar as the Kensington Runestone and the mystery creature known as Bigfoot have played out upon a similar timescale with parallel human behaviors accompanying them. From birth to maturity the issues take about one hundred years to fully develop. In those two particular cases the final hurdle to social acceptance remains to be passed. But as Planck observed, when people grow up exposed to the truth, that wisdom will eventually win out over ignorance as there are fewer "authorities" standing in the way.

Much has been written about Thomas Kuhn's views on scientific revolutions. He pointed out that new ideas are assembled and developed outside of the mainstream of science. The scientific establishment then envelops the new ideas – establishing a new paradigm to guide them – and that field moves

on with new boundaries established for what is acceptable and what is not. This works well looking backward at the course of human history with the perspective of what has already happened. But the knowledge that revolutions in thinking are cooking outside the mainstream does little to help those people who lack the judgment to identify them in the current day. The authorities of the current day are comfortable with their points of view which are propped up by establishments such as communications media, publishers, and grant-dispensing organizations. They are all operating at the same level of blindness. Some of these entities, such as the popular media and publishers, contribute to the problem of general ignorance by promoting money-making projects that advance hoaxes and misinformed speculations. The sensation-mongering that earns them a living is simply part of the social process that puts off meaningful and productive examinations of new ideas.

To see these activities in real time with historical examples let us outline the progress of two controversies already mentioned, the inscribed stone found near Kensington, Minnesota, in 1898 and the Neo-Giant of the Pacific Northwest in North America. The latter has been popularly called the Sasquatch or Bigfoot and has been discussed since the 1920s.

Origins. You can go back as far as you like in either of these issues to say where they started. In the case of the Kensington Stone, it was inscribed with a date of 1362. It probably came about as part of an expedition that set out from Europe in 1354. Norsemen were in the New World because of colonies set up in Greenland beginning around AD 986. [1] Iceland was reached by them in 874. But under the name of Thule it was probably visited by Romans in classical times, despite the difficulty people have in accepting the evidence of Roman coins found there. [2] Also the island may well have been visited by Pytheas of Massalia in the middle of the third century B.C. [3]

The presence of the Neo-Giants dates back for its origins many millions of years to a time when a large variety of apes were competing in the Miocene. Out of that environment evolved several lines of apes that came to populate the present continents. Their ascended offspring have held out in relatively small numbers (compared to the human population) after that long climb up the evolutionary ladder. We hear of them today loosely described as "Bigfoot." A close scrutiny breaks out the survivors in ways that fit the recently acquired knowledge of fossil primates. In the case of the Neo-Giant, the fossil predecessors appear to have been *Paranthropus* and : *Paranthropus palaeojavanicus*. In 1846 Hudson Bay inspector Alexander C. Anderson reported mountain giants that hurled rocks at his party. The Forty-niners in the 19th century ran into the hairy giants when looking for gold, but people who didn't see them for themselves tended to view them as the stuff of tall tales.

What brought a social significance to these deeply rooted issues was the eventual advocacy for a specific point of view about them. In each of these cases that advocacy was the work of one man. For the Kensington Runestone that man was Hjalmar Rued Holand: for the Sasquatch/Bigfoot, John W. Burns.

Early Advocacy. The early advocates were men of some learning, but neither one was supported by an organization particularly interested in their pet issues. Burns has been identified as an Indian Agent and teacher among the Indians. Holand was pursuing scholarly research on immigrants when he came upon the story of the runestone and then the object itself. Their paths were lonely ones for many years.

Burns gathered the diverse accounts of hairy giants among the Indians of British Columbia and presented them as descriptions of an animal native to the region. This was something that had been hinted at as early as 1891, but no one had pursued the topic at that point. [4]

After an initial article on the Sasquatch in 1929 in *MacLean's Magazine*, Burns related encounters with them in such popular and now-obscure magazines as *Liberty*, *Wide World Magazine*, and *Sir!* Magazine published in New York. He also helped foster an annual Sasquatch Days festival in British Columbia. I recall coming upon a photograph and caption in an old newspaper from the 1930s, evidence of his success in getting attention that way.

According to Burns, a contingent of scientists from the University of California showed up around 1939 to look into the stories. The peak they chose as their goal proved unclimbable and they returned mosquito-bitten and discouraged.

The Kensington Runestone was uncovered in 1898. But it quickly fell into neglect. Its advocacy began with Holand who obtained the stone in 1907. Holand published books and articles for many years. His first book on the runestone was privately published in 1932. He also took up other cases of alleged pre-Columbian visits to the New World.

Additional Support. After decades both men were joined by others willing to consider the merits of their cases. Both topics picked up adherents who helped to give the topic publicity, organize the subject and provide more detailed support. For Burns these men were journalists like Sir Michael Bruce and John Green. There was someone willing to take up the chase full time like Rene Dahinden.

Holand was joined by Andrew Fossum, Knut Soderwall, O. E. Hagen, William Thalbitzer, Gustav Indrebo, F. S. Cawley, and Sivert N. Hagen. Charles M. Boland told its story to a wide readership in *They All Discovered America*.

Also he had local and vocal supporters in Minnesota who saw their special heritage being ignored, men like Cliff Roiland who wrote for the Alexandria, Minnesota, newspapers, and a dentist named E. J. Tanquist, Sr.

Drawn into the controversy were people who could place the issue in a better scientific or academic context. For the subject of Bigfoot this person was Ivan T. Sanderson. His many popular articles on the subject [5] were accompanied by a 1961 book *Abominable Snowmen* that put the local legend of Sasquatch into a much larger context among several "living fossils" among the primates.

For the subject of the Kensington runestone, this man was Sivert N. Hagen, who summarized the inscription and its turbulent history with an insightful article in *Speculum: A Journal of Mediaeval Studies* in 1950.

Maturity. The subject can be said to have matured when the topic has developed to the point where it fits into the current scientific knowledge. Both topics have reached this point.

Neo-Giants make sense within the framework of what is now known about the proliferation of fossil types of primates. They match the type mentioned above, which is *Paranthropus*. Also, some scientists have now expressed an interest in a serious and organized pursuit of the subject. [6]

The Neo-Giants arrived in North America as one of several waves of primates spreading across many parts of the planet. We can deduce from the modern appearances of Neo-Giants and from the spotty fossil record for them that they probably arrived early in the primate sweepstakes. However, while they are large in size and powerful in abilities, their retiring nature has left them confined almost exclusively to the forested mountain slopes on the western edge of both Americas. In the distant past they might have lived outside of that world. Either the pressure of competition or their specializations, or all of these, have put them in this environment at the end of the process. That environment is ideal for them. They move about concealed by shadows and negotiate steep inclines with ease.

We should not make hasty judgments about the intelligence of these particular creatures. It seems entirely plausible to me that the Neo-Giants could be aware of the make-up of the world around them, and their circumstances in relation to human life. They might lack any ambition to try to change their circumstances regarding the human influence around them. They could well be of a mind that they simply want to survive in the simple state of nature while being aware that such space is getting smaller. We might be best guided by ascribing a similar outlook to all the "living fossils" that are the surviving mystery primates.

None of them are stupid. They are survivors, in a sense much like we are. We have prevailed in the size of our success. But our competitors are individually quite capable. We can expect that they were overwhelmed when our ancestors took them on in numbers. But as individuals I would not wish to be locked into a room with any single one of them if I were expected to prevail in a physical

contest.

The topic of Bigfoot has, in essence, been solved. We can perceive that a relict population of Neo-Giants has survived in the mountains of the Pacific Northwest. The existence of distant (in place) relatives for them is suspected in Asia and South America. But the case for them in other locations has not been pursued with the detail that has occurred in North America since the time of John W. Burns.

For the case of the Kensington runestone, Richard Nielsen's article in *Scandinavian Studies* for Spring 2001 places the inscription within the modern understanding of 14th century runes. No one possessed this knowledge one hundred years ago so that they could have devised this stone as a mere invention intended to fool others.

Social Acceptance. Both these subjects have so far failed to find social acceptance. This would be the case when they become widely recognized and appear in reference books and taken for granted in popular discussions as an established fact.

Presently there are three groups of people: The first is the general public who do not know much about either of these subjects and do not care about them in any particular way. The subjects are of no importance to this large number of people. The second group are the people who do not want to admit that the subject does conform with contemporary scientific understandings. The third group consists of people who see that the subject does fit into a reasonable context, but they do not have access to the general public and levers of power to persuade the rest of the people of this viewpoint.

We must wait and see what will trigger such an acceptance in each of these cases. For the Neo-Giants, the most popular assumption is that a body of one of these creatures will be found and examined. Other events, however, might serve as well. Another quality motion film taken under different circumstances – say with multiple witnesses – might have a greater impact than the Patterson-Gimlin film has had. The finding of a key primate fossil in North America in the best of scientific circumstances could cause a re-evaluation of the Neo-Giant record. Another possibility would be the temporary capture of one of the creatures, something that is not without precedent in the historical records for North America. The world is still notably unprepared to make the most of such an occasion, however. [7]

For the runestone, perhaps the upcoming exhibit at the Swedish National Museum of Antiquities might be an event that would draw attention and inform more people of the current understanding of the stone in the historical record.

Some of the obstacles to be overcome -- reasons why this process takes so long -- are apparent in these two examples of slowly-maturing topics.

Hoaxes. Both the Neo-Giants and the Kensington Runestone ran afoul of

family traditions that tried to claim exclusive ownership of them. The heirs of one Ray Wallace claimed in 2002 that he invented Bigfoot in 1958. They drew a lot of press coverage and created a lot of confusion. The execution of faked Bigfoot tracks has reportedly been a sport of several people in the Pacific Northwest. Wallace was one of those who got in on the ground floor, but his crude wooden feet can be sorted out from the record of genuine footprints. [8]

The runestone in Minnesota was the subject of a tradition fostered among a family named Gran. The elder of the family was a neighbor of the finder of the runestone. He told his heirs that they should go visit the finder and get him to let them in on the joke, as it was evidently his view that it was fake. That never happened, but this episode gave the Gran family the idea that the elder Gran was one who helped put together a hoax. This elder Gran died a few years later. Some fifty years later a family member told the Minnesota Historical Society about this and presented them with some tape recordings where this family tradition was discussed.

In a grandstanding attempt to discredit the runestone, the Gran family's peculiar and unsubstantiated belief was presented to the world as a "deathbed confession." Thus they ignored the facts that the man was simply ill at the time and that there was no confession. In 1977 *Minnesota History* filled several pages with congratulatory letters from the stone's vocal doubters.

The Wallace and Gran families can think and say anything they wish to, but that does not make them anything but personal beliefs.

Bystanders at historical events can say almost anything and do. One man told newspaper reporters how he chased John Wilkes Booth down an alley at Ford's Theater, but, when the matter was looked into, no one could be found to substantiate the story. I think it was Jimmy Durante who said, "Everybody wants to get into the act!"

Opposition. The minions of the American Museum of Natural History gave their assessment of the Patterson-Gimlin film after fifteen minutes of scrutiny in 1967. They pronounced it "impossible." At Canada's National Museum in Ottawa in 1969 Philip Youngman declared, "It's a hoax. No question."

But, of course, there are many who find the film to be excellent evidence, along with the tracks associated with it. Those who have seen the attempts to re-produce anything like it on the cheap will know how laughable those attempts have been. If those museum viewers had the benefit of this later record they might have been more temperate and wise in their remarks. But their statements stand as the view of the establishment for that period in history.

A committee of the Minnesota Historical Society eventually pronounced upon the runestone's validity in its favor early in the 20th century. But through a technicality the decision was never formalized. In later years the Society turned against the stone and attempted to sink it as a hoax by promoting the Gran

family's claims.

Previously the director of the Society repeatedly called it "an example of Midwestern humor." The dislike of it was expressed in other ways. When the Minnesota Historical Society prepared a hand-out to provide to people inquiring about the stone, they managed to cite several academic opponents of the stone, but the only supporter they chose to name was Holand. This was a bias that probably truly reflected the historical society's perception of the circumstances. They were oblivious to the support that Holand had from other quarters. It was easier to dismiss a viewpoint when it was portrayed as held by only one person.

Confusion. As far as the current evidence can demonstrate, the Neo-Giants are primates found almost exclusively in the coastal states and provinces of the Pacific Northwest. One of their rare excursions to the eastward into the Midwest was chronicled by this writer. Many reports of historical and contemporary records indicate the presence across North America of "living fossils" that are primates. But those reports are not describing Neo-Giants or their traces. The assumption that they do has plagued this field of inquiry.

Claims of runic inscriptions have popped all over North America. The Kensington Runestone has routinely been tossed into a collection of such claims. This has not served it well, but it has made its dismissal all the easier.

Insularity. One of the features of human behavior that helps to explain the slowness in the process of maturity for these topics is the insularity in thinking exhibited by both professional scientists and amateur advocates. No matter how much passion they might have for their job or hobby, they too frequently do not know what they are talking about when giving their opinions. A fundamental mistake reflected again and again in articles, books, and correspondence is that they have not read the presentations and viewpoints of others but they have only read what someone else said about those views. They accept incorrect or incomplete information because it does not disturb some long held beliefs. Whatever lies behind these mistakes, be it laziness, parsimony, or bad memory, the errors perpetuate misinformed conclusions.

We can apply the framework of discovery outlined here to other controversial topics. Here are some examples.

True Polar Wander. A topic of much younger age is the hypothesis of a shifting crust upon the Earth. Its proponents find it a useful geological answer to many issues in the earth sciences, paleontology, and archaeology. The idea was codified by Charles Hapgood and James Campbell in their book *Earth's Shifting Crust* in 1958. Hapgood revised the proposal somewhat in *Path of the Pole* published in 1970. The hypothesis and the history of its early support was given by me in a 1995 article in *Wonders*. [9]

Once viewed as just another catastrophic impossibility, the idea has since become a topic discussed in scientific circles as "true polar wander." In 1997 the

idea that such a shift of the full crust of the Earth took place 544 million years ago found its way into the issue of *Science* for 25 July.

Joseph Kirschvink of the California Institute of Technology and his colleagues suggested the Earth's entire crust had reoriented itself. [10] This proposal appears to take the issue of true polar wander to the next level when it is being advocated in a scientific journal. Of course there are doubters that such an event took place. And the advocates propose that many reorientations have occurred. The article is just another step in the progress of the topic.

With history as our guide we can propose that true polar wander will mature in another fifty years.

Homo gardarensis. Another topic in waiting is the extraordinary find of *Homo gardarensis*, an example of a "living fossil" among the primates that has been mislabeled and stored away to gather museum dust in Copenhagen. Its bones were exhumed in 1926 from a Norse graveyard in Greenland. F. C. C. Hansen was the early advocate for its uniqueness. He likened it to a member of the "troll race." His period of advocacy was cut off by his death. But the find fits historically and archaeologically as one of the Dorset culture known in Canada. The knee-jerk dismissal of the Eskimo traditions of the Tornit and the same treatment of the modern reports of the Taller-hominids have put off its recognition. Just as the case for the Neo-Giants has developed during recent decades, the case for the survival of *Homo gardarensis* has been developing. [11]

With history as our guide we can give this topic another twenty years before it matures with the scientific community.

There are controversial topics so broad and deep in our history that you will wonder if any headway can be made with them. Topics such as Unidentified Flying Objects, ghosts, and Atlantis seem unmanageable as they challenge both would-be investigators and cherished beliefs about ourselves. I would say it is possible to cleave off parts of these large mysteries and make progress.

As an invented example to illustrate this, here is what could happen with a topic as formidable as Atlantis. I have pointed out in a previous discussion [12] that the island alleged to have existed tens of thousands of years ago would now be dissolved and its ruined contents buried beneath that many years of marine deposits.

Suppose that some years from now someone is able to identify a broadly occurring culture at archaeological sites around the western end of the Mediterranean Sea. And that this involved artifacts of some sophistication dating to 14,000 years ago, the time that Atlantis was said to flourish. There are clues to the nature of Atlantis in Plato's narrative that might be substantiated by archaeological finds. I have in mind the domestication of horses, the use of some kind of chariots, and the warlike conduct of an Atlantean empire. A case might be made for them to be the traces of a hinterland for a vanished cultural center.

That center could be Atlantis-like or even Atlantis itself. Such a proposition would not be accepted right away, but it would set the clock ticking. It is my suggestion that this idea would take another 100 years from the point of its presentation to work its way to maturity.

As individuals we are not bound by the conventions of museum employees who must not offend the world with too much radical thinking. We can make our own judgments if and when we make an effort to become informed about these controversial notions.

Yes, there are dozens of ideas put forth. Many of them are without merit, and I write this with some disappointment. I am always looking for a new way to look at a familiar landscape, to find new things hiding out of sight, and to put proper order in the world that has crumbled away and been buried from sight around us. I relish a good presentation of a novel proposal, and I hope for some new insight. But I seldom find it.

I have not at all tried to exhaust the good ideas in my examples here. I urge my readers to apply this framework to ideas that catch their interest and thereby explore the value of this framework. I am sure I will watch with interest to see how these controversial topics fare for as many years as I can.

In addition to exercising our best judgment about the face value of novel ideas, we should look at how they fit into the big picture of human events. The Neo-Giants are one category of many "living fossils" that are survivors in our day. So they are logical when considered in that context. The Kensington Runestone is a consequence of the centuries of Norse exploration that can be seen extending over centuries ever deeper into the New World. So it too has a place in the sweep of history that has been seldom detailed. [13]

Summary. It takes a century for genuine mysteries to emerge from the milieu of modern times. The subject is defined in rough terms and championed by one person. It appears to be a lifetime pursuit with no vindication and a slow increase in the number of supporters.

The early advocates will have possessed the familiarity, the intuition, and the persistence to stick with their proposal in the face of adversity.

After this initial period lasting a half century or more, the cause is recognized as a good one and taken up by others. They can add to the reasons to view the subject favorably. And they can help publicize what otherwise may have been a subject with a local flavor and disseminated in a limited manner. Among them will be one or more who are better able to organize the subject and put it into a broader context with more appeal to an academic audience. Probably this is a consequence of the general advance of knowledge in all fields of inquiry during that period of early advocacy.

During these years the subject will be vulnerable to hoaxes and various confusions that will appear to diminish its appeal to the general public. But all

of those events will fail to make a lasting impression because they will be revealed as false or irrelevant trails.

After about one hundred years the stage is set for the maturity of the issue. The mysteries surrounding it will have been substantially solved when it conforms to the contemporary understanding of historical and scientific data.

It will be opposed by people seen to be authorities who will simply be propping up old accusations and poorly done work on the part of their predecessors. This loyalty to past mistakes stems from a systemic abhorrence for admitting error in the scientific fraternity. But those people will fade in importance and even die off.

As an interested pursuer of unusual topics this framework helps me to explain why the world's collective knowledge advances at a glacial pace. Some people find contentment in such a scheme. I find it simply a legacy of the human condition, a system that works but not very well for the individual who expects to live well short of one hundred years.

My curiosity pushes me to wonder what is going on with the present and the past. We can all make our own judgments without waiting for the drafters of encyclopedias to catch up with it all.

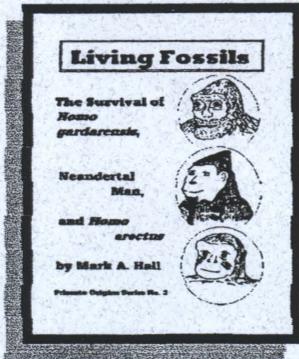
NOTES

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Mark A Hall Publications

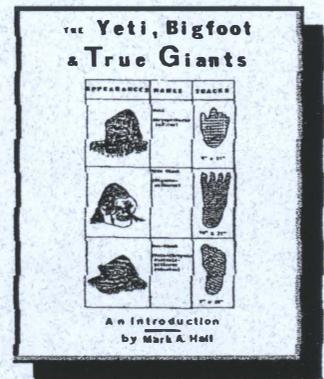
**Start your journey through the world of the UNEXPLAINED
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There you will find links to other pages such as Mystery Profiles, Thunderbird and Bigfoot, and Spotlight on *Homo gardarensis*. Also there you will find links to a selection of current news items you will want to read to keep up with the latest happenings. You can learn more about books such as these:



Published 1999. *LIVING FOSSILS* contains a history of “things called Bigfoot” in North America and several different creatures behind the reports. The story behind the fossil find of *Homo gardarensis* is given in detail. A remnant population of Neandertals is discussed. The story of the Minnesota Iceman is fully told for the first time. Also, the context of the new find of Kennewick Man and his kind is explained.

Second revised edition published 1997. *THE YETI, BIGFOOT & TRUE GIANTS* described the three most famous of the mystery primates found in North America and around the world. They are the famous Yeti of Asia and its relatives, the Bigfoot or Sasquatch of the Pacific Northwest seen in the Patterson-Gimlin film, and the tree-tall True Giants told of in folklore and in modern reports. The unique origins, history, behavior, and tracks of each are presented.



A link to “Keep up with WONDERS” will take you to details about the journal called WONDERS where all kinds of fortaen topics have been discussed since 1992. The topics include: cryptozoology (the ‘monsters’ called Thunderbirds, Giant Owls, Bigfoot, lake monsters, giant snakes, black panthers), controversies in archaeology such as the Kensington Runestone, L’Anse Aux Meadows, Vinland, Greater Ireland, and the mysteries of Spook Lights and other strange occurrences .

