

ANCIENT SKIES

"Come Search With Us!"

Official Logbook of the Ancient Astronaut Society

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EXTRATERRESTRIAL INTELLIGENCE ON OUR PLANET?

(Reprinted from MOSCOW NEWS, Supplement to Issue No. 1, 1975.)

The question of whether the contact of extraterrestrial intelligence (ETI) with earthmen was ever possible has been attracting increasing attention in recent years. The interest in these questions has grown not only among writers of science fiction, but also among scientists who consider that this problem will soon become an immediate task of world science.

We have asked DR. VLADIMIR AVINSKY,* who is engaged in the exploration of the traces of ETI visits to our planet, to share with us some of his ideas on this score.

Question: Not so long ago the possibility of ETI contacting earthmen was considered to be material for science fiction alone. But now more and more scientists are seriously dealing with this question, and at the same time, the hypothesis has many opponents whose arguments sound very convincing...

Avinsky: In science there are many instances of the most improbable hypotheses becoming a reality. The rock drawings made during the paleolithic and neolithic periods are sometimes attributed to the fancy of an ancient artist. But doesn't fancy draw on reality? Besides this, rock paintings cannot be treated from the standpoint of modern art. The distinguished Austrian scientist Ch. Kruger holds that the ancient pictures are an expression of the "direct experience of a group of people rather than to one individual." There is also the question of the similarity of pictures found in different parts of the world and, finally, what could be the explanation for such an outburst of superb fancy on the part of prehistoric man? (See Figure 1.)

*DR. VLADIMIR I. AVINSKY, is a scientist in geology and mineralogy in Kuybishev, USSR, and is one of the principal speakers at the Third International Congress of the Ancient Astronaut Society, held in Crikvenica, Yugoslavia, May 16-23, 1976. In a letter to "Ancient Skies", Dr. Avinsky stated the following:

"The Ancient Astronaut Society will promote the idea of a cosmic paleocontact. Thanks to the efforts of paleocosmonautic pioneers, this idea can and must receive a deep, scientific argumentation. The work at the problem of the paleocosmonautics is not possible without an international cooperation. All the inhabitants of the Earth are interested in it. I pay principal attention to the scientific methodology of the search for traces of ETI activity on the Earth. The results of a scientific and technical examination of ancient technicisms which are inexplicable from the historical point of view can give foundation for the hypothesis of a cosmic contact."

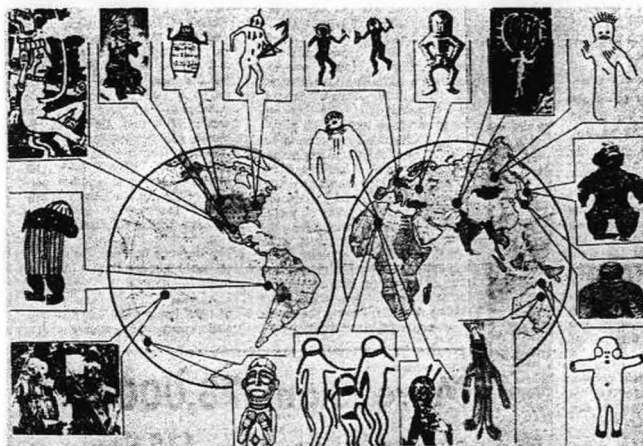


FIGURE 1.

Moscow News.

Q: Couldn't all this just be an echo of a well-developed civilization which once existed on our planet? There are scientists who believe in this hypothesis, which is corroborated by old legends and texts.

Avinsky: The main argument against the hypothesis of the proto-civilization is the intact power and raw materials resources of our planet, without which an industrial society is unthinkable. Besides this, no traces of an ancient industrial complex have been found in the earth's archaeological layer, while there are numerous relics left by primitive culture.

Q: What about Atlantis?

Avinsky: The legendary Atlantis did not reach the industrial level, being isolated and having limited power and raw materials resources. It would have had to be "fed" from without. Hence, its traces would have been left in other parts of the world, but there are none.

Q: Modern archaeology and ethnography claim that the rock painting of the "roundheaded" in the Sahara, all types of drawings resembling aeriels or rockets, are of a ritual, religious origin.

Avinsky: This theory is only valid for the time since the emergence of religious rites. The sources and prototypes of the cult relics are still unclear. Ethnographers admit this. Therefore, it would be more proper to say that these drawings are of ritual application, but not of ritual origin. Thus, the origin of ritual masks, costumes and figures still remains on the other side of the wall which we fail to penetrate from traditional bridgeheads. In other words, ethnographic findings would be taken into account when looking for a solution.

(Cont'd. on next page)

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Q: There has been hardly any extensive research into contact. As a result, the vacuum has been filled by fantastic hypotheses, often completely unfounded. Hence, many people reject the contact theory. Their main argument is that, if THEY had been here, why are there no better traces?

Avinsky: Direct contact could have been accompanied by different manifestations of engineering, biological and social activity of ETI, and the junior partners of the contact could in many cases have remained ignorant of it. Some people believe that indubitable proof of contact can only be some "cosmic miracle" left by ETI.

I would suggest two yardsticks for identifying phenomena which are supposedly of extraterrestrial origin. The first is technological: some technical or technological elements found in ancient relics are incompatible with the level of development of the specific period in history. Such elements are called historically incongruous technicisms. They reflect reality almost photographically, are practically independent of religious and social trends and yield to engineering and technological analysis.

The second yardstick is geographical. This makes it possible to select identical facts which coincide in minute details, facts which have been found at different times, in different peoples, and in differing physical-geographical and social conditions. So-called "winged objects", articles of walrus tusk, have been found in Chukotka. They are interpreted in different ways: as a stylized figure of a bird or butterfly, as an ornament of the staff of a witch doctor, or as a decoration for a boat. But the aerodynamic and structural analysis of these objects offers another interpretation - replicas of flying craft. (See Figure 2.) Naturally, if we start interpreting all historical finds as being of extraterrestrial origin, we may go so far as to ascribe anything strange to ETI. To prevent this, the facts available have to be scrutinized comprehensively and thoroughly.

Q: You keep referring to technical points which are traced to spacecraft. Is there other evidence indicating paleocontact?

Avinsky: Yes, for instance, the pictures resembling space suits. Among them are the famous "dogu" from old Japan and their counterparts, the "roundheaded" from Tassili, the hitherto poorly known drawings of Australian aboriginals, North American Indians, the peoples of Africa and a series of Maya relics. A careful study of these figures and drawings reveals the fundamental elements of a space suit. The "Madrid manuscript" of the Maya includes numerous mythological personages with the so-called "shoulder sacks", which are identified with individual life-sustaining systems, judging by a number of specific elements, like the rigid knapsack, corrugated hoses, navigational or illuminating appliances on the headgear... More than a hundred ancient pictures of aerial-like elements on the heads of anthropomorphic figures have been found in different parts of the planet. The classification of the figures according to geometrical characteristics coincides, essentially, with the classification of the known or feasible types of aeriels. The aerial-like figures yield to an analysis which reveals their working parameters and basic functions. Making use of these "specifications", we are planning the development of their working models.

Q: Don't you think that all this "foreign" space technology is very primitive: trivial rockets, clumsy life-sustaining systems? The technology of ETI who reached us must have been much more sophisticated?

Avinsky: Exactly. Many scientists with whom I have discussed the contact problem would say that those pictures and figures "have something to them", that basically they simulate space rocketry and space engineering in general, but that "you can't

get far in those tin cans". Then they come to the absolutely illogical conclusion that ETI have nothing to do with it. Why do they say that? Most likely they are motivated by the prevailing notion that we are the only inhabitants in the solar system. However, it has not yet been proved that there are no shelters built by ETI in the solar system. Not without interest in this respect is the discovery of the dried-up artificial water systems on Mars. Another conclusion is more logical: the ETI which had this kind of technology commanded but limited power resources, a small range, and its habitat did not extend beyond the solar system.

Q: What then, do you think, was the pattern of the contact of ETI with earthmen?

Avinsky: The study of the chronology of "evidence" indicates that paleocontact was a real thing recurring repeatedly over a period of 20,000 to 30,000 years.

Q: Don't you find it strange that while ETI contacted us from time to time over a period of 20,000 to 30,000 years, now they have given no signal for several milleniums?

Avinsky: The situation is peculiar: having come to the problem of paleocontact, we are confronted with the problem of modern no-contact. The term is generally accepted. The problem of no-contact is being fundamentally studied by the French scientist Aime Michel. He considers it obvious that ETI is present in our world, but avoids contact. One might say that this hide-and-seek is absurd. Yes, but from the point of view of humans only. ETI "does not possess ordinary logic". Its motivations are beyond human intelligence. The individuals of the "X" system may be beings like ourselves, but at a higher state of psycho-evolution and having a psychic organization which is completely different not only in level, but also in type. According to Michel, if some intelligence has reached this stage, the space flights will be performed by bio-robots whose program does not include contact.

One should not take seriously the apprehensions that the discovery of ETI traces on our planet will blot out the history of civilization. On the contrary, its discovery will add to our understanding of the past and future and will stimulate social, scientific and technological progress.

What really matters are people, not strangers.

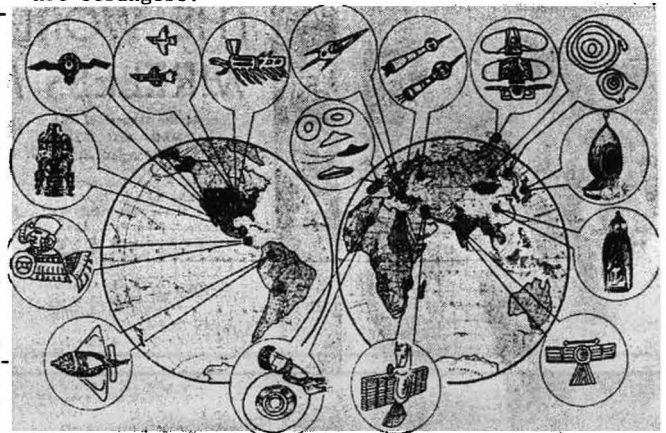


FIGURE 2. Moscow News. ANCIENT SKIES is published bi-monthly by the ANCIENT ASTRONAUT SOCIETY, 600 Talcott Rd., Park Ridge, Illinois 60068, for distribution to its members. Telephone (312) 696-2016.

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MAYAN ADVENTURE PLANNED FOR SOCIETY MEMBERS

An exciting adventure into the Yucatan Peninsula and southern Mexico has been arranged for the Ancient Astronaut Society by Charter Member Enrique Burmeister, Director General of ABC Travel Service, Mexico City. The ten day tour will depart from Chicago's O'Hare International Airport on Friday, November 19, 1976, arriving in Merida, Yucatan. The first exciting adventure will be a visit to one of the finest of the Mayan sites, Chichen-Itza, where the famous El Castillo pyramid is the center of attraction. Next will be a visit to the ruins at Dzibalchen, then on to Uxmal. Near Uxmal, the ruins of Labna and other sites will be visited.

From the Yucatan, the group will fly to Villahermosa and visit the unique open-air museum of La Venta, site of the gigantic stone heads attributed to the Olmecs.

The tour will then proceed to Palenque by motor coach, and stay three nights at the rain forest site, considered by many to be the most beautiful of all the Mayan ruins. At Palenque, the highlight is The Temple of Inscriptions, site of the tomb of Pacal, whose sarcophagus is covered by a five-ton stone slab, now famous as the Palenque Slab which contains the relief of what author Erich von Daniken has described as an astronaut at the controls of his space capsule. Also at Palenque, an expedition into the forest to visit the myriad of small temples which have yet to be explored archeologically.

From Palenque, the group will fly small aircraft deep into the jungle area near Guatemala to visit the ruins of Bonampak, Yaxchilan, and possibly, Piedras Negras.

The tour will return to Chicago on Sunday, November 28, 1976.

Reservations are now being accepted for this exciting adventure. For a detailed itinerary, write to ABC Travel Service, 1925 N. Lincoln Ave., Chicago, Illinois, USA, or call Fran Piva (312) 649-1378.

Members in Europe may arrange to join the tour in Merida, Yucatan, Mexico.

RESEARCHER INTERVIEWS PROF. DR. HERMANN OBERTH

Professor Dr. Hermann Oberth, generally considered to be the father of modern rocketry, and a teacher of Dr. Werner von Braun, predicted space flight at a time when no one believed it possible for man to escape the gravitational field of the Earth in a vehicle. At the time Dr. Oberth wrote his predictions, world scientists scoffed at him, but he has had the last laugh.

I had the honor of having several talks with Dr. Oberth at his home at Feucht, near Neurnberg, Germany, and he told me that he is convinced that there are many other intelligences in the universe and that they probably have visited Earth in ancient times.

When I asked what he thought about the scientists who ridicule the ancient astronaut theory, Dr. Oberth said, "Most conservative scientists are against everything that is new, just as they were against my plans to build rockets that could take man to the Moon. Scientists who considered themselves to be very modern-thinking people announced that man might reach the Moon, but not before many, many thousands of years."

I asked what he thought of Erich von Daniken's theories, and he answered that he thought that many of von Daniken's theories were very convincing.

I asked Dr. Oberth if he thought ancient astronauts had visited Germany, and he told me that in the Germanischen Museum in Neurnberg there is an artifact that looks like a spaceship. It is called the "Goldhut of Etezlendorf," and is made of pure gold. It is estimated to be 3,000 years old, 96 cm high and 15cm wide. It looks exactly like a rocket. Supposedly, this model was a gift for the sun god.

Dr. Oberth is convinced that it may well be possible to attain speeds above the speed of light, and he thinks that totally new methods of propulsion will probably be found to reach now unimaginable speeds. Walter Joerg Langbein, 8520 Erlangen, West Germany.

WELCOME TO CRİKVENICA, YUGOSLAVIA

By MAYOR LOVRO MANESTAR

Although small, but well-known to tourists, the town of Crikvenica has enriched its quality because of the honor of hosting the Third International Congress of the Ancient Astronaut Society. This very special Congress will permit the discussion of astro-archeological, anthropological, and astro-geological findings. These humanistic sciences can play the most important role in bringing together people from throughout the world to teach and to learn the beginning of ancient cultures and civilizations, which are the predecessors of our present civilization.

I am very proud that the discussions will take place in our quiet Adriatic town, far from the rush of the big city, where our peaceful atmosphere will surely affect the work, rest and pleasure of the participants, and enable them to come closer to each other as friends. If this goal can be fulfilled, the Commune of Crikvenica shall have paid its tribute to the success of the Third International Congress of the Ancient Astronaut Society.



G. M. GRECKO, sovjetski kozmonaut
Letio u svemirskoj stanici "SOJUZ-4" i svemirsku
bradu "SOJUZ-17"

SOVIET COSMONAUT IS
GUEST OF HONOR AT
THIRD INTERNATIONAL
CONFERENCE OF ANCIENT
ASTRONAUT SOCIETY. Cosmonaut
G.M. Grecko, flew
in the space station
"Soljut-4" and
in the spacecraft
"Sojuz-17."

ANCIENT ASTRONAUT THEME ADORNS MAIL TO SOCIETY

Mr. Henry Pietrusiak, of Katowice, POLAND, sent two letters to the Society and he has used the unusual device of drawing, in full color, the two designs depicted here, on the outside of the envelopes. You will recognize them as being from the Gate of the Sun, Tiahuanaco, Bolivia.



NASA ENGINEER A BELIEVER

By BOB FREUND*

Eyewitness reports of alien visitors from space have mesmerized starry-eyed believers and, at the same time, convulsed hard-nosed skeptics.

The hunt for humanoids who descend to the earth in space vehicles has amazed the public and confounded some scientists.

Josef F. Blumrich, NASA Space Engineer, once attacked the radical theories of author Erich von Daniken - until he tried to refute the researcher's evidence.

In a low-keyed appearance at the College of DuPage on March 11, 1976, he profiled his own 180-degree turn from skeptical chuckles to professionally founded belief that the earth has indeed been visited by spacemen.

An ancient eye witness, the prophet Ezekiel, pushed Blumrich to his stance, he said. Ezekiel's strange Biblical account of what the engineer says was really a spaceship is a tradition "neglected officially," he said.

But the writings of Ezekiel are not easily banished, said Blumrich. A creation with straight legs and round feet which landed and eventually took Ezekiel to an unknown city somewhere on the earth had baffled the prophet.

Ezekiel thought it was a huge creature, said Blumrich, but even though the spaceship bore resemblances to human features, a mistake which even contemporary people could make. The legs had rotors on them and the round feet actually were footpads, much like those on lunar landing capsules today, the engineer said.

For years, Blumrich had worked at NASA on structures like these: "That is why the (Biblical) verses struck me," he told the College audience. Throughout the account of the prophet, a concave-surfaced craft, not quite a flying saucer, but obviously designed for entry into the atmosphere, emerged, he said.

Blumrich shrugged off religious questions, calling his research in "The Spaceships of Ezekiel," his own book, an "engineering Bible commentary."

Applying the engineering knowledge further, Blumrich pieces together a command module atop the craft, a nuclear power plant with a specially designed shell and the landing struts intended for flight in the air.

Ezekiel, who obviously did not know what he was seeing, encountered the space visitors at least three times over some 20 years, according to Blumrich.

In one instance, Ezekiel related a speech with the commander of the space vehicle, and also told of the report of an underling to the commander. The subordinate, garbed in white, extracted a piece of matter from the interior of the ship, and the subordinate carried it away, Blumrich said. The engineer suggested that some radioactive nuclear fuel may have been taken from the ship and disposed of.

Blumrich also has reconstructed the "wheel within a wheel" which has excited curious researchers, obtaining a United States patent on a wheel that can move at right angles to itself, as described by Ezekiel.

"Throughout these events, there is not the slightest hint of any violence," said Blumrich.

Although Ezekiel's last account abruptly ends, Blumrich concludes that the prophet saw the spaceship, with helicopter-like rotors whirling on each of its four landing struts, ascend and disappear over a neighbouring hill.

Were they here? And, if so, how did they get here? Blumrich said he expected many more answers to the first question and some progress on the other.

"In our search for extraterrestrial visitors, we are not up against the wall; we can continue," he told the audience.

The pattern preserved by Ezekiel in 597 B.C. does conform, though, to numerous other accounts in mythology and tradition, he said. And the application of modern engineering to an ancient eyewitness' tale has produced a picture of what could have hap-

pened close to 2,500 years ago.

*Mr. Freund's article was published in The Daily Journal, Wheaton, Illinois, USA, on March 18, 1976, and is reprinted with permission.

OUR GODS WERE PHYSICAL BEINGS

By DR. PASQUAL S. SCHIEVELLA*

Much of the evidence for our gods having been astronauts is the same as the evidence that our gods must once have been physical beings. A god that is merely spiritual is not possible, being no more than a god defined in nonexistential terms.

Biblical, legendary, and epic accounts always depict gods empirically (as if they had been seen by those describing them), in terms of physical power, physical attributes, and physical behavior. It is not difficult to reconstruct inferentially the changes in concepts wrought by the minds and languages of pre-scientific men through the passage of time. Descriptions of powers, characteristics, and behavior, which might have originated from visits by ancient astronauts, were amplified into concepts of perfection: power became infinite power; the sky became heaven; and scientific technology became miracles.

It is through man's need to idealize, to seek perfection, protection, comfort, and help, that he is moved to express those needs in the concepts possible to his prescientific evolutionary stage. After two thousand or more years, all that remain are ineradicable legends and stories. They have become part of the permanent fabric of our language, continually reinforced in a church-dominated and religiously-saturated society by the clerics whose dogmatic authority continues to feed religious language into it.

We can hope to counter these forces of dogmatism and thought-control only by clarifying the method through which human abilities, values, and characteristics emerged in man and were later transformed into hypostatized entities. First, anthropomorphic characteristics were attributed to them. Then, the reified gods were carefully defined to be unknowable. Finally, we were persuaded to accept them through blind faith.

Our task is to prove that faith is no pathway to truth and knowledge, and certainly is not "the highest form of reason," but is, rather, a physiological, neuronconditioned syndrome. This task can best be accomplished by demonstrating that there is no evidence in the history of man of the existence of "knowing," "seeing," "tasting," "smelling," or "hearing" except through some physical life form. This is especially demonstrable by an examination of the emergence of life and mind and the abilities to know, to see, to hear, etc., in man, and in particular, in the development of his mental, perceptual, and conceptual faculties. These are subordinate to or dependent upon a physical substratum. Such characteristics as speculation, reflection, self-awareness, goodness, and the symbolific function separate us from inanimate objects, lower animal entities, and from gods as well.

Thus, our gods, as man defines them, must necessarily have been physical creatures of our universe. There are only two rational explanations for our belief in gods: either our irrational instincts (such as fear) and our biological needs (for love, protection, and security), or else the ancient astronaut thesis, as propounded by Erich von Daniken and other authors. There are no viable alternatives.

*This article is an abstract of the paper presented by the author at the Third International Congress of the Ancient Astronaut Society at Crikvenica, Yugoslavia. Dr. Schievella is Professor of Philosophy at Jersey City State College, New Jersey, USA, and he is the President of the National Council for Critical Analysis.