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## SUMMARY KEYWORDS

Bigfoot, wild men, feral humans, Texas Bigfoot conference, Big Thicket, primitive tribes, cryptozoology, ethnography, UFOs, paranormal, cultural studies, missing persons, animal mutilation, scientific research, documentary., Interstellar objects, asteroid search, Avi Loeb, alien technology, scientific data, AI-generated images, UFO claims, pop culture, scientific method, cryptozoology, Bigfoot, UAP, anomalous phenomena, scientific evidence, public perception.

## SPEAKERS

Speaker 4, Speaker 2, Speaker 3, Speaker 5, Speaker 1

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00:00

Keep places. Attention.



Speaker 1 00:05

Attention. You are listening to a pre recorded episode of The Curious realm. Curious realm is busy traveling the vast void of time and space to find the best paradigm changing content the universe has to offer, enjoy the following transmission, and remember, stay curious, curious, curious.



Speaker 2 00:42

You coming to you from the city of the weird, exploring topics, from the esoteric and unexplored to dimensions unknown,



00:57

shining a light of truth on the darkest corners of our reality.



01:02

Welcome to the curious realm.

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## Speaker 3 01:09

Well, hello everybody, and welcome to this very, very special pre recorded episode of The Curious realm. I am currently on the road, actively attending. I just arrived, actually, as this happens, I am by locating at the 911 conference with Richard gage and the 911 truth movement up there. It's going to be a fantastic few days of coverage. Our guests tonight are fantastic. In our first segment, we are more than happy to welcome back our good friend Lyle Blackburn. You can find all of his work, videos, books, as well as his very, very popular Monstro bizarro podcast over@lyleblackburn.com he is here tonight to talk about wild men. Wild men, not just here in America, but all over the world. Welcome back to the show. Lyle, how are you? My friend? I'm good. Glad to be back. Always glad to have you here. Man, I was actively just perusing the other day your your Lizard Man book, and that, that's part of what popped this up in my head. I know we had talked about Lizard Man, I guess one of the last Facebook messages I had with you was me on the road watching unexplained and I was like, Hey, look at that. There's Lyle talking about listening. And that made me pop that book out and start reading about it. But here lately, the topic of wild men has come up a few times in my conversations with people. And I was like, you know, I know Lyle and Chester were doing some work on that, so I wanted to have you on to discuss things and some of the numerous cases, not just recently, but throughout the past that have included wild men.

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## Speaker 4 02:55

Lyle, yeah, that's kind of a topic that's always fascinated me. It just sort of like that, the feral human aspect that you you get into when you research crypt, it's notably Bigfoot, you know, because when you start going backwards, there's stories of what they would call wild men that the descriptions would kind of be somewhere between a huge, hairy beast and, you know, perhaps a feral person. You know, it's hard to kind of determine, but you know, those those cases always fascinated me. And of course, when I was younger, you're always like, drawn to those you hear about stories. This boy was raised by wolves, or, you know, I love Tarzan, you know, raised by, you know, apes and gorillas. It was just really something that I always enjoyed. And so fast forward, what I really, kind of really got an idea about some of this is when I read my late friend Rob Riggs book about into the Big Thicket, which is a the Big Thicket is an area here in Texas that's got a notable history of not only paranormal activity, but just a long history of being a rugged environment. It's swampy, it's wooded, hard to penetrate, and the people who live there were amazing, who were able to live in this environment, but in that book right there just sort of almost in passing, Rob mentions that some people had reported to him seeing what they believed were like a primitive tribe members of what literally sounded like Native Americans. And, you know, not just in terms of, like you hear that a kind of a ghost, ghost stories, you know, people see Confederate soldiers, or they see, yeah, Native Americans. But this was almost like these were real. And one of those, a a power lineman was working on the line. And some of these primitive looking people emerged out of the woods and actually shot an arrow at him. And just thinking, of course, your mind goes, when you're a Texan, we have tribes that once lived here, the Karanka was and the attacker paws that were alleged to be very dangerous. The the Karanka was, were said to be like, uh, cannibalistic. They were, you know, these guys were seven feet tall. They were just, yeah, a very ominous tribe. And though that tribe just sort of disappeared, these weren't tribes that were just, you know, you know, herded off to Oklahoma to be on reservations. They they disappeared. Now, that could be legit, but your mind then, then jumps to wonder if some of them survived, went into the Big Thicket and

have been there all along it. It seems, you know, implausible, but not totally impossible. And so that's, that's where my mind really got to spin. And also, Chester, who we He's done a lot of stuff in big, thick, and we begin to discuss that. And that's what set us on this path, well.

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Speaker 3 06:37

And you know, when you start looking at once again, that area number one, as most people know, Texas, is vast. It's large. It's really, really big. And once you get into unpopulated areas of Texas, it can be, it can be miles before you have a neighbor. You know, much less, once you get to the the extreme expanses of wilderness that make up the Big Thicket there are, there are parts of the Big Thicket, much like in southeast Oklahoma, stuff like that, the area that's right there, in that area that touches Texas, where you can't see five feet in front of Your face, inside of the woods. It's so dense, right?

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Speaker 4 07:24

Yeah, the Big Thicket. I mean, it is what its name sounds like, and it's, it's a unique ecology, because when glaciers, you know, 1000s of years ago, were coming south and pushing seeds and plants and acorns in all manner of flora. It sort of converged there in that area that's known as the Big Thicket. So it's sort of a crossroads of all these different ecological environments. You'll see plants that you don't see anywhere else located there. And you know, you can go from what looks like a there's palmettos and it's very swampy, to something that looks very much like a thick pine forest. So you have all of that in this environment, which creates a unique place, you know, different all kinds of different flowers. So, and it's because it's kind of rugged and swampy and thick. You know, it's not, it's not been developed. You know, people have lived in there, and these people are rugged folks. I mean, they worked in logging, or they raised, you know, livestock, hogs or whatever, and it's interesting to read about their lives. But it is definitely a place that still, as much as it can, holds on to some of that primitive, wild wilderness, and that all kind of plays into the the piney woods of East Texas. So you're right. It's just, it's just one of those places that, if there, if there was ever a place where, you know, a Texas Bigfoot or a primitive tribe would hide, literally, the Big Thicket would be it, yeah,

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Speaker 3 09:01

yeah, precisely. And once again, there, I mean, you're, you're at Texas Bigfoot conference every year there. There's a reason why Jefferson, Texas is the Bigfoot Capital of Texas. It's right there in the middle of all that there are, there are tons of sightings in that area every year, and that, that does bring to bear the idea of that was, that was a description, for a long time, was wild man, even for yaoi, things like that. That was, that was one of the one of the descriptions was that it was a wild man that lived in the woods, right?

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Speaker 4 09:37

And that's where it becomes fascinating. To kind of conjecture, whether they were talking about Bigfoot or at some point, you know, you probably did have a lot of more feral people. I mean, you know people, if you went homeless, you you were a feral and, you know. I have

some cases. I kind of just compile some of this over the years. I may not be working on a project about that, but when I see something interesting, I'll file it in the catalog, or somebody tells me a story, or whatever. I may interview them or collect newspaper articles. But over the years, there's been some really cool cases of people, you know, back in the early 1900s like hunters and things, would report seeing what they would describe as a wild man or a wild woman in the woods. And you know, there would be multiple sightings. It wasn't just like one guy said he saw somebody running through the woods, it would be like over and over, and it would build this case where someone or something was living in these wooded areas. And this has been in various spots in the piney woods, not just the Big Thicket, but, you know, with the Big Thicket again, Rob Riggs, he was a school teacher and a journalist who lived in



11:07

Saratoga area



Speaker 4 11:10

down there by the big thicket, and he would field these reports and people who didn't even know each other were kind of feeding into him, building a case where these primitive humans, and in one case, you know, a guy said that there was a a prospector who was prospecting in the area north of Trinity Bay, which is on the kind of the south end of the big thicket at the Trinity Bay comes up from the Gulf and all that's a wild area. And this prospector was out there, and he said that a game warden kind of warned him to if he was going to go further into the thicket to be armed, because some hunters had been in there, and they had been shot at by these primitive humans, and actually had an arrow. Whoa. And the crazy thing about this is is Chester was talking about this on his dark outdoors podcast, and a guy called in and said, My dad worked for the police department, and he saw the arrow, and he said, I saw a picture of it. This was a real thing. This wasn't just hearsay or anecdotal. So we began to build up the this case beyond what Rob Riggs had done to where, okay, this this happened. There was a there was some primitive looking tribesmen in there shooting arrows. They presumably didn't hit anybody, although people have gone missing down there, so you never really know. But yeah, so that's kind of what Chester and I began to assemble some more stuff, and even more recent reports where we can interview somebody that had a sighting. So we've actually, we're putting together a documentary on this. This how this stuff works. Yeah, you're fascinated one minute and the next minute you somehow you're doing a documentary. But we have a filmmaker buddy that works with Chester. He came down and we went down to the Trinity Bay. We went into the Big Thicket, and we went doing some exploring down there. And even when we were, we were by boat into the Trinity River, I kid you not. We got out on this remote, sort of almost like an island, but it was connected, but it is way out there, and within Not, not even five minutes, the the filmmaker finds a a bare human track, not a not a Bigfoot track, but a human track barefooted in there is no way I'd go barefooted in here. I mean, it wasn't just like on the bank, it was way up in the woods, and we're like, Dude, what are the chances we find a human footprint out here? Not to say that's a feral person or not, but I mean, it was like, okay,



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and just as a stray print, just one,

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## Speaker 4 14:16

you could see where there's probably two or three, there was a one where you could really tell, but okay, and then it was sort of in the sloshy mud, because there's a lot of reed grass in there and stuff off that shore, and it was up in the woods. And so there was, it was almost like at the edge of a marsh where it kind of goes down. So the footprints were subject to being in that sloshy water. So there was only one sort of that was off the grass, in the mud, before it got into the really damp mud, where you could see there was a footprint beyond that, but it wouldn't registering. But we at least got that. One, and then just freaky. So that is freaky. And of course, as you probably know, the Big Thicket is also the area where Bragg road is. And Bragg road is a very notable place where people have seen alleged ghost lights, or spook lights, as they call them. And my myself and our mutual friend Glenn Haskins, actually saw those lights down there several years ago ourselves. And so this is just a paranormal hotspot. And not only is it, got sightings of a Bigfoot creature called Old mossy back, which I talk about in my Texas Bigfoot book, but you got the ghost light road, and now you've got wild, wild men shooting arrows at people. It's like you can't ask for a better place. That is, that is

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## Speaker 3 15:57

absolutely wild, that you guys have tracked down somebody whose family was in the police department, had seen a picture of the arrow, and have gotten this far with this case already. Lyle, it's that's absolutely wild. And I mean, of course, I post a lot of stuff on our group regularly about the I typically tag you or king Gerhard or even Chester whenever I see such things. But there's been a huge uptick lately in bear sightings in East Texas. Those are hugely up right now, like great numbers again. So of course, there's that when it comes to Bigfoot and stuff like that, and infrequently it's the case that Sure, a bear track may resemble a Bigfoot track, something like that, especially a double step, but, but you aren't mistaking a human footprint for a bare footprint, you know, and once again, for this bare human footprint to be out that far is is fascinating, because any anybody out that far, if they are wildlifeing or something like that, or or even out squatching, would probably have boots on. They would not be walking around barefoot in such environs. You know, the average person does not do that.

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## Speaker 4 17:21

No, it would be ill advised. I mean, you got there will. There's a lot of thorns and, you know, ground hazards, and then, I mean, this is Texas, we got all manner of snakes and so forth. I don't go anywhere without my snake boots, especially down there, anywhere near the Big Thicket. So I it was just odd. And, you know, it just fuels that fire on what we're already doing. You know, here we are working on a documentary, so that that was pretty cool. And I'm, you know, we were able to take a boat down there, deep into the Trinity Bay and just kind of get out and explore. And then we drove up into the Big Thicket and did some, you know, Expedition there, not, not necessarily expand expecting to, you know, get shot by an arrow, but, you know, that would have made good documentary material. But, but just, just to get that feel for, you know, what is this environment? Is this even possible? I mean, people obviously live there. There's Game Wardens. There's been, over the years, probably since about 1940 the, you know, the the area of the Big Thicket, has suffered, you know, a lot of logging and a lot of encroachment. So prior to that, it would have been pretty easy to live back in there, but once

you got past 1940 especially from early 1960s on, and what we're talking about in these reports would have been, I believe, in, like, the 1980s or so, where people were supposedly getting shot at. So it's been a number of years, but, but, you know, and it's, it's multiple people. Riggs had multiple people. Chester found a guy who saw something recently, all of that. And you combine that, it makes a fascinating topic to explore

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### Speaker 3 19:28

well. And you know, once again, Texas is not isolated with this. When you when you start looking, there are numerous reports of wild men, all kinds of things. And once again, these are normally associated with Bigfoot, the idea that, though, and this is one that I shared with you guys a couple years ago, whenever it hit the wires, was the Wolf Man that was spotted in the German mountains. Like actual picture taken of this guy. And. And yeah, when you look at it, it looks like, like the prototypical caveman, huge stick, at least the size of him, body, fully covered in hair, all kinds of things. So when you when you start looking at stories like this, you can find that, folks feel free to just Google mysterious, naked Wolf Man spotted in German, German mountains, and you'll see it from not only telegraph UK, but New York Post. There are numerous sources for that story. So when you start looking at that, there's once again, not just in the US, but the world over. Seems like there may be pockets of unfound civilization. You know, it's pretty regularly found, like there was just a new undocumented tribe found in the Amazon not too long ago, like within the last few months, reported. So the idea that there are native pockets of humanity that have totally escaped modern technology, modern environs, things like that, I'm I'm prone to believe that there may be at least a few here and there.

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### Speaker 4 21:20

Yeah, there was a case. And I cannot remember the year offhand. It's been a number of years since I looked at this, but in the Pacific Northwest, there was a case, and you may be able to find it. It was a actual tribesman. I don't remember what tribe, but he came out of out of the woods, and this was a full on, you know, native that had once been, you know, living up there with a tribe who just went feral, so to speak, or living off the land alone. And He came out of the I might have been in the 80s, I can't remember, but that, I mean, that was a verifiable case, and he had been living out there for a long time. And, and of course, the Pacific Northwest is another place where, you know, there's vast amounts of forestry that could easily hide anything. So, yeah, there, there's definitely those cases. And of course, we all know the Amazon has been, you know, ground zero for a finding complete villages of people nobody knew existed, you know, back in there. So, you know, in those cases are are fascinating, just when you think about it in terms of we're so used to our modern life. You know, we go to cities, you and I travel all over, you know, the place going to different. You say, Oh, you take that for granted. But to imagine that some, some people on our earth are living completely oblivious to that, yeah, you know. And so that's pretty cool concept. And you're right, the wild man is just, it's almost like when I, if I do Bigfoot research anywhere, and you start kind of zeroing in on an area, you can go backwards from there, and people will have reported what they called wild men, because the term Bigfoot wasn't coined until 1958 prior to that, people thought of them as yetis, because the Yeti was more famous since the late 1800s early 1900s but there was no concept of Bigfoot, especially like you know, there's stories in Arkansas where, you know, Hunter hunting parties would come across wild men. Well, it even if they were described as a hair covered or upright or tall or big, the term Bigfoot wasn't something they used, so they

were always called wild men. And certainly, I think some of those could have been people running into Bigfoot and not having a term for it. But also, there's people that just simply lived, lived off the land and lived in the woods, and they get legit wild

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#### Speaker 3 24:01

people well, and you know that that's kind of where I come down with it, man. Like you know me, I am Cajun by background, at least 50% I know a few of my relatives who could definitely go out by your side and probably be by themselves for the rest of their life, and they'd be all right, they'd be able to trot line, they'd be able to trap and other other than maybe leaving a trace behind here and there. You'd be lucky to ever find them, you know. And when you start looking at things like this, is something that I bring up pretty regularly. And yeah, it's a few years old, but it's an image from the ISS of the United States at night. And when you bring that up, there's a lot of black in there. There's a there's a lot of area where there ain't nothing, you know. And when you start overlaying that with like beef row and sightings and stuff like that, like. In here. In just a second, I'll bring up the beef row map, and we can AB them. But when you do that, like, if it's like, you've overlaid them on top of each other, it's, it's very interesting to see, like those, those sightings of Bigfoot and other critters right there, where there aren't any city lights. You know, we have this concept of America as a fully settled metropolis, and it's not it. There's a lot of Texas. There's a lot of this state and other states that are just nothing right now, they're under

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#### Speaker 4 25:36

a conversation the other day with somebody with about that whole concept of people think that Texas is just some sort of ranch land, scrub land, barren sort of, you know, cowboy landscape. They don't. People don't realize that the eastern third, with the piney woods that we have thick forestry and even swamps. I mean, people, people kind of forget we, we. Our neighbor is Louisiana, the bayou state. Well, it doesn't just start at the border. I mean, it gets really swampy and thick, and you can go into those places, you know, you get take aerial photographs, and if you drop somebody in, in there with no GPS or compass, you'll quickly find that you it's hard to find your way out. And there, there is, there is a portion of land that still looks just like it did when, well, at least when settlers began to come here, you

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#### Speaker 3 26:37

know, yeah, yeah, no. And that's just it. There is a there is a large, large population, or large part of the United States without population, without people there. You know, we still have quite a bit set aside in in the United States that is unsettled and kind of unsettled on purpose. But once again, when you start looking at those maps, it's, it's one of those that it's very interesting to see that we have so much dead space and so much space that you there are spots in the Pacific Northwest where they lose a few planes a year. Many of them, many of them are never found. And those things have transponders. That is, that is a full on rain forest in the Pacific Northwest, and parts of it that are fully inaccessible by us. So if there are tribes of people that have been living, guaranteed they can keep on living. That's right, that's



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**Speaker 4 27:41**

probably where DB Cooper is. He's just living with a nice tribe somewhere, yeah, right in the Pacific Northwest. But even that's when I was doing my sinister swamps book, I was fascinated to learn that in the Oak Okefenokee Swamp, which is located in southern Georgia, the same kind of thing. Planes have gone down out there that they never could find, yeah, or they'll come across like a plane that's just got exposed above the water, and some some fishermen or whatever, alligator Hunter says, Oh, I've just found a plane.

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**Speaker 3 28:18**

Flight 17 is a prime example, that wasn't just one plane, that was numerous planes, and those were trained pilots. The last heading they had was headed toward the swamps, and they have never been found. And that was, that was a squadron of fighters. That was, that was a few, you know. So, yeah, it's, it's funny how, once again, the misconceptions that we have because of the world that we live in, and when you start looking at that, there is a large part of the world, and it's something that I brought up even, even when it comes to Bigfoot structures, things like that is, what if? What if it's actually a tribe or someone like that who is nomadic and moving around and moving from place to place, leaving a scant amount of things so that, if they come back, hey, all they have to do is throw their animal skin up and their tarp is made, you know? But if? But if they're out roaming and hunting and doing that, then, yeah, they would probably, much like any previous Native American society, have small encampments that they go back and revisit annually as they follow the game around from season to season, right?

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**Speaker 4 29:38**

And we need those necessities. And, you know, I think when you another place where this topic is is pertinent, is where we talk about the Great Smoky Mountains and the Appalachian Trail and all this whole idea that there's wild people or feral people that live off in there, in the. The National Forest. And that's, that's, you know, been the source of conjecture from when you kind of intersect the world of Bigfoot with missing persons, and you have an area where, literally, the the hairy, scary wild man tradition in Tennessee. The creature is called the Tennessee wild man, which I think is interesting. And it's said to be a Bigfoot but, but it's literally called the wild man, and that's where you have this area with a Great Smoky Mountains, where people have seen what they believed are, are primitive humans living in there. And then, you know, with all various disappearances which you're going to have, when you have dense forestry and you have people hiking through there, that some of those people are not experienced, or you have kids, but when people go missing, well in that's an area where you have sightings of primitive humans. People start to put two and two together, so that that's definitely a place where you could, you could focus, I mean, jester and I could focus in on that, even as a documentary subject, if you wanted to go another route on the feral human, slash wild man topic, because that's that's a hot one well,

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**Speaker 3 31:22**

and you know, there was a very interesting case that I want to say came out of Tennessee. Hold on, let me find it. Eight year old girl stays with bear. Normally brings it up. But there was a case of a girl all of a few years ago, where this it was a boy, where a boy actively stayed with



with a bear, like got lost in the woods and and Maggie Simpson style was taken care of by a bear for days now, whether that bear, and let's just, let's just ponder this for a moment. Folks, would a bear take in a human child in such a way? You know, I don't know, but it'd be pretty tough for that kid to get away from a bear.

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Speaker 4 32:23

Yeah, the bear, it's like, you know, I've observed, we have a cabin in the mountains in northern New Mexico. So I observe actual bears in the wild quite a bit, and I it's just hard to imagine that a bear would take in a human. Now, I could see a great ape doing that, you know, possibly a chimpanzee or a gorilla, yeah, you can kind of see that happening a bear. I don't know they just seem so.

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32:57

And there it is, Casey Hathaway.

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Speaker 3 33:01

Casey Hathaway was the boy who said a bear kept him company. Right? No. And of course, nobody can prove it didn't happen, but this was days, days they were looking for this child who disappeared in the woods behind his house. And I have posited for a while one of two options, a either a Sasquatch took care of him, or B, maybe somebody in a bear skin, or in what an eight year old would equate to be a bear, you know, yeah, sans any wild frame of reference. I mean, of course, I think, probably more than any animal. Children are more familiar with bears than anything, most of them having had a stuffed bear somewhere around them in life. However, that is a wild tale, even for an eight year old. And I taught four, five and six year olds for like, a decade of my life. That is a tall tale for a kid to come up with to say I was lost for days and didn't come back like emaciated, didn't come back in ill health in any way, shape or form. So obviously, like, cared for, fed, watered during this time, you know? Um, so, yeah, just just wild that the voice says that a bear took care of him. So once again, the idea of an eight year old being picked up by the nape of the neck, like like Maggie Simpson and taken off to a bear cave. I don't know about that, but the idea of something else taking care of him and be being able to express that, I think bear may be as close as the kid might have been able to come.

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Speaker 4 34:54

Yeah, and that's not the only case, if you, you know, read some of Of course, this. Ties in with David Pilates, 411, books where he describes a lot of these missing persons cases,

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that

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Speaker 4 35:12

there's several of them where the kid, you know, is lost and they find them and they say, Oh, well, a nice bear took care of me. Okay, so we got a lot of Goldilocks and the Three bear things going on, you know? But, and, of course, he's, he's really struck a gold mine there with these kind of cases. Because you really, there's no way to really prove or disprove any of them. When people go missing, you only you only have the information that you have. And some of these cases are old, and certainly, I've grown up hunting and been an outdoorsman all my life. And I'll tell you, before we had cell phone, my dad did not carry a GPS. He did not have a compass. We didn't carry water. We just, it was just like no



36:01

thought landmarks and dead reckoning. Yeah,

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Speaker 4 36:04

we got lost several times, and I was when I was a kid. I mean, it scared me. My dad seemed calm, but, I mean, we got lost and it was not hard, and my dad is he's been hunting all his life as well, but I'm a little more pragmatic and smart about things if I'm going out and of course, we have modern conveniences Now, sure your cell phone almost has coverage everywhere, but prior to that, I would have a compass and some idea where I was going. But point being is people, people do legit go missing, but you do have that portion of cases where there's just some strange thing going on about it. And certainly, if you have a child saying he was taken in by a bear, your mind starts to conjecture. Is like,

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Speaker 3 36:55

really? Yeah, well, well. And especially when you start talking about, once again Tennessee, like where, where the wild man is supposed to live, you know, things like that. And a great bear landscape, don't get me wrong. But I don't know about a bear taking in a human child in such a way, and then it happens, don't get me wrong. There are definitely cases of feral children being found across the globe. There was the famed feral child in the Ukraine that was found that I want to say she was like 10 years old or 11 years old when found not malnourished or anything, but living with a pack of wolves and had been adopted by a pack of wolves at a young age and lost all capacity for speech, things like that. So there, there are definite cases of children being taken in by animals.

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Speaker 4 37:53

There was a cool, I don't know if you ever saw that series. There was, like a TV series, probably like house least 10 years ago, and it was feral children, and I was only about five episodes, but they covered that one. Yeah, it was a really cool show. But, I mean, it was literally, like, five episodes. I don't remember the name of it, but maybe it was a man's a really cool show, if people can find that, and you're interested in this topic, that'd be

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Speaker 3 38:20

absolutely, absolutely and you know, David politis, it's interesting that you bring him up, because, yeah, his work with missing 411, I had a chance to meet him and talk for a little while at the MUFON conference. He was there in Ohio a couple years ago presenting on the very, very wild interest that UFOs have with some of these missing cases, and specifically with the cases that happened in and around, cases of animal mutilation near livestock farms across the country. And it was, it was fascinating, because once again, he popped up a map of the US, and was like, here's our food production facilities for this stuff, and here's where these sightings and instances are happening. Why are they so interested in the food chain? Really fascinating stuff. But when he starts getting into the way in which scent dogs. And that's a that's an interesting one, the fact that dogs on the case completely lose scent, or come to a point where they no longer want to be near what's happening. One of the two where they are on trail, they're on good scent. And the handlers even like my, my, you know, my blood hounds right on it, and then it's suddenly like they hit a wall and all all trail stops. It's fascinating to see that, because there are numerous cases like that where scent trails stop. That kind of. Stuff just ends, right?

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Speaker 4 40:03

Yeah, I mean that they're in conjecture reigns supreme when you have all those combinations of strangeness that may converge. I mean, and again, you have UFOs and Bigfoot, everything else that that that come to play in at least a few of these cases. I mean, I'm sure it, when you get down to it, people get lost, but, but then there's just strange aspects to and it's fascinating and, and, you know, it's almost like unsolved mysteries that you can never quite prove because there's no way to find out any more about it than what was in the paper or what's in the police file or whatever is documented, you know, and, but, yeah, I mean, there's strange things in This world you just can't explain, and, or there's, I think that's it. That's a lyric from a Charlie Daniels song.

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41:07

There's things in this world you just can't explain,

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Speaker 3 41:10

right? Well, Harley was right. That was wooly swamp

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41:14

legend, Willie swamp. I love that song.

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41:17

I love swamp stuff. But

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## Speaker 3 41:19

when you start looking at these things once again, they're the legends of the Cherokee little people. That goes beyond Bigfoot stuff like that, where you're talking about small humanoids running around in the woods, helping people out, things, things like that. So I

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## Speaker 4 41:37

find all those fascinating. They're almost like tangents of cryptozoology. In a way, it's like, I really find all that kind of stuff really fascinating. I mean, you know, I love Bigfoot stuff and everything. But, you know, your sightings ad nauseum. But you there's these things like that with little people, Puck wedgies, yeah, barrel people, all these sort of tangent topics that just fall into that big umbrella of the unexplained. I just love all those things and just just the weird stuff, you know. I just love it well.

S

## Speaker 3 42:14

And once again, the idea of a wild man being in the woods of America, I do not doubt it one bit when it comes to a feral human being, when it comes to a lost tribe, anything like that, there, there are a certain regimen of people in the world who want nothing at all to do With modern society, there have always been those people. There have always been, I mean, heck, you, you look at it in a Biblical sense, that was, that was John the Baptist. You know he was. He was a man that lived out in the wild and had honey and locusts in his beard and everything else he he lived in the the wilderness, quite literally. And most people would look at him and be like, Whoa. That's a little much coming into the city there. Joe, you know. So, yeah, the idea of that existing throughout humanity, the exit, the idea of that being carried into modern society and even a having people who live on the adjunct or B, a tribe that has just never been brought into the fold, even if it's a small family circle that lives outside of things, I think there's plenty of room for that, the Big Thicket,

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## Speaker 4 43:45

absolutely, yeah, it's, it's, it's a cool place. I always love going down there. My My dad's family is from East Texas, so for a while there, I grew up in the Dallas Fort Worth I didn't realize, like many people, that there was, there was such places. And when we went out to east, I remember once going through the Big Thicket area, and I was like, wow, this is, this looks really cool. I mean, I just thought it. It was just appealing to me. And then just to find out that it has so many mysteries that we're still unraveling, you know, everything that Rob Riggs had done, and I really recommend his book that he showed, that's definitely a cool book. And then, yeah, Rob was, he had some wild theories, and he did a lot of leg work to document a lot of stuff that would have literally been lost. Because what he was working on early on was there was no Internet, yeah, to pass things around. He was getting this from people who actually lived in the area. So there's some stuff that he recorded that would have otherwise been lost in time. So I think, you know, Chester and I are just picking up the picking up the ball. Share with something that was just sort of a passing mention in that book and and then fully exploring it, and then by offering a documentary, we can sort of bring it from his book and take it further. And that's

been really exciting for us, because we both, you know, new new Rob. And it's really fun to kind of take that, and it's funny because I was a story producer for the television show monsters and mysteries in America, and I was always trying to sell them on doing this, like, Dude, there's people getting shot at by by arrows tribes, but they kind of needed a first person witness, and a lot of this was secondhand, or it was old, and so I could get it, but I did try to sell them. I was like, but now it's cool, because we have actually have the means to do it ourselves. That was years ago when you couldn't little harder to do documentaries, or if you wanted to do them yourself. But now, yeah, we're able to do that. So it's been a fun project, and I can't really wait. I can't wait to see the end product, because, you know, we do our part, and then it goes on to the filmmaker, yeah, Paul, and then so and so, I should say that we're actually going to debut this at the Texas Bigfoot conference. Oh, fantastic. It's great. And it's, that's October 17 and 18th in Jefferson, Jefferson, Texas. So I think, think as it goes on the Saturday night



46:33

or Friday night, Friday or Saturday night,



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I think it might should know Saturday



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that



Speaker 4 46:42

that we are going to just show it. It's not a really long movie, you know, these, this just, it's, encompasses what it needs to so it's not super long. But, yeah, it's either Friday or Saturday night. I think Greg was working out those details. But yeah, we're going to to debut that. So if you're there, you can actually see Friday night, right? So, and, yeah, and so, so they so that'll be a cool thing, and we'll be excited. I mean, that'll probably be close to the first time I see it as well. So, and what I can't wait for is, apparently they've done some reenactments with natives, like dressing a guy up, like, and putting him in this was going on in the summer, like, okay, hey, you got to go out in the woods, like, pretty much half naked and well, best. And don't worry about, don't worry about mosquitoes or snakes. This is all for for documentary purposes. So it'll be cool to see what, what they've done so well,



Speaker 3 47:45

honestly, if you're going out that deep in the woods in the middle of summer in Texas, you might ought to be about half naked, because it's going to be, it's going to be Dickens hot for you out the middle of all that.

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Speaker 4 47:56

Oh, dude, I, you know, when I was a kid, I want, I wanted to be Tarzan. And because my dad, my dad, hunted, we were always on this hunting lease out in he had a hunting lease in Possum Kingdom. Oh, okay, which is west of worth out there. And yeah, I just, I would always be in a tree, and I'd carry a knife, you know, I had a cool hunting knife, and I would never have a shirt on. Somehow, I don't recall, like ever getting ate up by mosquitoes, but chiggers

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Speaker 3 48:27

was yes, yeah, no, I used to go to go to a camp here just outside of Austin, and yeah, chiggers were absolutely awful. I don't I again, don't remember mosquitoes being the way that they are. Now, when I was a kid, maybe they just didn't bother me as much. But yeah, like, I see my eight year old and it's like, My God, I wish I could spend that much time outside. Now, at 50, I'm like a snow cone,

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48:56

just the

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Speaker 4 48:58

elements are really see you think about them more. But when you're a kid, you don't think about any, any of that. You're just like, hey, I'm, I'm trying to be Tarzan. That's, I don't weather forecast is not something I'm interested in. I don't care about bugs. I literally am trying to be Tarzan here, and my mom's trying to get me out of the tree to eat a sandwich.

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Speaker 3 49:18

Yeah, yeah, exactly. And, you know, it's, it's funny, because when you get out there with things like this, it is like being a kid again. You get excited, you get enthralled, you get brought into a story like that when you're investigating it. Lyle, so I want to thank you and Chester for chasing this story down, because I, I think it's really a, a cool story, be something that we need to consider, you know, as as I say all the time, if you like sasquatching, if you like Bigfoot, things like that, get into conservancy man get get into protecting their habitat, that kind of stuff. And even. It comes to this, if there is a small cadre of Native Americans living in the the woods between Texas and Louisiana, then we need to do what we can to protect and preserve them in the way that they are no different than the loggers move around the tribes of the Amazon that have been there, you know, or should be anyway, if they aren't, um, because that's, that's how we keep them undisturbed. That's how we keep a culture alive and real. So, yeah, it's, I think it's great that you guys are chasing this story down, because much like the one I bring up pretty regularly here on the show in Germany, it's interesting to see that there may be something out there, that there may be a pocket of humanity that is still surviving, and one that is untouched by our modern systems, untouched by our modern technology. So good for them. I say we keep it that way and and we try and preserve them and what they are and what they're about as much as possible.

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**Speaker 4 51:10**

Yeah, I think that you almost want that. You want some of that primitiveness to still exist, even if it's just a small amount or just a few people, you know, it's like, maybe they're actually better off, you know, you these tribes and people go in there and try to tell them what to do, or, yeah, give them religion, or whatever. It's like, you know what? They maybe just have been the happiest people on Earth, because you go in the city and there's a lot of disgruntled people, it's like, yeah, sure, our way is the best way. So it's almost cool to preserve some of that, the primitive quality on earth that that has been here and has really been the way for millions of years, you know, in terms of the the age of the Earth and the life that's been on here. And you know, however many years that humans have been a part of it, and that's, of course, debatable, but yeah, just to preserve that primitiveness and that that mystery that goes along with it is something that I really love,

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**Speaker 3 52:21**

absolutely, absolutely same here it's it's one of those we, even as we grow up Lyle, we have to maintain our childlike sense of wonder with things. And we have to be willing to be awed by stuff. And once again, the fact of there may be something out there like that keeps me in awe, the fact that somebody has the resilience to be able to live that lifestyle, still is amazing and fantastic to me. So I hope you guys do come across something in your travels, in your investigation, and yeah, congratulations on the new documentary. It's absolutely awesome that you guys did this. So thanks a lot for taking the time, bud. Before we let you go, um, let everybody know upcoming appearances, books, all that kind of stuff. Where can, where can everybody find you? Where can everybody keep track of everything that is? Lyle Blackburn,

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**Speaker 4 53:16**

well, uh, my website, [Lyle blackburn.com](http://Lyleblackburn.com), has a good, list of everything that I've done, as far as books, film stuff, and it's it's got a list of all the appearances it seems like October is going to be busy. I'll be at the honeybee Bigfoot conference the first weekend in October, and then the Texas Bigfoot conference is 17th and 18th. And then I'll be at the Arkansas paranormal Expo. Think that's the 25th and so, yeah, a lot of lot of cool events coming up. And I'm looking forward also to getting out and doing little field research as well, once it starts cooling off, because, you know, it's gotten off, it's usually hot and a lot of insects, so once it turns fall, get out in the field and get out and do some of these events. So check. [Lyle blackburn.com](http://Lyleblackburn.com), it's got all the info you need.

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**Speaker 3 54:17**

All right. Well, Lyle, thanks, as always, for coming on, bud. I greatly appreciate it. Hold the Line real quick while we close things out with the audience. While you are online, checking out all of the amazing events, as well as books, films, everything from Lyle Blackburn [over@lyleblackburn.com](mailto:over@lyleblackburn.com) everybody, make sure to stop on by curious realm. That is where you can find all of not only our episodes, but also our social media. That is where you can like, follow, subscribe, share, that is where you can find our events. Page full of all of the events that



we go out and cover every year, including things like the 911 conference that we are actively at right now. So stay tuned. Next week for our coverage from that. Everybody, when we come back from this quick commercial break, everybody, we will be joined by our good friend, Daniel Allen Jones. You.

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#### Speaker 1 55:25

The key to good science is good research. At the heart of good research is a good data set with the field observation and encounter log from curious research, you can easily keep track of your investigative information all in one place, making it easier to review cases and readily see comparisons and contrasts between them, whether out in the woods, watching in a backroom, gathering EVPs, or using high tech gear to track UFO, UAP activity. This easy to carry pocket sized scientific data log is the perfect companion for any field researcher. You can find your copy of the curious research field observation and encounter log@amazon.com or visit the official curious realm store at curious realm.com forward slash store to reserve your copy for yourself, your family or a mind that you want to open that website again is curious realm.com, forward, slash, store, you.

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#### Speaker 3 56:48

Well, hello everybody, and welcome back from that quick break. Also, thank you so much to our friends at truehim science. If you are a fan of CBD products like I am, get them while you can here in Texas. Folks, CBD band just just like skated. So it's still available. Stop on by true him science.com today, true him science makes some amazing CBD products. Folks, I have been using them for almost six years now, and their spider process uses every part of the plant, then that part, then those parts are used, reused, combusted and reused. Every part of the plant is used, from the seeds, stems, buds, leaves, roots, every part is used, combusted and reused, until a awesome spider product is the result, complete with terpene profiles and all stop on by and check them out. Truehimscience.com. Is the website that you want to go to. Curious seven is the code that you want to use to save 7% off your entire card of \$50 or more and get two count them, two free edibles on your way out the door. Our guest in this segment is the amazing Daniel Allen Jones. He is a researcher extraordinaire when it comes to everything, UFO, cryptozoology, paranormal. He has been in the field for years and years. He was a research associate with the late great Jim Mars. We are here talking with him tonight about his continued work in ethnography when it comes to these topics. Now that is a big word, Daniel, and you know, we're down with the \$12 words here on this show, but not a lot of people understand what ethnography is before we get really down, deep and dirty and put our hip boots on. Bud. A, welcome back to the show. B, let's get into ethnography to begin with, and what ethnography is.

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#### Speaker 5 58:49

Yeah, Hey, Chris, great to be back as always. Appreciate you taking the time to do everything you do for the show and events, media coverage and beyond. There's a lot that goes into it, and most people just see the the final product, and others so much behind the scenes that goes into it all. So thanks for that. Appreciate the continued appearances that I've been able to share with you here. And you're right. I think that when it comes to researching, studying, looking into

exploring any of these strange topics that are usually on the fringes of society. Um, it's hard to really get a good sense of how to navigate what's going on with the concepts espoused, with the ideas that people talk about, and what direction it's all headed in, whether it's about UFOs, whether it's about strange encounters with unknown creatures, whether it's some kind of metaphysical concept or parapsychology. And so when it comes to ethnography, same thing for myself, I didn't really know what this was or how to really go about making sense of what I was doing in a lot of these different fields, not just fields of. Study, but groups of people, the communities involved with these subjects, as a subculture, I found, eventually, over a decade of my own time really investing myself into these communities, that there is a way that I found to make productive, my efforts, my involvement and my investments in not just looking into cases and and research topics, but the groups of people and the organizations and individuals and different things like this involved are sort of a rag tag, you know, loosely tattered culture or just subculture. And for someone who spends time in a culture? You know, there's a lot of ways that someone could go about doing this, but in anthropology, when you have someone, an anthropologist, go in and really take the time to immerse themselves into a group of people to study it, and you don't even necessarily have to be a degreed anthropologist. I'm certainly not. I just an amateur. And so I find that, you know, anyone can go and do any of these things, but how you make it into something coherent and producible, I think, is, is, you know, to the person involved in my case, I found that along the way, I was able to articulate what I've been doing for years into what you just mentioned, ethnographic work, which is essentially a cultural study. So I always like to tell people, whether it's in person, online, through podcasts like this, or at events, that as fascinated as I am with the different phenomena all these different topics, I'm equally as interested in the groups of people who are involved with them. So ultimately, I think that it's important to look at all of those different subjects and topics, but also the why, the reason why we look at it as a culture or in society, the reasons why we look at these things the way we do is basically through these various cultural lenses. And I think it's important to also get a sense. When I was really first interested in checking any of this out. It wasn't through a direct experience, necessarily, where a lot of people, they might see a UFO, or they might have an encounter, or they experienced something. And I've had various experiences, and I think that most people do, and in some way, that brings us to seek what's going on by connecting with other people. And in my case, I just like to say I wanted to find like minded others to see who else into this stuff. So, you know, in my own life, you know, in about 2010 I took it upon myself. At this point, I had amassed a small library of literature about these things, and whether it was



1:02:40

UFOs, cryptids,



Speaker 5 1:02:44

anything metaphysical and and parapsychology and a lot of other stuff as well other alternative topics. I think that it helped me to see that they're not really only research topics that there are, there are active groups and people and individuals who are working towards having something such as a model through which we can better understand what we can do to explore these things and do what we can scientifically and socially, to have a better Understanding or a better model to describe experiences and what is being reported all over the world. And so what that really brought me to is a way to try to better articulate not just my own involvement,

but to see that I had already been spending time in many of these different groups since, since about, you know, since 2010 and through that, I've connected with many individuals, not just interviewing other researchers, but self proclaimed witnesses, those who describe experiences and firsthand accounts, and also those who are involved with organizations. I have also been involved with those same organizations, so I found that I was doing those things, I was getting involved, I was immersing myself in these communities. And I also say this not to try to set myself apart, as if I'm I'm not connected with those things or people or anything, because I ultimately, I am. And in some way, I just think that it's important to see that, you know, you can have a an objective viewpoint in a way that's set aside from, you know, belief, or a rigid structure of an outlook that has to be a certain way. And I think that it's okay to be open minded, but not also so much that you you just believe everything. So I found that, you know, in many ways, there are a lot of people doing this kind of work. You yourself have done a great deal of ethnographic work simply just through this format of having various guests on many of our colleagues and good friends who share their research, their information, people who share their accounts of experiences. And you're not only cataloging. And archiving, archiving it, but you're providing it for the public. I think that's the other big component. Is that anyone can do any of this stuff and go out of their way and be involved. It's what you do, I think, to make use of that time. And that's where I found. I really wanted to find that my involvement has been productive through producing it as a tangible work. And so what I've been working on for a few years now is trying to compile my the entirety of my involvement up to this point, and in literary form, but also in digital form that can be provided for and in some way, have done a lot of that with the media work through like my platform, the vortex, yeah, but I think it's mainly something that isn't really just about sharing information, but it's about providing something for people to understand that there's, there are so many ways in which these different types of phenomena are perceived. There's no there's not one outlook. And I think it's important to also underline, really, that many people involved get involved because of a curious situation and experience that brings them into these groups, in these communities or events. And as you know, you know, there's, there can be a lot of camaraderie, but at the same time, it's sort of a double edged sword, because there's a lot of infighting and there's also a lot of stratification and fraternization. So in short, I think that there's something to be said about how these communities operate, the ways in which they communicate, the the models they use in which they attempt to understand the nature of reality in accordance with what they describe as what seems to be a very real phenomena to to many people, and in some way, a very false and fake phenomena to many other people. So I think that it's really about understanding the outlook, rather than only the described phenomena on its own, that really helps us give us a sense of cultural relevance. And that's where I think the ethnographic work that I've been doing, when I refer to ufology ethnography, or cryptozoology, ethnography, or even beyond that. So in anthropology, again, the ethnography is a cultural study, and in some ways, when you combine cultural studies or compare them, it becomes what we refer to as ethnology, and it may just be semantics to some people, but what I found is, throughout these various groups that not only are there parallels and similarities and a lot of crossover, as you know, you know, some people, they really stick to their field, their area of specialty, or expertise, or whatever anyone wants to refer to it as, but there is A lot of bleed through and crossover and connections between ufology, cryptozoology, and the paranormal as sort of a big blanket statement so and in those connections, I found that it's interesting to see those similarities and the things that aren't similar as a form of Ethnology as well, because I also am fascinated with the groups and individuals who are focused on parapsychology, which is itself a huge umbrella term of things like metaphysical concepts and consciousness and that sort of stuff as well, well.





Speaker 5 1:08:10

And you know, there have been a couple of efforts that I have been behind over the last few years, Daniel and one of them is, of course, curious research, and a lot of curious research is preparing the everyday work, a day person that goes out squatching on the weekends or paranormal investigating on the weekends, to shake hands with science with their data, as well as getting science to get back to a point of remembering that there should be no box to science, that science is never complete. It's forever on the hunt. It's forever changing. Otherwise, my son would have Pluto on his solar system chart in his bedroom. I have it in my high school textbook from astronomy, like I still have the teacher's edition that the teacher gave me, because it was the last class of astronomy that we had at my high school. She was like, you've done better than any of my students. Please take this. It has Pluto as a planet, not a planet anymore, because science changes, you see and as that happens, as these things happen, we we have to be willing to change the way we look at things and understand the fact that the ethnography of this and the the ethnographic things going on are part of the phenomenology that's part of the study of the phenomenon, is to understand Even the cultural lens through which somebody sees these things to understand that. And it's a conversation that we have regularly with Rev Michael J S Carter, you know the fact that you know you don't see a lot of African American people telling stories about the paranormal? I. Um, it's not something that is typically done within that culture. Whereas you go to a Latin American culture, and there are stories of brujas and supernatural and paranormal, and that is, that is an everyday topic of conversation, you know, um, because culturally, those things are seen through different eyes, and they're seen through a different stigma, even within that sub culture of a major culture. And before the show, I was talking about how my sociology professor went and did his master's thesis on the sub culture of the Grateful Dead, and just understanding the fact that within this overarching culture are subcultures, and those subcultures may cross paths, you know, and even even friends that we know, researchers that we know, who, over the last few years, have started giving a little more, little more side eye to the word paranormal when it comes to research, Even even when it comes to researching things like Sasquatch, a few of the hard aper investigators and researchers I know have have at least started saying, well, there seems to be something else out there, you know. So even being opened of mind in that kind of way changes things. And like you said, these communities cross over. These things ripple against each other. And it's really interesting to see that happen and to see how the phenomena moves from one to the other. You know, one of the things that I brought up regularly is Bigfoot norbs. They're there. There didn't used to be a lot of cases a Bigfoot and orbs being seen together, or Bigfoot and portals, you know, um, but it seems over the last decade or so that there have been a lot more. And it may just be cases that are coming out, things like that, and people that are coming forward. But a lot of people coming forward are now talking about portals and cloaking and things like that when it comes and orbs being present in the presence of Bigfoot, that kind of stuff. So when you when you start looking at that kind of, once again, ethnographic crossover in that crossover of belief, yeah, you have to start looking at the way we believe things, why we believe things, that kind of stuff, even as a culture or subculture, why we believe things?



Speaker 5 1:12:34

Yeah, I do think it's also relevant to where we are historically as well, because you can see that the cultural lens of perception will alter and be modified throughout the ages. And it's something that gives rise to how we not just interact with whatever we perceive as these various types of phenomena, but how we interact with each other, humanity as a collective, I think, is a you know, the important part about why we do study anthropology. And many people

hear that word, and may not really get a good sense of what it really implies, and it's ultimately just the study of humans. And I think that you know, when we look at all of these different topics in a way that you know we, we really strive to try to understand the topic. And in some way, you know we, we might subtly have a better understanding about ourselves more than the actual topic, because we find that the improvements in science, just as you describe science as a model that helps us to describe it's a language that we use in attempts to describe nature and the things that are naturally occurring and what seems to be unnatural or supernatural or whatever we describe in a way that we can help to reorient our reality so that it can accommodate for these challenges of the old, classical scientific models. Because science isn't really this rigid thing like you described. It's not a box we have to really help for our understanding of it, to adapt, to accommodate for whatever the experience or nature or phenomena is. And I think that the important thing, and what you just mentioned as well, really is, is this is a big part about how we understand things, not just at our current place in society, but also where it leads us to going forward, because there are a lot of challenges overall with these subjects in the greater aspect of society that are not really accepted in a way that's widely acknowledged. It's not that, let's say, for instance, the UFO topic is a good example that you know, many and I think that the the the ways in which we approach a lot of this is important. A lot of people really strive to be scientifically minded, to utilize critical thinking, all of that awesome, amazing stuff. But we have to also consider that probably a minority of anyone ever getting involved with any of this. Of will actually do any of that, and that unfortunate reality is, I think, not going to change. And I think that because that's that's not just this situation with these topics, that's literally just society. Yeah, we don't have a society that's really, I think, geared solely on science, engineering and things. That's a big chunk of things. I think there's a lot of programs in schools people talk about STEM and all that cool. But the main thing is that that isn't the sole focus of our society, and unfortunately, a lot of it's geared towards entertainment, and a big chunk of it is also geared towards the arts. And I'm a product of that. I'm, I'm a musician, and that's my background and my schooling, yep. And the minimal amount of, you know, time I have with any of that, that's, I think, something that has allowed me to find my footing in this odd world in such a way that I can pursue these other areas of interest. And because of that, I've found that there there's no one way or right way or wrong way to go about any of this stuff. It can be perceived as such, and there are a lot of people who are very outspoken, and I think that's fine. I think it's okay. When you're in a situation socially that you if you become out on the public scene, you're susceptible to scrutiny. I think that's okay. I think as a musician, we we thrive through criticism. I think often that the case is that you know people think that you know when it comes to these subjects, that you know you have either, like you said, the true believers in a way that really are the Die Hard people who really, regardless of whatever the actuality is, is that they will believe it regardless. And I think, is an extremity. I'm just pointing out, an extremity. Not everyone is that. No. The other end of things is that, like, you know, sometimes you have the people who it does not fit within their worldview, so it is not accepted as a as a potential reality at all,

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Speaker 3 1:17:00

which is just as extreme right in between.

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Speaker 5 1:17:05

And with those challenges, I think, comes the reality that when, when I find I approach any of this, I have to remember that I'll wear various hats. I'll put on my, you know, scientific minded

hat, and then I'll put on my entertainment hat. When I know that, okay, like it. It's something that I think should be noted at this point that like, the things that reach the most people are not scientific, unfortunately, because, you know if, if that were the case, things would be a lot different. But what do? What does reach a lot of people, like on mass, are TV shows. It's not books, it's not conferences, it's not presentations or lectures. Those I think do play a part in the collective momentum of these things, but ultimately, TV shows garner the attentions of millions of viewers, sometimes even radio, and in doing that, you generate interest, you generate awareness. It doesn't steer society in a direction that I think is scientifically productive. But I also don't know that it's fair to say that that is the ultimate goal of what the intention is behind those vehicles of motivation. And so I think it's important to in looking in all of these different groups, whether it's the UFO topic or or dealing with the paranormal as a general blanket sort of yeah statement subject, I think that it's important to see that most media related to these areas is not intended To be consumed as a scientific rigor of of a standard that is made to be like this is our reality. It's getting me to to be entertainable for the least common denominator of society, who's the person who is like probably scientifically illiterate, who is is more likely to remember the things that are entertaining, enjoyable in that regard. And so I think that you have to, you have to find not just a balance in how to deliver and to produce content and information, but you also have to find the ways in which scientific directions of these things become effective, just like the entertaining things become effective in their own way. And so why bring up that? Really, it's just because that there are many people out there who, and I think it's fair to say that there, there. It's like some of these, these subjects, in the subcultures, it becomes like a circus, because we wonder, where's the ultimate effectiveness of how this delivers us into a more elevated form of society, knowing that it's supposed to, I think, in some way, help us achieve a greater understanding about something that is beyond us, whether it is alien life, whether it is some kind of non human form of intelligence that either is exists here with us in. This world or beyond, or it has something to do with a variety of other physical creatures, or is something non physical? There's so many different ways that that could go and into those respective subjects. But I would just say that it's important, I think, overall, to note that when you're dealing with any of these types of subjects, that you know, there, there are few hard, concrete, definitive, factual bases of knowledge. And because of that, it's, it's very easy for people to enter into the arena to make fantastic claims and not provide any substance to it, because the effect of presenting it to an otherwise unfortunately, like naive and gullible crowd is is a lot more of a payoff than trying to produce something tangible. And I think that the effect achieved is one that leaves an impression that I think is more effective sometimes than the unfortunate situation where the reality is that scientifically, there's not a lot to work with, and so it should really make anyone curious the ways in which we operate as a society are more, I think, in the soft social sciences, but have a lot to do with the hard sciences as well, in the ways of engineering and all of that that goes hand in hand. In Hand. And I'm not saying that we really need one or the other more, but I do think it, it would move us to understand, as a society, that the ways in which storytelling throughout all the ages up until this point have had an effect on us without without any real, concrete evidence, but the age of information that we live in now demands it basically is incumbent upon us and the hard researchers to help provide that in a way that can say, these are great stories, but there's there is nothing to it. So take of that. What you will believe it if you want, or here's why it's something that we have to really examine in a way that provides some reality to it. There are shed light

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Speaker 3 1:22:04

on it. There are two massive examples of that right now in the UFO UAP community. Daniel number one was the was the article that recently came out from the New York Times saying



that black budget programs have used actual stories within the UFO UAP community as a means of cover for decades. Now that infuriated a lot of people, a lot of people, but it's one of those like, yeah, no, that's a black bag thing, dude. And if there's already a story out there saying that this is happening, why would they not just use it? Why would they not just use it to cover up a technology that they're actively working on right now, like you've already made the cover story for them. What? Why pay somebody to come up with a cover story you've come up with a perfectly good one that half of society is already buying, you know. So if you've already ethnographically got a good clip of even a 20 percentile, 10 percentile, of the communities buying this story, why not just use it as cover for the programs? You know, it makes perfect sense, because those stories are only going to grow. Um, now the problem that you have is, yes, that so is huge, huge. Not kernels, but like whole ears of mistrust corn, when it comes to your government, when it comes to communities in general. The second one that I have been, I've been about on social media for the last week is three. I Atlas, and I know there's a lot out there, folks, believe me, but, but let's look at a couple. Let's look at one scientific thing real quick. When the Atlas telescopes went online. First one went online in 2015 monoloy went online in 2017 we've seen three this. This current, current comet that we're looking at, folks is called Three I, for a reason, because it's a third interstellar object found by the Atlas Telescope Array. Hence its name, three i Atlas. So in the last six years since this has gone online, well, yeah, about six. We've detected three interstellar objects. Now guaranteed, there's probably been more than that. The question is, we weren't really looking for them. This was, this is an antenna array and and telescope array that is made to search for asteroids that might impact Earth, things that may be Earth ending, cataclysms, that kind of stuff. Now I love Avi. Loeb, Avi, you have an open invite always. However, I will call this out right now one and a half. Half, he's at about one and a half out of his two predictions, one and a half of them are wrong. The first one like Not, not no signals, nothing like that, just a big old rock floating through space. Kind of seems like that with that's what this is. The second one is the sphericals on the bottom of the ocean floor, which sure still, still out and about on the testing, but right now, we're at about one and a half of what he said, not really, not really swinging over the plate. So this is Prediction number three, that this is Alien technology coming toward Earth. And the issue that you have, and I'll bring up Facebook here for for all you viewers out there, let's take a look at all these pictures, amazing pictures that are really, really like, impactful, like, look this one's with Michio Kaku, and he's warning you of things. Look at this picture. There's a big red arrow pointing at this thing. It's huge. It's massive. Look at the size of this comet. Look, here's one with Elon Musk very worried next to this comet. Hey, look, there's Avi, all kinds of things. But when you actively go and now I'm going to bring up the actual images of this comet, these are the best images that we have to date, posted literally 23 hours before this interview, that's as good as it gets, right there it is a smudge on the screen. You can't see things walking on the surface. You can't see a window on it. You can't see the surface of it. You can't see any of that, none of that. But those are not the videos that you see on social media. Those are not the pictures that you see on social media. And it's really, really hard within the communities to get people to calm down and relax and understand this is only the third interstellar object that we have ever had the opportunity to study. So let's look at it that way right now, not as a state of panic, not as a state of here's an alien object, and yes, it's alien because it doesn't come from us, didn't come from this solar system. That's the only reason it's being called Alien. Aside from that, there's a lot of space rock that floats by us all the time, folks. But we don't have that kind of technology to get that kind of picture, to get that kind of resolution on a moving object at that distance, we just don't right and trying to walk people back from that precipice online and having them understand that, hey, even you as a show host, maybe you should put on your picture, that it's al generated, that it's that it's that this isn't the actual image. Like, you're putting a lot of scientific data with that post, you know, like, hey, yeah, it's, it's spewing off carbon dioxide



more than usual, this and that some, some strange things going on with the nickel content. Okay, cool. But when you marry that scientific data with an utterly obliterated fake AI image, and don't put this is an AI generated image, you're now like fully stirring that ethnographic pot



1:28:16

of how people believe and why they believe it.



Speaker 5 1:28:19

I think that's just it's one of the challenges we face in media and in pop culture in general. And it's not really just relegated to these subjects and the things on the fringe only, but, but your analogy, I think, is really good, and also I think it should be likened to that of Avi Loeb's claims to these objects, with his standing with Harvard. And I think it's something that makes us wonder how this is acceptable. You know, to anyone who's keeping up with Avi, Dr Loeb, I think, you know, has made some very bold claims, and it's exciting to think that the possibility of the reality can help to generate some kind of interest and and in and productivity and a positive direction. But as, as you just mentioned, with the predictions made and things that happen, sometimes things fall off on the wayside, and one of the the things that I found, and it's an example, this is a great segue. I think it's some way to to share that I I had an opportunity to interview Avi Loeb in a way that I asked him not just about the object that came in a muammua was a big deal back in like 2017 and it was all over the news. And same thing, the images and graphics used not real at all, and the people sharing them also may not have known that and are inadvertently sharing that misinformation. And one of the reasons I wanted to bring up Avi not to say that you know that what he's doing specifically should be we should be critical of it's anyone I think you know when you're making it an acclaim, you're setting yourself up. For criticism in a way that claims are challenging to come forward with in this kind of way. Now, one of the things I just wanted to mention was that when I interviewed him, it was right before the Pacific Ocean expedition that was to look for those the sphere metal fragments that became something of this spectacle of this, the serials. And I think that one of the important things is that there, there's a lot that could be gleaned. If in the reality that these are all real and authentic and authentic extraterrestrial manufactured technologies, is specifically what I'm referring to when I say, Yes, authentic, authentic particles of some interstellar objects, which, you know, that's fine, but if it's actual, intelligently manufactured technology that's different, that would be amazing. But we have to also realize that even Occam's Razor suggests that, like it's unlikely, or maybe that's not unlikely, but we have to go with what is most likely. You know, we don't really know exactly, because there, like you said, there hasn't been a lot of progress on these since all that happened. It's kind of been two years now, and there's not a lot more, I think that's been shared. So one thing I would say is that people like Dr Avi Loeb have a they have the accolades they are associated and a bit tenured with a prestigious university. It's Harvard, you know. And so it's, it's makes, it makes us wonder, how can someone like this get away, so to speak, with these bold claims, and still be associated with one of the most prestigious schools in the world. And I think it's just, it's wild to suggest that, you know, it's because of just one or two things, when I think it's ultimately, there are a lot of ways in which things like this work, but I would say this is that why I bring up him is also that there are a lot of people from many backgrounds who get involved with this subject of ufology, in a way that it's not just people who describe experiences or sightings or have reports of something, and it's not just civilians, it's not just military. It's not just so called whistleblowers. You have people from

every sector of society. And why I think it's important to see people with scientific backgrounds coming into this is that just because someone has a scientific degree, has tenure with a university, makes them any more or less credible. I think it's something we in some similar way we give credence to, because that's the weight we give it as a society, as a societal lens of perception. We seem to think that because people have accolades, they are more credible. And in some way, I think that, yes, that can be the case, and statistically, probably is the case. But ultimately, just because you're the chair of astronomy at Harvard means that what you say is, is the truth. And I think that's one of the challenges, is that yeah, and here at the end of the year, this thing could come and go and have have nothing of note, yeah, and maybe that, that would, that would be for the better than the the opposite, which would be, it's headed for impact or something. So it's hard to say right now, but we'll probably have a better idea in the next, like month or two months, you know?