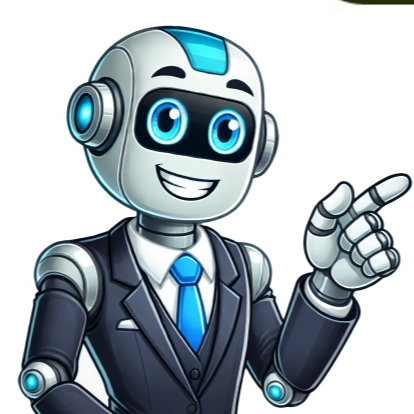


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containing the toxin, or possibly by a mold that grew on them when he put them into a plastic bag.[29] Swainson inhibits the metabolism of glycoproteins, which leads to starvation despite ample food consumption.[5] In an article in the September 2007 issue of *Men's Journal*, correspondent Matthew Power states that extensive laboratory testing showed there were no toxins or alkaloids present in the sweet-vetiver seeds McCandless had been eating. Thomas Clausen, then-head of the chemistry and biochemistry department at University of Alaska Fairbanks, said, "I tore that plant apart. There were no toxins. No alkaloids. I'd eat it myself.[30] Further, there are no accounts in modern medical literature of a person being poisoned by this species of plant.[31] Power argued that McCandless "couldn't catch enough food to survive, and simply starved to death".[30] In 2013, a new hypothesis was proposed. Ronald Hamilton, a retired bookbinder at the Indiana University of Pennsylvania,[5] suggested a link between the symptoms described by McCandless and the poisoning of Jewish prisoners in the concentration camp at Vapniarca. He put forward the proposal that McCandless starved to death because he was suffering from paralysis in his legs induced by lathyrism, which prevented him from gathering food or hiking.[32] Lathyrism may be caused by oxalyldiaminopropionic acid (ODAP) poisoning from seeds of *Hedysarum alpinum*. The ODAP, a toxic amino acid, had not been detected by Clausen's previous studies of the seeds because he had suspected and tested for a toxic alkaloid, rather than an amino acid, as no scientist had previously suspected that *Hedysarum alpinum* seeds contained this toxin. The protein would be relatively harmless to someone who was well-nourished, with access to a normal diet, but would be toxic to someone who was malnourished, physically stressed, and on an irregular and insufficient diet, as McCandless was.[33] In September 2013, Krakauer published an article in *The New Yorker* following up on Hamilton's claims.[5] A sample of fresh *Hedysarum alpinum* seeds was sent to a laboratory for HPLC analysis. Results showed that the seeds contained 0.394% beta-ODAP by weight, a concentration well within the levels known to cause lathyrism in humans, although the interpretation of the results has been disputed by other chemists.[4] The article notes that while occasional ingestion of foodstuffs containing ODAP is not hazardous for healthy individuals eating a balanced diet, "individuals suffering from malnutrition, stress, and acute hunger are especially sensitive to ODAP, and are thus highly susceptible to the incapacitating effects of lathyrism after ingesting the neurotoxin".[5] In March 2015, Krakauer co-authored a scientific analysis of the *Hedysarum alpinum* seeds McCandless ate. Instead of ODAP, the report found relatively high levels of L-canavanine (an antimetabolite toxic to mammals) in the *H. alpinum* seeds and concluded "it is highly likely that the consumption of *H. alpinum* seeds contributed to the death of Chris McCandless.[17] See also: Stampede Trail § Bus 142Alaska Army National Guard airlifting the bus via a Boeing CH-47 Chinook on June 18, 2020 The converted green and white bus where McCandless lived and died became a well-known destination for hikers. Known as "The Magic Bus", the 1946 International Harvester was abandoned by road workers in 1961 on the Stampede Trail. A plaque in McCandless's memory was affixed to the interior by his father, Walt McCandless.[34] McCandless's life became the subject of numerous articles, books, films, and documentaries, which helped elevate his life to the status of modern myth.[35] He became a romantic figure to some, inspired by what they see as his free-spirited transcendentalism, but to others, he is a controversial, misguided person.[30][36][37] "The Magic Bus" became a pilgrimage destination for trekkers who would camp at the vehicle. Some of these experienced their own difficulties, or even died attempting to cross the Teklanika River.[35][36][38] According to one historian, the bus had become "a latter-day lieu de mémoire" – a "site of memory" that both "stored and secreted communal remembrance." [39] On June 18, 2020, various government agencies coordinated with an Alaska Army National Guard training mission to remove the bus, deemed a public safety issue after at least 15 people had to be rescued and at least two people died while attempting to cross the Teklanika River to reach the bus.[40] It was flown via CH-47 Chinook helicopter to Healy, then driven via flatbed truck to an undisclosed location.[41][42][43][40] On September 24, 2020, the Museum of the North at the University of Alaska Fairbanks announced it was the permanent home of McCandless's "Magic Bus 142", which will be restored and exhibited outdoors.[44] It was exhibited indoors for two years, until October, 2023, but as of 2024 is being kept in storage until sufficient funds for restoration are raised.[45] McCandless is the subject of *Into the Wild*, a 1996 nonfiction book by Jon Krakauer that was adapted into a film of the same name in 2007.[46] McCandless has been a polarizing figure since his story came to widespread public attention with the publication of Krakauer's January 1993 *Outside* article.[30][36] While the author and many others have a sympathetic view of the young traveler,[47] others, particularly Alaskans, have expressed negative views about McCandless and those who romanticize his fate.[48] Sherry Simpson, writing in the *Anchorage Press*, described her trip to the bus with a friend, and their reaction upon reading the comments that tourists had left lauding McCandless as an insightful, Thoreau-like figure: Among my friends and acquaintances, the story of Christopher McCandless makes great after-dinner conversation. Much of the time I agree with the "he had a death wish" camp because I don't know how else to reconcile what we know of his ordeal. Now and then I venture into the "what a dumbshit" territory, tempered by brief alliances with the "he was just another romantic boy on an all-American quest" partisans. Mostly I'm puzzled by the way he's emerged as a hero.[49] Krakauer defends McCandless, claiming that what critics point to as arrogance was merely McCandless's desire for "being the first to explore a blank spot on the map." He continues: "In 1992, however, there were no more blank spots on the map—not in Alaska, not anywhere. But Chris, with his idiosyncratic logic, came up with an elegant solution to this dilemma: He simply got rid of the map. In his own mind, if nowhere else, the terra would thereby remain incognita." [50] Krakauer's approximately 9,000-word article "Death of an Innocent" (January 1993) was published in *Outside*. [51] Chip Brown's full-length article on McCandless, "I Now Walk Into the Wild" (February 8, 1993), was published in *The New Yorker*. [3] Jon Krakauer's non-fiction book *Into the Wild* (1996) expands upon his 1993 *Outside* article and retraces McCandless's travels leading up to the hiker's eventual death. McCandless's story was adapted by screenwriter Chip Johannessen into a 1998 episode of Chris Carter's television series *Millennium*, titled "Luminary." [52] An eponymous 2007 film adaptation of *Into the Wild*, directed by Sean Penn with Emile Hirsch portraying McCandless, received a number of awards, including Best Picture from the American Film Institute.[53] Ron Lamothe's documentary *The Call of the Wild* (2007) also covers McCandless's life story.[54] The book *Back to the Wild* (2011) compiles photographs, postcards and journal entries by McCandless. A PBS documentary uncovering some additional information, with interviews, titled *Return to the Wild: The Chris McCandless Story*, first aired on the PBS network in November 2014.[55] In 2014, Carine McCandless, Chris' sister, published *The Wild Truth*, a memoir of her life.[56] It detailed their abusive home life, providing further context to Chris' actions.[57] ^ Medred disputes Krakauer's account of the Teklanika's flooding; "Krakauer claims McCandless' noted in his journal that it rained for a week straight.' The journal contains no such note. Krakauer claimed it was this period of rain that caused flooding and prevented McCandless from crossing the Teklanika River and walking to safety. Weather records for nearby Denali National Park and Preserve show no heavy rains for what Krakauer specifies as the period of time in question. ... The McCandless family book has a picture of the Teklanika. It is nowhere near full flood." [6] ^ Krakauer, Jon (2007). "6". *Into the Wild*. 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