

*The UFO Criticism by J.N.
from Japan*

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“Dogu” : Current Perspective

Prehistoric Japan left very odd things called “Shakoki Dogu” ; “shakoki” means “snow goggles” (in literal translation, “a tool to block off the light”) and “dogu” means “clay doll.” These dolls have been regarded by many people as representations of space suits.

The earliest space suit theory in the world was put forward through a two-page article in Soratobu Enban Nyusu (The Flying Saucer News), a magazine of Japanese legendary UFO group Cosmic Brotherhood Association (CBA), the September issue of 1962; but the theory had been formed by “an American student who visited Japan recently,” who seems to have been Mr. Kurt V. Zeissig, a comrade of CBA. He reasons: the arms and legs of the suit can be put on and taken off; the eyes are covers that can open and shut; some Sahakoki Dogu have a filter at the position of the mouth (see Figure D); a crown-like object on the top of the head is an antenna; the patterns of the body are not decorations but creases that enable the suit to swell and shrink; etc (# 1).

In that year the October issue of Soviet magazine О Г О Н Е К (this Russian is pronounced like “Aganyok”) carried a bold treatise by Mr. Alexander Kazantsev (1906-2002), a science-fiction writer: he claimed that space people had visited our planet since one million years before ! And the article included photos of a Shakoki Dogu and two other Japanese archaeological specimens; Mr. Kazantsev was informed of the presence of Shakoki Dogu by CBA and Mr. Zeissig (# 2). Owing to this article, this Dogu leaped to worldwide fame.

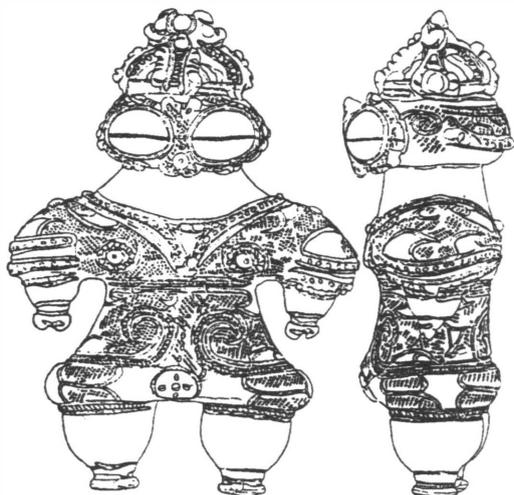
The original theory in the CBA article quoted a description about a space suit from a report by American NASA (the National Aeronautics and Space Administration) as supporting evidence: you will find objects appear to be ball bearings at arms and legs of Shakoki Dogu. And Mr. Zeissig informed NASA of Shakoki Dogu; he received a favorable reply (# 3).

On the other hand, in Soratobu Enban Nyusu the January issue of 1963, CBA pointed out that there were hollow Shakoki Dogu; according to CBA, this fact indicates that the dolls are representations of suits.

From archaeological literature I take not photos but drawings; you will see details of those Dogu. Figure A shows the representative specimen found at Kame-ga-oka, Kizukuri Town, Aomori Prefecture; 34.8 centimeters in height; there is a trace of its having been colored in vermilion; hollow (# 4 ; page 57). Figure B: found at Futago, Kuji City, Iwate Prefecture; about one-fourth the size of the real thing; I have no more information, but probably hollow (# 4 ; page 73). Figure C: found at Hodo-no-mori, Ikarigaseki Village, Aomori Prefecture; about 29 centimeters in height; probably hollow (# 5 ; page 98).



B



Shakoki Dogu were made in the last part of the Jomon period (about 12,000—about 2,300 ago; “jomon” means “straw-rope pattern,” which were widely used for potteries of this period) : about 3,000—about 2,300 ago. And the center of the makers was the northern part of Honshu, the main island of Japan.

The eyes of these Dogu look like snow goggles of Inuit (Eskimo) and Siberian aborigines; the goggles are a patch with two slits. Thus Shakoki Dogu got its name, but no current leading archaeologist regards the eyes as snow goggles. Nevertheless, archaeology can not tell us even whether patterns of Shakoki Dogu mean clothes.

The use of these dolls is also unknown.

For instance a Shakoki Dogu lacking the lower half of its body was laid down and covered with two broken pieces of earthenware in the ground, but this treatment may show not how to use but how to dispose of the doll. —

After the decline of CBA in the 1970s, Shakoki Dogu were, if anything, left untouched by Japanese UFO world. It was Mr. Osamu Sato (1963-), the president of Sky People Association (SPA), who reassessed the value of the space suit theory: he gave an extra issue of UFO Sokuho (UFO Prompt Report), one of SPA magazines, published in January 1994 for the theory. This 16-page, small-sized publication became the new starting point for the subject of Shakoki Dogu. And the 7th issue of the magazine, published in the same year, carried an additional treatise. Mr. Sato attempted to explain a part of the Dogu history. There are several types of Dogu in the Jomon period; Shakoki Dogu is relatively new type. Some of earlier types are as monstrous as Shakoki Dogu, but not as spacesuit-like as it: Yamagata (Mountain-shaped [headed]) Dogu and Mimizuku (horned owl [-like headed]) Dogu. Mr. Sato supposed that the makers of them had had only limited knowledge of space suits: in contrast, Shakoki Dogu reflect closer relations between ancient people and space people.

Under the influence of the two works by Mr. Sato, I (1952-) wrote a treatise on Shakoki Dogu for my publication UFO Hihyo by J•N (UFO Criticism by J.N.) the 4th issue (July 1994). I pointed out:

- 1 . A clay mask of the same culture indicates that the eyes of the Dogu are not closed eyelids but patches. Japan is, saying from anthropological viewpoints, a neighborhood of the worlds of Inuit (Eskimo) and Siberian aborigines. Though Japan of those days was not as cold as these worlds, snow goggles do not have to have been utility goods. Because Shakoki Dogu was religious goods: the snow goggles (Shakoki) were “holy devices.”
- 2 . The first theory by Mr. Zeissig regarded the eyes of Shakoki Dogu as shutters, but such a system seems to be too primitive. Mr. Kazantsev regarded a line of the eye as a slit, and regarded creatures in the suits as visitors from a gloomy world (# 6), but slits are devices for our eyes: our sunlight from slits must be too bright for eyes from gloomy worlds.
- 3 . If ancient people were familiar with space people, why did they make dolls not of space people but of the suits?
- 4 . Shakoki Dogu have no “oxygen cylinders.” If some Dogu have filters for breathing, the filters may have made air suitable for creatures in the suits from the outside air. And the object on the top of the head, looks like thickly grown plants, may have been not an antenna but a device related to breathing (# 7); the object seems to be too big and too complex for a radio antenna; moreover, an astronaut seems to need not have his own radar antenna.
- 5 . Some Shakoki Dogu have more human-like faces. However, an object can be personified. According to archaeology, the age of more human-like Dogu followed the Shakoki Dogu age. If so, the trend of personification may have been in the Shakoki Dogu age. Moreover, ancient people may have disguised themselves as

gods/goddesses.

Recently I noticed: though Shakoki Dogu in photos are usually standing, they seem to be unable to stand by themselves because of structures of their feet. If so, Shakoki Dogu may have been hung. And if so, it may have meant "flying."

Ms. Toshiko Matsumoto made a reconstruction of a costume of the Jomon period, which is based on the Shakoki Dogu of Figure A (# 8). According to her, this Dogu is an image of a woman and the strange object on the top of the head is dressed hair decorated with many flowers. However, if Shakoki Dogu are images of holy beings, their costumes must be ones of gods/goddesses.

An animal-shaped clay art made in earlier age has patterns looking like ones of Shakoki Dogu on the body, so you may think that the Dogu wear no costumes. Indeed, a Shakoki Dogu having a human-like face has small holes at the abdomen and the crotch (# 5; page 95). But, as Mr. Sato says in his second work, animals were not just animals for ancient people: it is no wonder that animals wear suits of gods/goddesses. And if the above Shakoki Dogu is a naked human body, the patterns on it may show tattoos on a female "shaman" disguising herself as a goddess.

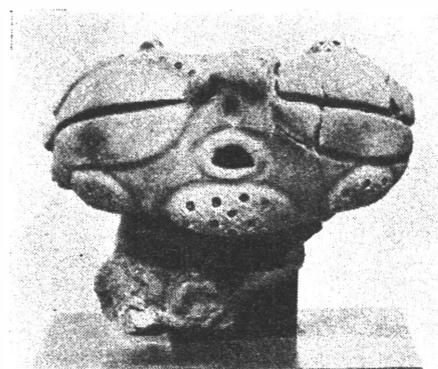
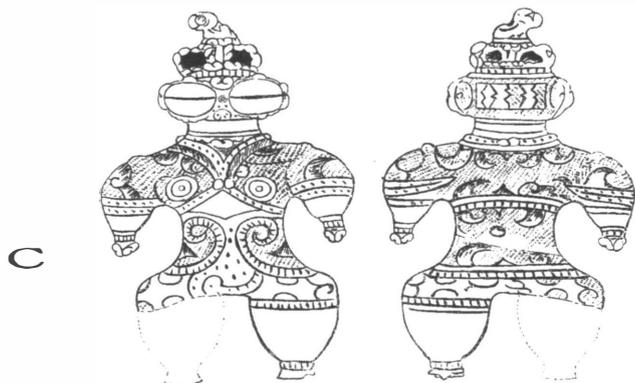
A space suit of a god/goddess could become the symbol of him/her, and at last could become himself/herself. But superstitious ancient people could leave only superstitious evidences. And our science can not prove a suit made by higher science to be a space suit; this is the same situation as UFOs.

CBA asserted: the space suits were made by ancient earth people under the guidance of space people, and in the suit the ancient people left this planet — and they returned on June 30, 1908, the day of the mysterious great explosion over Tunguska of Siberia! (# 9)

This assertion is too unprovable. But please recall that the slits of goggles are devices for our eyes, and that Shakoki Dogu have no "oxygen cylinders," and that some Dogu have a filter-like object on the face (there are Shakoki Dogu having two more "filters"; see Figure D). Do these facts indicate that the suits were not for space people but for earth people? . . .

- # 1 This article is written by Mr. Isao Washio (probably a pen name).
- # 2 Soratobu Enban Nyusu May 1963: p.13.
- # 3 Mr. Kazantsev quotes a part of the reply in his treatise The Elements of Space Suits in Ancient Art submitted to Belorussian Science Academy; a complete translation of it is carried by Soratobu Enban Nyusu Oct. 1965: pp.10-12.
- # 4 Kikan Kokogaku (Archaeology Quarterly). No.30 (February 1990). Tokyo: Yuzan-kaku-shuppan. This issue shows a photo of a Shakoki Dogu that has a bellows-like, wrinkled neck! It was found at Teshiro-mori, Morioka City, Iwate Prefecture.
- # 5 Mr. Teruya Esaka. Dogu (Clay Dolls). Tokyo: Azekura-shobo, 1960. A classical study of this subject by an archaeologist.
- # 6 Uchu-jin to Kodai-jin no Nazo (Mysteries of Space People and Ancient People). Translated and edited by Mr. Fujio Kanemitsu. Tokyo: Bunichi-sogo-shuppan, 1978: pp.33-34. A collection of Soviet articles.
- # 7 I later learned that the top of the head of many hollow Shakoki Dogu has a hole (# 5; p.102).
- # 8 Asahi Hyakka: Nihon no Rekishi (The history of Japan: Knowledge by Asahi). Vol.1. Tokyo: Asahi-shinbun-sha, 1989: p.105.
- # 9 Soratobu Enban Nyusu Jan. p.17 and Aug. p.9 of 1963.

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★ According to the 15th issue of Amamiya UFO Kenkyu-shitsu Tsushin (News from Amamiya UFO Study Office) published by Mr. Kiyoshi Amamiya (1944-), he saw “a huge star” in Yamato-koriyama City, Nara Prefecture, on the evening of December 23, 2003. The star was at around 35 degrees from south horizon. When a blinking light of an airplane came close to it, the star became smaller rapidly and became “a semitransparent circle” and disappeared. Right after that, his wristwatch showed the time as 18:10. When he noticed the star, Mr. Amamiya was among those who had left a hall where a concert of the ninth symphony of Beethoven was held; this symphony is played in different parts of Japan at the end of every year.

★ As previously reported, Dr. Yoshihiko Ohtsuki (1936-), a famous physicist, visited “UFO Public Hall” of Iino Town, Fukushima Prefecture, on November 12, 2003. And with Mr. Suda who videoed a line of strange lights from a high mountain in the daytime of August 6, 1995, he went to the scene in Fukushima City of the prefecture. The results of research by Dr. Ohtsuki was introduced through a TV program on the last night of 2003: those

lights were reflections of sunlight on lined windows on the roof of a factory. The lights were in a carpet of clouds below Mr. Suda, and disappeared before long because the sun changed its position. He informed the Hall of this video in June 2000, and Michi Tsushin (News of the Unknown) No.29 edited by Mr. Tsugio Kinoshita (1947-), the director of the Hall, reported on the event in the next month. But I did not investigate at all. Incidentally, the video camera did not operate on the day following the event !

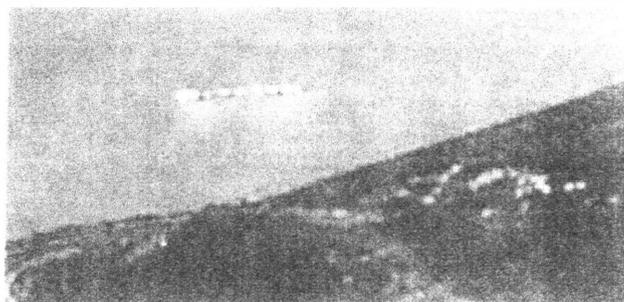


Photo: from Iino Town website

★ On February 20, 2004, the morning edition of Asahi Shinbun, a Japanese leading newspaper, carried an article about Mr. Shuichi Sasaki (46 years old), a teacher of a senior high school, who had discovered how to make an object float in the air with stability by the use of a permanent magnet. According to this boxed report, he says: “At around six years old, I saw a strange light floating in the air near the front door of my house. Though I still have not known what it was, since then I have had a strong interest in floating.” As my first issue says, “ideal space people can not give us any hint that contribute to progress of our barbarous science” ; however, of course existence of UFOs itself can not help stimulating our scientists. I do not know whether the light seen by Mr. Sasaki was a UFO or not, and this sighting was not a basis but a motive for him.

★ On the night of April 4, 2004, I met a mysterious aerial phenomenon for the first time in these 16 months. It was raining; at around 19:35, if I remember correctly, my very good friend Mr. S and I visited the famous statue of Takamori Saigo, who is the model for Katsumoto in American movie The Last Samurai, in Ueno Park (Taito-ku, Tokyo). And I noticed a bright object in the dark sky covered with clouds. It looked like a white cloud, but once I saw a narrow light sweep past only at the position [fig. A]. The bright object was at around 45 degrees from east horizon; this means “almost right overhead.” The object had no fixed shape; for instance, the straight right side and the irregular left side [fig. B]. It was as long as my raised thumb at a straightened arm; this means “big.” There was another white cloud of a lower degree of brightness near this object, but the cloud had no strangeness. The object and the cloud were in a vast area of weak brightness. And this area may have been at a very low altitude, because I saw the area being at a far lower angle of elevation when we had gone only about 350 meters. Ueno Park was so dark that the statue of Saigo was silhouetted, therefore the cause of the vast area could not be lights on the ground.



A



B

I already have my own Windows XP computer, but, sorry ! , have no e-mail address.