ANCIENT SKIES

"Come Search With Us!"

Official Logbook of the Ancient Astronaut Society

VOLUME 14, NUMBER 5, 1921 ST. JOHNS AVE., HIGHLAND PARK, ILLINOIS 60035-3105 USA NOVEMBER-DECEMBER, 1987

THE STRUCTURE OF A PALEOVISITOLOGICAL INVESTIGATION

BY DR. VLADIMIR V. RUBTSOV*

The scientific problem of paleovisits (that is, extraterrestrial expeditions to Earth in ancient times) has arisen as a result of the contradiction between the theoretical possibility of such events and the lack of their indubitable traces. In short it may be formulated as the question of whether Earth had been visited in the past by extraterrestrials, and if so, what these visits were like. In other words, was this a real historical fact? If we answer in the positive to this "main question of the paleovisit problem," we have to reconstruct this event as an empirical fact of history.

It is evident that such reconstruction might be fulfilled only on the basis of remaining paleovisit traces, which would be for us sources of paleovisitological information. By analogy with the well-known division of historical sources into direct and indirect, one may select two types of these possible traces. These may be also direct (for instance, the remains of devices, or skeletons of extraterrestrial beings) and indirect (any alteration of a terrestrial object resulting from a paleovisit such as: traces of radioactivity; evidence of genetic manipulations in living beings; various images of extraterrestrials made by earthlings; descriptions of them in oral or written texts; etc.).

All these examples show that a separate trace may represent only a fragment, or a facet of the extraterrestrial expedition. That is why an investigator has an interest in revealing the whole system of these traces which might reflect the paleovisit more or less completely. Of course, we cannot flatly assert that completeness of this system will always be enough to establish the fact of a paleovisit beyond doubt and to describe all its details; we may only hope for it. Nonetheless, given stable connections between the traces, we would be able to reconstruct the real event reflected by them even if a separate trace were rather low-informative.

After having reflected an expedition, a trace begins its own life. In the period between its formation and our investigation, the trace may change considerably, and so its information would be distorted. The extent of this distortion depends, first on the trace's nature and also on its age. A material remnant, a written text or a picture may be rather well preserved. Other traces, whose nature presupposes their constant development (phenomena of biological life or of spiritual culture) may transform since then much more.

Any relic becomes a proper historical source when a researcher tries to derive information from it. Thus, the traces of a paleovisit may be classified according to the coding principle of information into material relics, verbal and pictorial sources. For each of these types of paleovisit traces there must be some specific methods of investigation.

To the extent that the sources we are studying are terrestrial by nature and are related to the Earth history, we have to analyze them on the basis of the main principles of the science of history. But since we assume that there may be some "extraterrestrial content" in these sources, these principles must be expanded with the help of special paleovisitological methods of research. In other words, paleovisitological investigation is ambivalent: it is both a historical investigation and a search for the extraterrestrial intelligence. Moreover, these are not two successive stages, but are two aspects of a single process. We can say (not without some contradiction) that a paleovisitological investigation is a historical one aimed at discovering an extraterrestrial civilization.

The course of historical investigation may be represented in the following sequence of stages:

1. Preliminary selection of historical sources.
2. Processing of the sources, that is, removing any distortions and restoring the information to its original state.
3. Reconstruction of the event that was reflected by the sources, as an empirical fact of history.
4. Explanation of this fact by some theoretical model.
5. Competition with alternative reconstructions and explanations.

A paleovisitological investigation as a whole has to pass through the same stages, but, certainly, its methods of selection, the processing of the data and especially the reconstruction of empirical facts, cannot coincide with the historical ones. That is why the results of these investigations cannot be compared directly. Moreover, there exists a certain contradiction between the hypothesis of a paleovisit and so important an element of the "core" of the scientific picture of the past as the idea of immanency of the driving forces of historical development of the terrestrial civilization. It is psychologically difficult for a historian to assume the possibility of "an intervention from outside," even as isolated visits from space, not to mention the possibility of permanent extraterrestrial control over the development of our civilization.

In principle, all the body of historical sources is accessible to any researcher, but actually he knows and may use only some, but not a very big,

(Continued on next page)

*This paper was presented by Dr. Rubtsov at the Ancient Astronaut Society's World Conference in Novi Vinodolski, Yugoslavia in September, 1987. Dr. Rubtsov is a Ph.D in philosophy. His address is U. Chernishevskogo 88, kv.66, KHARKOV,310023, USSR.

(Continued from previous page)
part of it. In other words, the complete set of the real objects of study is very much reduced when compared with the potentially possible one. The researcher applies to this reduced sub-set his preliminary criteria allowing to select from it some worth-while sources of likely paleovisit traces, which are to be subjected to a deeper paleovisitological investigation. These criteria are based on some preliminary model of a paleovisit and their reliability must not be overestimated.

The selection of likely paleovisit traces is both an important and difficult stage of investigation. This stage is important because it determines the success of all the following investigation, and it is difficult because it relies on "raw" data. This is a "not quite logical" stage of the investigation which demands keen intuition on the part of the researcher.

As a result of the preliminary selection of perspective sources we obtain, on the one hand, a number of them, and on the other hand, some fragment of the factological layer of the scientific picture of the past which corresponds to the information of this set of the sources. If these sources have already been studied and the information they contain has become part of this picture, then we may determine spatial and temporal bounds of the fragment "at once." Otherwise we need one more investigation of pure historical character. Of course, our investigation essentially depends on the existing knowledge of the region and period of time we are studying. To localize in space and time the information of such historical sources as folk-lore, monuments of fine art, and material relics, is a task of some difficulty; but nonetheless it is one of the main tasks of historical investigation.

If this fragment of the scientific picture of the past is rather compact, we may assume that the selected sources have reflected some single event, perhaps a paleovisit. Proceeding from this localization, we are to look for other sources which are not related to the paleovisit, but contain concomitant information on the given region and period of time. Studying only the likely paleovisit traces, we can come to a false "empirical fact of history" reflecting only our hypothetical model of the paleovisit.

To test seriously the paleovisit hypothesis it would be essential to subject the whole body of historical sources to at least a preliminary selection. Yet, as stated above, no investigator knows this body from top to bottom or to a considerable extent. It is only joint knowledge of historians, archaeologists, ethnologists, philologists, linguists (and also geologists and paleontologists, if we take into consideration the "pre-human" history of our planet) that can embrace this set of sources. It is significant, for instance, that the astronomical knowledge possessed by the Dogon people of Africa, which became accessible to the scientific community as early as 1950, did not receive a paleovisit interpretation before 1975.

An investigator has to preliminarily select paleovisit traces on the basis of the "raw" information of historical sources. But a trustworthy image of a paleovisit cannot be constructed without clearing this information of distortions and restoring its initial state. Otherwise it is quite easy to reinterpret, for example, images of ancient gods as unrecognized images of space visitors and to rewrite accordingly the "sacred history." Many proponents of the ancient astronaut theory do just that; but there is no conclusiveness in these interpretations.

Thus, we should go to the stage of the "internal criticism" of the selected sources. Its main aim is the restoration of their initial substance and an estimation of their completeness and reliability, as well as a comparison of the information of various sources. There may exist the following main cases of alteration of a paleovisit trace during its "lifetime":

1. A direct trace has been partly destroyed but has remained as a whole.
2. A direct trace has changed into an indirect one.
3. A trace of a paleovisit arose as an indirect one and has preserved its initial information coding.
4. An indirect trace has changed its initial information coding.

Of course, these cases can combine in various ways, which may be quite complex, as, for instance, changing a direct trace into an indirect one with subsequent repeated alteration of its form. For example, there might remain some device of an extraterrestrial expedition, which has been little by little destroyed. Once, say, it was pictured and later this picture was described in a written text, which is now the only survivor. In such a case it would be necessary to clear the information of the intermediate distortions as well.

The specific methods of the "filtration" of the historical course's information depend upon whether it is a material relic, a verbal, or a pictorial source, as well as on the nature of intermediate reflections. For instance, when analyzing several versions of one written text, we may reveal mistakes of copyists, restore its missing elements, etc.But the investigator meets on this stage quite a number of pitfalls, since he is filtering the information on the basis of his knowledge about the region and period of time from which the source comes. Therefore any new information can be regarded as false and rejected just because of the disparity between it and the existing scientific picture of the past. Certainly, this does not mean that the filtration is unnecessary, but, on the contrary, that we need some well-founded methods of it.

At the stage of the "internal criticism" of the selected sources we may also find, when comparing them, those mistakes of the initial reflection which manifested themselves in various sources in different ways. Thus, there results a set of refined historical data which may serve as the basis of reconstructing a reliable empirical fact of history.

Such reconstruction is achieved by interpretation of the refined data in the conceptual model of the reality forming the basis of some theory or hypothesis (in our case it is the paleovisit hypothesis). To the extent that our model reflects the essence of the reconstructed event, we may, in the process of reconstructing, improve the exactness and reliability of our knowledge of this event (compared with the information which is contained in the sources), as well as eliminate those systematic errors of the reflections which we cannot reveal by means of data comparison. On the contrary, if the conceptual and linguistic framework in which we are building the empirical fact of history does not reflect the essence of the historical event, the result of this operation will be obviously false.

Thus, reconstruction of a historical fact, even on the basis of refined data, remains in many respects hypothetical. The same set of historical sources may be interpreted in quite different conceptual frames and therefore lead to different empirical facts of history. Besides, the alternative reconstructions of the same historical fact entails some competing theories seeking to explain it.

If the reconstructed event is much similar to our initial theoretical model of the paleovisit, this may suggest, more or less surely, that its explanation by the paleovisit hypothesis is plausible. This explanation is the final stage of identification of the sources we are studying as the traces

(Continued on next page)

(Continued from previous page)
of a paleovisit. But in practice such a conclusion always may be disputed. One may propose another explanation to this empirical fact of history (if it has been reconstructed in a neutral conceptual and linguistic frame and is convincing) or build another empirical fact on the basis of the selected sources. The different proposed reconstructions and explanations will give rise to alternative scientific research programs, whose development and interaction will lead us to a correct solution.

So, on the whole, an investigator of the paleovisit problem has at his disposal a set of direct and indirect traces of some historical event, maybe a paleovisit. A reconstruction and hypothetical explanation of the event can be made from the viewpoint of a theoretical model of the paleovisit. To invalidate other conceptions, the investigator has to predict, on the basis of this reconstruction and explanation, something now unknown to the terrestrial civilization that may be proved by experiment or observation. It is not excluded that it may be a prediction of the long-awaited indubitable extraterrestrial artifact, but it seems more likely that its results will contain some "normal" knowledge of the world we live in. There would be a strong argument in favor of a paleovisit if our astronomers discovered the second satellite of Sirius and its planets, which have long been known to the Dogons of Africa.

A PERSPECTIVE OF EARTH COLONIZATION

BY DR. STUART W. GREENWOOD*

Let us assume a situation around 100,000 years ago or more in which specimens of modern man, Homo sapiens, on another planet first decided to colonize Earth. Presuming man at that time to have been similar to ourselves in physical make-up, the preferred first landings will be in warmer rather than colder climes. It is also convenient that the energy to be dissipated in landing is reduced by taking advantage of the Earth's spin about its axis, so landing in the zones toward the Equator are more desirable from this point of view than those toward the poles. Similar considerations apply to the selection of launch sites on Earth.Landing sites will be chosen with a view to a subsequent spreading-out into surrounding territory, so large land areas are generally more attractive than smaller ones.

Some indications of the above are:

1. Evidence of early settlement sites on Earth, and of landing and launch sites, are more likely to be found in equatorial and tropical regions than at higher latitudes, and in larger land areas rather than smaller ones.
2. Descendants of early colonizers are likely to have spread across habitable areas of the globe from equatorial and tropical regions.
3. Descendants of more recent colonizers are more likely to be concentrated in equatorial and tropical regions.

Some factors relevant to the above are:

1. We have not (yet?) found any convincing evidence of landing or launch sites anywhere. [Ed. But see Zecharia Sitchin's The Stairway to Heaven, Avon Books, New York 1980]
2. Based on the dating of human, or near-human, artifacts and fossil finds, Jeffrey Goodman (The Genesis Mystery, Times Books 1983) shows that Homo erectus, the first near-man, appeared nearly simultaneously almost two million years ago in both Africa and Indonesia, with much later appearances in Eurasia and the Americas. They apparently survived until comparatively recently - up to about 10,000 years ago. The Neanderthals, approximately modern man in size, but with more musculature and inferior brain development, appeared about 100,000 years ago, their remains having been found in widely different locations from Africa to the Near and Far East and Europe. They appear to have disappeared around 35,000 years ago. Homo sapiens, modern man with advanced brain development and speech capabilities, originated at least 40,000 years ago with a possible origin going back to 100,000 years or even longer. Modern man appears first in North America, then South Africa, then much later in the South Pacific region and finally in Europe. Goodman states that this pattern may be truly significant - or it may only reflect the luck of discovery. He states "Modern man may have had a single point of origin from which he radiated outward across the globe, or he may have appeared more or less simultaneously in several locations."
3. According to Francis Hitching ("The Racial Question" in The Mysterious World: An Atlas of the Unexplained, Holt, Rinehart and Winston 1978), human racial characteristics constitute a major puzzle. Moreover, Roger Wescott, in his "Anomalistics: The Outline of an Emerging Area of Investigation", Research Division,New Jersey Dept. of Education, Trenton, New Jersey 1974, notes that the absence of stone age negroid fossils suggests that, while whites evolved, blacks were created!

In light of the above, some suggested areas for current research are:

1. Obviously,continue to look for evidence of landing and launch sites everywhere, but especially in equatorial and tropical regions.
2. Continue to search for human fossil remains and artifacts everywhere,but especially in equatorial and tropical regions where apparent evidence of earlier colonizers and their activities is more likely to be found.
3. Include a consideration of possible extraterrestrial influences in studying the physical characteristics of different races. Can we infer anything about changing conditions on the planet from which the colonists came through a comparison of the physical characteristics of different races, including the possibility that blacks were the most recent arrivals on Earth?

Some major questions that need to be addressed by the colonization hypothesis are:

a. If the colonizers were Homo sapiens, what were the origins of Homo erectus and the Neanderthals?
b. What can we deduce from the coexistence on Earth of Homo erectus, the Neanderthals and Homo sapiens in the period from approximately 100,000 BC to approximately 35,000 BC?

*Dr. Greenwood is Program Manager of the University of Maryland's University Research Foundation. His address is 5004 Laguna Road, College Park, Maryland 20740 USA.

STONEHENGE SCROLLS, a compilation of the best articles from Stonehenge Viewpoint, published by Donald L. Cyr over the past seventeen years, is now available in oversize paperback (8 1/2 x 11) from Stonehenge Viewpoint, 2821 De La Vina Street, Santa Barbara, California 93105

ANCIENT SKIES is published bi-monthly by the ANCIENT ASTRONAUT SOCIETY, 1921 St. Johns Ave., Highland Park, Illinois 60035-3105 USA,for distribution to its members. Tel. (312) 295-8899.

The Ancient Astronaut Society, founded in 1973, is a tax-exempt, not-for-profit corporation organized exclusively for scientific, literary and educational purposes.

ANCIENT PORTABLE RADIOS

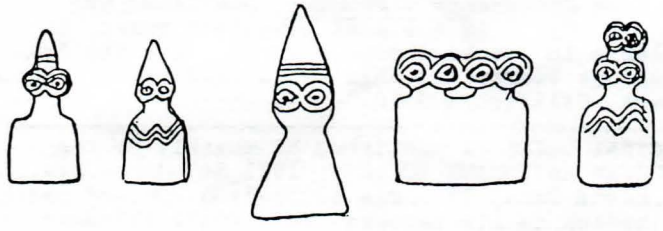
BY RENE ANDREW BOULAY*

In Ancient Skies 14:4, we discussed the sky chariots of the ancient gods, the space men who colonized the Near East, and how ancient literature and legends masked these references. Ostensibly, these ancient gods must have had some means to convey their wishes to their agents below, just as these kings and priests needed each other and the deities on occasion, for instructions and guidance.

Ancient religious and secular sources allude to various types of fixed, mobile and portable radio stations. The construction and use of the mobile transmitter, the Ark of the Covenant,has been widely discussed (for example, Dr. Furduj of Kiev University in Ancient Skies 14:4), however, the existence of a portable radio transmitter-receiver has not been reported.This portable radio set is referred to in the Scriptures as a "teraphim"; it was the "animated idol" of the Sumerians.

When the kings of Mesopotamia were away from their home city, particularly when afield on one of their numerous military expeditions, they required some form of mobile or portable communications to keep in touch with home base as well as to receive instructions from their gods or space men. For this purpose they took along statues of the gods which were believed to be their active residence; when in the field the "animated idols" delivered instructions to the kings. Of different sizes and composition, the statues were fashioned and repaired in special workshops in the city. They had to undergo an elaborate and highly secret ritual of consecration which endowed them with life and enabled them to speak. (Joan Oates, Babylon, Thames and Hudson, 1979). These workshops were the province of the priesthood, the elite class which ruled the city-states of Mesopotamia. Abraham and his father operated such a workshop.

According to the Antiquities of Josephus and the Book of Jubilees, Abraham and his father, Terah, clearly were members of the priesthood of the city of Ur. More detailed information of their activities is found in the little known book, The Apocalypse of Abraham, a first century AD document which was transmitted in Old Slavonic through Byzantine channels and therefore not available to Western scholars until the late Middle Ages. According to this ancient lost document, Abraham's father was an idol maker and a high priest in the city of Ur. He manufactured sacred idols for the temples as well as commercial ones for sale to ordinary citizens and travelers. These were of different value depending on whether they were made of stone, wood, iron, copper, silver, or gold. One of Abraham's tasks was to take some of these statuettes and sell them to merchants from Egypt at a stall just outside the town. When Abraham left for Haran and then the land of Palestine, he presumably took along a number of these idols, or statues, along with certain devices, or "power packs."



Archaeologists found at Tepe Gawra in upper Mesopotamia, dozens of "cult" statues which have been dated to about 3000 BC. (See above illustrations) The "eye-goddess" has concave eye sockets in which some fist-size objects were inserted. She has long puzzled archaeologists and historians. These large-eyed idols match the description of the pagan idols of the Old Testament. The eye sockets were obviously receptacles for the power packs that activated the communications devices which were imbedded in the statue itself. These power packs, or "stones", are described as large crystals.

The "teraphim" of Biblical accounts, were figurines, or idols, of different sizes which were used for divination; that is, they answered specific questions which were posed to them. (Ezekiel 21:21, Zechariah 10:2, and Judges 17:5 and 18:14). The origin of the word "teraphim" is unknown, however, it has been suggested that it came from the Hittite word "tarpis", which means "animated spirit."

From the days of Abraham down to those of Moses, the teraphim were probably used for contacting the gods, and served as a means of communications until the construction of a more powerful mobile station, the Ark of the Covenant and its Tent of Meeting. According to Scriptures, the teraphim were of various sizes, small enough to hide under a saddle as in the case of Rachel, when she stole the ones of her father at Haran (where Abraham had stayed before going to Palestine). Some were large enough to imitate a person sleeping under a blanket, as in the case of David, which fooled the assassins who had been sent by Saul to kill David in his sleep.

On the way to Canaan with Rachel, Jacob stopped at Shechem and ordered his household to divest themselves of the idols, or "alien gods", which they had obtained at Haran.There were many of these and they were buried under an oak. Several hundred years later these idols were retrieved by Kenaz the Hebrew leader who replaced Joshua after the Exodus.

The only document which reveals what happened after Joshua died is the Biblical Antiquities of Pseudo-Phil, believed to be Philo of Alexandria of the First Century AD. Philo describes how Kenaz instructed the leaders of the twelve tribes of Israel to obtain and return the "golden idols whom the Amorites call the sacred nymphs" along with the precious stones which were stored at an oak beneath the summit of Mount Shechem.The stones were described as being prase (light-green) in color and emitted light "for those entering by night the light of a lamp was not necessary,so brightly did the stones shine forth."

These light-emitting crystals were alien to Kenaz and he tried to destroy them first by fire,but they only quenched the flames. Then he tried to split them with an iron sword, but they only dented the blade. The crystals were apparently still charged with energy but by this time the Hebrew leaders had forgotten their real use and treated the statues and stones as merely pagan relics.

The stone of Kenaz which shone brightly at night appears in other obscure scriptural sources. Such a power pack was presumably used by Noah in the Ark during the long period of 150 days that his sealed ship bobbled on the world's seas. According to the oral tradition of the Hebrews in the Haggadah, the Ark was illuminated by a precious stone which served to brighten the inside of the ship and made night seem like day.

A similar source of illumination is mentioned in the Book of Mormon, when the tribe of Lehi left Jerusalem about 600 BC for their trip to the "promised land." They built eight ships which were sealed like the Ark of Noah. In order to see in the darkened interior, the vessels were given sixteen small stones, two for each ship. They were "white and clear, transparent as glass" and "shone forth in the darkness" during the 344 days that the Mormons were at sea.

*Mr. Boulay is retired from the U.S. Government where he worked as a foreign affairs analyst. His address is P. O. Box 11423, Clearwater, Florida 34616 USA.