Welcome to PCN Volume 12 Issue 1

The Pleistocene Coalition has upheld its longtime position that the mainstream science community (in particular, anthropology, biology and paleontology) has misled the public for over a century regarding all topics related to prehistory and Paleolithic-Neolithic human ancestry. Nearly always, students who go through the system expect when they come out they will have accurate core knowledge of prehistoric realities. But such is not the case if they weren’t first taught the crucial science qualities of objectivity, open-mindedness, and curiosity. It is easier to pay and boldly echo back dogma for its instant rewards—publication, jobs—than to look into the evidence with an open mind. This is part of what leads to suppression of ideas and plagiarism in anthropology as those taught only dogma are frustrated when something new or confirmation of new ideas are instead discovered by others. Why not join us? Take the daring step and join our search for the truth beyond the dogma.

In PCN 10 years ago
Along with other compelling articles in Issue #3, Pleistocene Coalition founding member, Dr. Virginia Steen-McIntyre, MA, wrote her 2nd ‘In their own words’ installment: Caltrans.

This section is where she regularly exposed how the mainstream gets so tangled up trying to reconcile ‘facts’ with their predetermined beliefs the irony or understatement can be unbearable. Here researchers essentially say, ‘Despite the facts, we still believe what we believe.’ See Steen-McIntyre p.10.

Archaeologist, Vesna Tenodi, MA, continues her exposé of fraudulent anthropology being sold as ‘history’ in Australia. This time a fraudulent book is being made compulsory reading by the Dept. of Education. The book contains imaginary stories depicting Aboriginal Paleolithic culture as Neolithic in order to justify calling it a ‘civilization.’ Revelation the claimed Aboriginal author is not Aboriginal resulted in leadership saying, “Whether he is or isn’t...is irrelevant.” A recently-produced children’s version is included on a compulsory reading list to be introduced in all primary schools by the end of 2020. See Tenodi p.21 and p.22.

In PCN #s 61 and 62, a brief background, and Part 1 were provided for a published thesis called The Impact of Fossils—about how early humans may have been influenced by fossils in the development of rock art. Also included were comments from established scientists responding to the paper’s censorship by Current Anthropology and competitive researchers promoting low intelligence in early people. The series continues with PCN’s Part 2 of the main text. See Feliks p.17.
The recent discovery of Gobekli Tepe megalithic complex in Turkey dated c. 11,000–12,000 years old has created problems with prior conceptions about the Paleolithic-Neolithic past as it points to the existence of Pleistocene-age civilizations. So, it is easy to see how this has also rekindled interest in the Atlantis story as originally related by the Greek philosopher Plato and which he dated to the same time period. For nearly 2,400 years scholars have debated whether Atlantis was real or just a literary device especially in modern times as leading archaeologists were "convinced" there were no Pleistocene civilizations. So, post-Gobekli Tepe it may be best to go back to simply presenting evidence and see where it leads. In this article, I offer an interpretation of Plato's **Pillars of Heracles** aspect of the story as perhaps not representing actual physical geographic points but observable sky phenomena based on my prior evidence that many petroglyphs worldwide represent cosmological events witnessed in the past. At this stage I offer an amalgam of ideas, observations, and scientific facts.

**Plato's Atlantis**

First known mention of the "Island of Atlas"—Atlantis—is in Plato's dialogues *Timaeus* and *Critias* written c. 360 BC. By Plato's timing it would have existed about 11,600 years ago.³ In *Critias*, Plato tells of a mighty power which made an expedition against the whole of Europe and Asia and to which Athens put an end: The power came forth out of the Atlantic Ocean which in those days was navigable; and there was an island situated in front of the straits which are called the *Pillars of Heracles*; Plato said the island was "larger" than Libya and Asia combined (Fig. 1 and Fig. 2).

Of special interest to me was Plato’s writing that the men of Atlantis had subjected the parts of Libya within the *Pillars of Heracles* as far as Egypt, and of Europe as far as Tyrrenhia. A naval power lying in front of the *Pillars of Heracles*.

![Cont. on page 3](Image)
the Pillars of Heracles cited as many different locations over time (and with the fall of the Athenian empire to Rome later renamed the Pillars of Hercules). I suggest the ‘Pillars’ may not actually have been promontory points in the landscape (in fact, a geophysical study of all mountains on Earth including Antarctica shows none are visible from the Atlantic Ocean proper) but manifestations appearing only briefly (at high northern latitudes) and sometimes over much of the earth about once every other century visibly in the sky.

I think that much of the confusion relates to terms such as columns, pillars, lines, and straits, including the singular ‘strait’ as in Strait of Gibraltar. The confusion is present in both Greek and English. Plato’s relating that Atlantis sank in the ocean in ‘a single day and night’ is also confusing as is that his description is an engineering account rather than describing a driving force.

Visible appearances of the Pillars of Heracles

Later in history, when ‘pillars’ did appear they were not recognized as the Pillars of Hercules but rather as a sign of ill omen during medieval times.

Ongoing doubts about the location of Plato’s Atlantis may have something to do with the presumed physical nature of the Pillars of Heracles, Atlantis conquered many parts of Western Europe and Africa 9,000 years before the time of Athenian statesman, Solon, or c. 11,600 BP. After a failed attempt to invade Athens, Atlantis is said to have sank into the ocean in a single day and night of misfortune. It is likely no other event of this magnitude has been recorded.

Difficulties reading Timaeus and Critias

Visible and electrical appearances of the Pillars of Heracles

In modern times Birkeland currents were observed both in the visible and as disruptive electrical phenomena, the most noted of these being the Carrington Event of September 1–2, 1859. These received worldwide press notice as recorded by the Astronomers Richard Carrington and Richard Hodgson. Unrecognizable bright lights from the sky were seen around the world in the northern hemisphere as far south as the Caribbean and also visible as far south as southern Japan, China, and also at latitudes closer to the equator.

Fig. 3. Inset: North-south stripes in the sky as recorded at Grossmünsterplatz in Zurich in medieval time. Background: A modern day view of this location, approximately at N Street, as plotted by the author.

Fig. 4. Pillars of light in the northern sky as photographed in Scandinavia. Photograph contributed in online discussion of sky pillars.

Fig. 5. The striped sky northward as sketched during the Carrington Event. The Getty Museum, Los Angeles.
The Pillars of Heracles, Part 1 (cont.)

The men of Atlantis had subjected the parts of the largest Lingham in the world, representative of Atlantis—the Ggantija in Malta—such as Egypt, and of Europe as far as Tyrrhenia. Better seen in Fig. 1 of the region is that closer to Antarctica, more than two pillars were seen. This is mentioned in A. McCollum (2012), A Syriac Fragment from the Cause of Causes on the Pillars of Hercules, ISAW Papers 5.

The pinched currents (Pillars of Heracles) are sources of intense visible light emission seen sometimes even through clouds and onto the ground.\(^\text{3}\)\(^\text{4}\)

Coming from within the galaxy, these never move as the Earth rotates within. When illuminating the ground, these make excellent and precise N-S survey lines, if quickly recorded, or marked simultaneously at two points far apart, as the Earth rotates at a velocity of 1674.4 kilometers per hour (faster than the speed of sound at the equator).

Deserving some mention in Fig. 7 (Top), is that closer to Antarctica, more than two pillars were seen. This is mentioned in A. McCollum (2012), A Syriac Fragment from the Cause of Causes on the Pillars of Hercules, ISAW Papers 5.

Continued in Part II...

The author acknowledges his decades long research with fellows Juan Crocco, Patricio Bustamante Diaz, and John McGovern of the Epigraphic Institute, Australia.

ANTHONY L. PERATT, PhD, began his academic/scientific career with his first two years spent at Glendale City College, Glendale, CA, 1958, where he studied mathematics, machine shop, and the Iliad and Odyssey. He received his BSEE from California State Polytechnic University, 1963, followed by his MSEE from the University of Southern California, 1967. Assigned for two years to Professor Hannes Alfvén, he translated Cosmic Plasma into English, receiving his Ph.D. in 1971, the year after Alfvén was awarded the Nobel Prize in Physics. Dr. Peratt joined the University of California laboratories (Lawrence Livermore Laboratory, 1972, and Los Alamos National Laboratory, 1981) receiving his 30-year Uranus, the planet of Calvus Award in 2005. He also spent sabbaticals at the Max Planck Institute for Plasma Physics, in Garching, Germany (1975–77) and the Royal Institute of Technology, Stockholm, Sweden 1985 and 1988. He gave the Norwegian Academy of Science and Letters prestigious Birkeland Lecture in 1995. He received two Department of Energy (DOE) awards for his experiments and computations. With Professor O. Buneman, Stanford, of Bletchley Park fame, Peratt ran the Tridimensional-Stanford fully 3D, gravitational and plasma teraflop galaxy code for 14 years in a Stanford-Los Alamos collaboration, 1995–1999 Peratt served in the Department of Energy Defense Programs and as Acting Head of Nuclear Nonproliferation. Since that time he served in Los Alamos’ Associate Laboratory Directorate for Experiments and Computations. Subsequently, Peratt’s research has focused on studying the source of petroglyphs as an ancient above-Antarctic intense outburst, with ground GPS measurements and their distribution-orientation with earth-orbiting satellites, primarily in North, Central, and South America, Australia, Polynesia (including Easter Island) and the Alps. Dr. Peratt is Senior Editor of the IEEE Transactions on Plasma Science and a Life Fellow of the IEEE, a member of the American Physical Society, American Astrophysical Society, and Archimedes Circle.

Website: plasmauniverse.info

\(^3\) Physics of the Plasma Universe, A. L. Peratt, Springer Verlag, New York, 2015; Chap. 12.4, Birkeland’s Terrella Experiments.


\(^5\) Often confused with the Borealis or lightning, Birkeland currents never touch the ground but are instead a thousand kilometers high in the ionosphere.
The Pillars of Heracles (Pillars of Hercules), Part 2
By Anthony L. Peratt, PhD, physicist; on the occasion of his 80th birthday
January 6, 2020

"Worldwide, depending on location,
Continuing from Part 1...
Location of Plato’s Atlantis

Almost always misinterpreted in my view is the location of Atlantis. Again it is the lack of a steady presence of observable pillars. According to Plato, Atlantis lies in front of the Pillars of Hercules—and go no further (Fig. 8). If interpreting Atlantis as a real location, in my opinion, only Antarctica meets this criteria; it is impossible to miss this boundary aboard ship as the pillars shoot straight upward at Antarctica’s shoreline, the result of the energy carried by the Birkeland currents from the rest of the galaxy downward in a nearly circular cusp.

It is these twenty-eight filaments that, over the lifetime of the Earth, define the circular-continent and:
1. Impart a counterclockwise momentum to the continent.
2. Provide a non-solar source of heat to the continent that before the ice, produced the semi-tropical climate of the island with concomitant forests and vegetation.
3. Are causing the deglaciation of the island and the appearance of non-petrified tree stumps and leaves along parts of its boundary. These are very much younger than petrified tree stumps, for example, those very ancient ones found in the Petrified Forest of Arizona.
4. Finally, as it has been since glaciation, the continued Birkeland current inflow is causing large-scale deglaciation with icebergs falling into the sea.

Atlantis sank in the ocean in a single day and night
In mankind’s myths and memories, Atlantis did sink in the ocean in a single day and night. Not physically, but visibly.

For centuries the southern Atlantic was not navigable because of the ‘shoals of mud,’ as reported to Plato. The plasmasphere-atmosphere was pushed closer to the surface of the earth at the poles at the start of the Younger-Dryas. Worldwide—depending on location, high latitude north and south—human settlements must have been greatly disrupted. Populations close to Antarctica must have suffered terribly. Those in the Amazon rainforest, now known to have once been farmers, recall an instant freeze of even large animals within about four hours as the temperature plummeted. A persistent Native American account is that ‘where they could, animals leapt to their deaths—as did the humans.’ This would require temperatures of 100°F, or lower, the temperature of the plasmasphere. The great

![Fig. 8. Computer simulation of the Pillars of Hercules just at the outer boundary of Antarctica (Atlantis appearing to block the plasmasphere-atmosphere navigable because of the `shoals of mud,’ as reported to Plato. The plasmasphere-atmosphere was pushed closer to the surface of the earth at the poles at the start of the Younger-Dryas.](image)

![Fig. 9. Plasma filaments in Birkeland’s terella experiment encircling a magnetized copper globe. Experimental parameters adjusted such that the near globe or atmospheric currents are mostly visible. A. Peratt, Physics of the Plasma Universe, 2015, Loc. cit.](image)

leveled and Native American populations in Central and Northern America recall a time when they too fled northward as did populations in the high-north seek a warmer, placid mid-America. This is a story told at high latitudes, north and south, worldwide.

In the last decade, Birkeland currents (Fig. 9) were rediscovered at the Murchison Wide

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6 Currently at some 66 degrees south of the equator.
9 These might be wisely harvested as sources of fresh water.
10 Even today, tsunamis cause a rise in ocean waters but the large ocean, to the eye, appears unmoving while a smaller island appears to sink.
11 More on the Younger-Dryas c. 12.9–11.6 ka will be given in a subsequent paper. > Cont. on page 6
"It is likely no other account of an event in antiquity from such an authority has been interpreted or misinterpreted so often with the possible exception of the Indus civilization’s Mahabharata and the Vedas’ Great War."

Field Array radio telescope in Western Australia. An artist’s false-color drawing of this data has been overlaid on Birkeland’s 1901 photograph of the midsection of his terralla and shifted to the north of Australia viewed by the Murchison array, matching six filaments (of 28 filaments) in each recording. Although the data, differing by nearly 115 years in recording, is in excellent agreement. See Fig. 10.

However, Plato was not the only person to report the Pillars of Heracles. Around the world and at a southern latitude much closer to Atlantis (if interpreted as Antarctica), the Aborigines of Australia saw them clearly and both carved and painted their geometry on granite. Finally, Fig. 11 shows the proposed millennia-old line-of-sight Aborigine recordings of the Pillars of Heracles, at Iga Warta, Australia.

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12 S. Loi, The Sydney Morning Herald, 1 Jun 2015, Science, communicated to the author by Professor H. Hora, University of New South Wales.
Lighting, heating, and cooking during the Late Pleistocene
Upper Paleolithic lamps in the Old and New Worlds*

By Richard Michael Gramly, PhD, anthropology and Dennis J. Vesper

An earlier version of this paper was presented at the Northeast Natural History Conference annual meeting in Springfield, Massachusetts, May, 2019.

Abstract
Oil or fat-burning lamps have been used at various times and places since 30,000 years ago. Highly developed lamps characterize the European Upper Paleolithic. Here, we present new evidence suggesting these devices were also employed by the Paleo-Americans of North America.

Keywords
Reservoir lamps, portable lamp, sloth vertebra, mastodon ramus

During nearly a century of archaeological research into the life and times of America’s colonizing populations, little has been learned about methods of food preparation, general lighting, and how Paleo-Americans kept warm. The dearth of information cannot be explained by archaeologists overlooking such vestiges, nor is it simply a matter of poor preservation of Ice Age remains. Rather, an explanation may lie with Paleo-American technology itself, aspects of which did not enter the archaeological record often enough to be discovered.

Hearths employed for cooking, warmth, and lighting habitations are on record for northern Eurasia during the later Upper Paleolithic. Some hearths were large in diameter and were even bordered with rocks (Hoffecker 2005: 189)—a stratagem for promoting drafts and radiating heat. Deep hearth-basins, cooking pits and earth ovens appear not to have been used.

During the Clovis era in the New World, likewise, well-defined hearths and cooking pits are seldom encountered.

The few features of this sort known for Paleo-American sites of North America (e.g., Vail, Maine; Sugarloaf, Massachusetts; and possibly Whipple, New Hampshire) are linked to late manifestations of the Clovis tradition.

More typically, Clovis people kindled fires directly upon the ground without pre-preparation or use of rocks. An example of this practice was observed at Area 4 of the Murray Springs site, Arizona, where charcoal, burned bone, unburned bone and stone artifacts were spread among scattered remains of bone. Natural hollows in the ground surface sufficed for these unstructured hearths, some of which were extensive (2.4–5.6 m in length)—see Hemmings (2007: 120–21).

Hearth at Eurasian sites in regions with few trees (e.g., Gravettian age sites north of the Black Sea) were fueled with bones; elsewhere, wood must have been utilized. In the New World during the Paleo-American era there is no clear evidence of using bones to feed fires. The calcined (heated to high temperature) pieces of mammal bone, which were recovered from hearths at the Sugarloaf site (Gramly 1998, 2013) and the Whipple site (Curran 1987), are finely comminuted (reduced to small particles), ruling against a derivation from large bones used for fuel. An explanation for the small size of these pieces is that after calcing, bones were pulverized and sprinkled upon animal hides to absorb grease—a practice that Lucien Turner observed among the Naskapi hunters of Labrador (1894: 295).

Twigs of trees and bushes serve to heat tents and lodges of hunters dwelling among northern forests and forest-tundra—as among the Naskapi of the Ungava region (Turner 1894). However, under full-arctic conditions that exist farther north in Ungava, burning wood for lighting, heating, and cooking is not feasible. The Inuit of that region use lamps within their dwellings. Lamps would be employed during the coldest season and when temporary camps had to be made. Portable lamps fueled by animal fat were favored by Inuit hunters on the move who resided within hastily-erected snow-houses (Hough 1898: 122).

Typically, stone lamps used by travelers were small, measuring 5–6 inches in width and an inch in thickness (Dinsmore 2003).

Late Upper Paleolithic lamps of Eurasia
Upper Paleolithic lamps of western Europe are made almost exclusively of stone. Initially they were reported from excavations during the third quarter of the 19th century. However, the first lamp to be described and published is the specimen from La Mouthe (Fig. 1) in the Dordogne region (Riviere 1899). Finds have been made at caves, rockshelters, and open encampments and are associated with Solutrean, Gravettian, and Magdalenian cultures. The number of possible candidates for lamps is large (N = 547), but fewer (N = 169) have proved acceptable to all analysts (de Beaune and White 1993).
Lighting, heating, and cooking during Late Pleistocene (cont.)

"We report for the first time a portable lamp discovered two generations ago within the Steinhatchee River, northwest Florida."

Lamps are divisible into various categories. They are separable into 1.) specimens without purposefully-made reservoirs for fuel (oil and fat) and 2.) those lamps that have actual reservoirs—usually circular or oval in shape and made by pecking, cutting, and graving.

The lamps without reservoirs, as a class, tend to be large and not easily moved about. The ones with reservoirs, however, are portable and were sometimes embellished upon their undersides with depictions of animals or abstract designs (e.g., de Beaune and White 1993:110).

A small number of lamps with a reservoir for fuel were furnished with a handle. Approximately 30 handled stone lamps have been reported for western Europe. The best-known example is Magdalenian in age from Lascaux (see de Beaune and White 1993:108–9 for a photograph of this lamp in color). It "came to light" during 1961 archaeological explorations. It has a shallow, oval reservoir measuring 75 X 84 mm with a maximum depth of only 17 mm. There are several handled lamps having bowls of similar shape and size. For example, there is the lamp from Grand Moulin with an oval cup measuring 68 X 85 X 18 mm (Ferrier 1942). At the top end of the size range of handled lamps is the piece from La Mouthe, which has reservoir dimensions of 110 X 104 mm X 18 mm. When level-full it would have held 80 ml.

Portable lamps, with or without handles, obviously were intended for illumination and not for cooking and heating, except perhaps in an ad hoc manner. However, they could have served as traveling lamps for lighting, heating, and cooking after the practice of Inuit hunters in the modern day.

Lamps made of other raw materials, besides stone, are exceedingly rare in the Upper Paleolithic of Eurasia. The long-studied Kostenki I site on the Don River north of the Black Sea (Klein 1969) reportedly has "portable lamps" made from the ball joints (proximal femoral heads) of mammoths (Hoffecker 2005:191). Unfortunately illustrations of these specimens and other possible examples from the Kostenki-Borshevo site cluster are not easily available (Don Hitchcock, pers. comm.). Therefore, we must infer the dimensions and shape of such lamps from mammoth femoral heads, which if split in half, would be circular with a diameter of approximately 15 cm. Allowing for wall thickness, the oil reservoir of such a lamp might measure 100–120 mm across and be 50–60 mm deep. A portable lamp made from a mammoth femoral head, being hemispherical, might hold twice as much fuel as the well-known stone lamp from La Mouthe does.

A portable lamp from the Steinhatchee River, Florida

The densest concentration of archaeological occurrences with artifacts made of extinct animal bone and ivory in eastern North America lies in Florida. The cultural affiliation of the Paleo-American makers of these objects is thought to be Clovis (Hemmings 2014:123). This inventory of Clovis objects from the rivers of Florida has not included any lamps; however, here we report for the first time a portable lamp discovered two generations ago within the Steinhatchee River, northwest Florida. Its finder is Florida resident, J. Grove; later it was owned by Paul Lein of Tampa, Florida, until the lamp passed to the junior author during 2018. Its exact findspot is known; both the circumstances of the lamp’s discovery and its former association with fossil remains of tapir are understood.

As shown in Fig. 2 and Fig. 3, the lamp is made from a vertebra of Jefferson’s ground sloth belonging to a giant ground sloth (species?). The vertebral process has been trimmed away neatly and a straight-sided cavity, 21–22 mm deep, was cut into the centrum. Care was taken to make the floor of the cavity flat. The configuration of the oil reservoir reflects the heart-or spade-shape of the original vertebra. Dimensions of the cavity are approximately 40 mm X 49 mm, and the capacity of the reservoir is 34–35 ml. The size of this lamp (and the volume of oil it can contain) is equivalent to illustrations of certain "closed circuit" lamps from Upper Paleolithic Western Europe (see de Beaune and White 1993 for examples).

Artifacts of sloth bone, even specimens showing only cutmarks of a stone knife (Redmond et al. 2012; Easter 2009), are rare in North America. One of the few implements of sloth bone is a fluted projectile point made by grinding that was discovered near Moore Haven, Glades County, Florida (Gramly 2000:30); however, its present whereabouts are unknown. Evidence for the exploitation of giant ground sloth seems to be more common in South America (Farina et al. 2014); nonetheless, artifacts made of sloth bone appear to be rare for that continent as well.

A lamp from Ohio, USA

A possible preform for a portable lamp with a handle was found in the junior author during 2018. It is owned by Paul Lein of Tampa, Florida, until the lamp passed to the junior author during 2018. Its exact findspot is known; both the circumstances of the lamp’s discovery and its former association with fossil remains of tapir are understood. As shown in Fig. 2 and Fig. 3, the lamp is made from the centrum of a large thoracic or lumbar vertebra belonging to a giant ground sloth (species?). The vertebral process has been trimmed away neatly and a straight-sided cavity, 21–22 mm deep, was cut into the centrum. Care was taken to make the floor of the cavity flat. The configuration of the oil reservoir reflects the heart-or spade-shape of the original vertebra. Dimensions of the cavity are approximately 40 mm X 49 mm, and the capacity of the reservoir is 34–35 ml. The size of this lamp (and the volume of oil it can contain) is equivalent to illustrations of certain "closed circuit" lamps from Upper Paleolithic Western Europe (see de Beaune and White 1993 for examples).

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Lighting, heating, and cooking during Late Pleistocene (cont.)

recovered during 2014 from the Cedar Fork Creek site, Morrow County, north-central Ohio. This culturally modified mastodon bone has been identified as a condyle of a mandible (Brush et al. 2018: 226). Unfortunately it was destructively sampled (sawed for radiocarbon dating at the end opposite the articulation. A photograph of the artifact in its original condition reveals that it had been anciently cleaved or chopped at a right angle to the long axis (Fig. 4a, arrow). Further, the side without short cut-marks had been thinned by a massive, planar blow, which removed nearly its entire surface (Fig. 4b).

The estimated original dimensions of this unique artifact are: L = 130 mm; W (across articulation) = 110 mm; W (at the end that was sawed for absolute dating) = 47 mm; maximum Th. = 40 mm. Had the ancient thinning blow been successful and achieved a regular, flat surface, it would have been possible to carve a cavity of fuel (oil) reservoir 20–25 mm deep measuring 40–45 mm wide by 50–55 mm long. Too, ample bone would have remained to serve as a handle. Such a lamp would have contained about the same amount of oil as the specimen made of a sloth vertebra from the Steinhatchee River, Florida, described above.

Conclusion

Upper Paleolithic lamps of finely finished forms come to light infrequently. In a century and a half of archaeological excavations at Western European sites, the rate of discovery has been only one lamp per year from deposits spanning 20,000 years! In the New World, the duration of Upper Paleolithic culture was, at most, 3,000-5,000 years; therefore, far fewer lamps could have entered the New World archaeologically record, and the chances of their recovery are slim.

Making the hunt for these artifacts even more challenging, is the fact that large-sized bones of extinct mega-fauna might have been the preferred raw material for lamps during the Paleo-American era. Bone is less likely to endure millennia of burial at open encampments of the earliest Americans. Since open workshops and habitation sites have been (and still are) the primary focus of archaeologists investigating Paleo-American cultures, it follows that lamps are less likely to be discovered than might be the case if (instead) the focus of fieldwork were caves and rock-shelters. These lighting devices, which also may have served for cooking and heating while traveling, will continue to escape recognition unless American archaeologists become more familiar with the record of discoveries across Eurasia.

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“"These lighting devices, which also may have served for cooking and heating while traveling, will continue to escape recognition unless American archaeologists become more familiar with the record of discoveries across Eurasia.”

Richard Michael Gramly, PhD, is an archaeologist with a BS in geology (Rensselaer Polytechnic Institute) and an AM and PhD in anthropology (Harvard University). He has conducted archaeological and geological fieldwork in six countries and 30 states. His PhD dissertation (1975) focused on Kenyan and Tanzanian prehistory. Dr. Gramly worked for six years in East Africa two years of which he was an Exhibits Planner at the National Museum of Kenya, Nairobi, under famed anthropologist Richard Leakey, being well-acquainted with the entire Leakey family.

Denis J. Vesper is an independent archaeology and paleontology researcher living in Covington, Kentucky. He graduated from Xenia College, Ohio, and served on the state government’s Kentucky Heritage Council promoting Kentucky’s archaeology and paleontology.
Revisiting PCN#3 (Jan-Feb 2010), “In their own words,” with additional figure

After 22 years, Caltrans mastodon butchering site still being ignored  By Virginia Steen-McIntyre, PhD, volcanic ash specialist

"Scientists describe an apparent mastodon butchering site some 300,000 years old...

If an announcement was made to the media, the media have ignored it. A classic example of how data on an important but controversial archaeological site can get buried."

NOTE: Since we had already published this important exposé as a reprint in PCN #45 just 'prior' to the Nature article, this is a copy of that reprint. Today makes 10 years since Virginia first brought the suppressed site to PCN readership worldwide.

Following are quotes from an open-file report dated July 28, 1995, prepared for Caltrans (California Department of Transportation) District 11 and titled State Route 54, Paleontological Mitigation Program, Final Report. In the report, scientists describe an apparent mastodon butchering site some 300,000 years old, uncovered during highway improvement work in San Diego County (Figs 1–3). Bones had originally been modified and moved around, rock cobbles had been split to form tools, and one tusk had been thrust vertically deep into the fine-grained sediment, apparently to mark the site.

I obtained copies of the report shortly after it was published (minus the full set of appendices) from two late colleagues, George Carter and Charles Repenning. We agreed to wait and say nothing about it until the researchers and their colleagues made this exciting discovery public. That was fifteen years ago. If an announcement was made to the media, the media have ignored it. A classic example of how data on an important but controversial archaeological site can get buried.

On page 51 of the copy sent to me by Charles Repenning is a handwritten note from him giving subsequent information about the site. I’ve reproduced it also, below.

Page 1, Executive Summary

"...The fragmentary skeletal remains of a single individual of the American Mastodon, Mammut americanum was collected from a quarry excavation. This quarry produced interesting and puzzling taphonomic results. Radiometric dating of ivory and soilcarbonate from the quarry yielded dates of 335+-35Ka (thousands of years before present) and 196+-15Ka respectively, late Pleistocene, Rancholabrean NALMA (North American Land Mammal Age). Other fossil mammals salvaged from the Pleistocene stream deposits included ground sloth, shrews, rodents, rabbits, wolf, camel, deer, and mammoth. Overall, the collecting localities and their contained fossil remains represent the most significant Pleistocene paleontological discoveries

> Cont. on page 11

Fig. 1. Cutaway view of the Caltrans, California, 300,000-year-old mastodon butchering site, 1995, cropped from California Dept. Transp. report. At the left is the mastodon tusk found preserved in a vertical position.

Fig. 2. Cross section of mastodon tusk found in an upright orientation in Unit B2.
Caltrans Mastodon site still being ignored (cont.)

"We agreed to wait and say nothing about it until the researchers and their colleagues made this exciting discovery public. That was fifteen years ago."

Figure 3. Plan view of the Caltrans, 300,000-year old mastodon butchering site (Units D3 and E3 1 meter square in 10cm increments). 1995, from California Dept. Transp. report. It shows the concentrations of fossil bone and rock specimens.

"...The mastodon material collected from Bed E consists of the right and left tusks, two molars, three vertebrae, 10 ribs, portions of both femurs, at least two phalanges, and numerous large and small bone fragments. The bone is moderately well-preserved with many elements found encased in calcium carbonate (caliche) nodules. Many bones were fragmentary and displayed distinct types of breakage. Of special note was the discovery of both isolated femur heads side-by-side, one with its articular surface up (#252) and one with its articular surface down (#258).

Page 49, Conclusions
"The paleontological resource mitigation program conducted for SR 54 was successful in terms of the quantity and quality of recovered fossil remains. Prior to this project our knowledge of the Pleistocene vertebrates of coastal San Diego County was extremely limited.

The discovery and documentation of 32 fossil collecting localities and recovery of hundreds of vertebrate and invertebrate fossil specimens represents a tremendous resource for future research projects including studies of systematics, paleoenvironments, biostratigraphy, and local sea level history. In addition, the fossils from SR54 represent an important educational resource in terms of their exhibition and academic value."

NOTE: There wasn’t ONE mention of the mastodon site in the Conclusions!

Hand-written note from paleontologist Charles Repenning, on page 51 of my copy of the report:
"Note 1. About 60 pages of appendices have been omitted in this copy. Many mammal fossil specimens found.

Note 2. Subsequent to this report three items of interest have happened.

A. I examined the fossil rodents—all microtines were correctly identified: a Microtus californicus (Irving) but one. It was an extinct species.

B. C14 ages became available—all infinite. [i.e. too old to measure by that method.]

C. Fragmented boulders (to make butchering tools) were fitted together to make complete boulders that SOMEBODY had carried to the site for that purpose."

Virginia Steen-McIntyre, PhD, is a volcanic ash specialist; founding member of the Pleistocene Coalition; and copy editor, author, and scientific consultant for Pleistocene Coalition News. She began her lifelong association with the Hueyatlaco early man site in Mexico in 1966. Her story of suppression, now well-known in the science community, was first brought to public attention in Michael Cremo’s and Richard Thompson’s classic tome, Forbidden Archeology, which was followed by a central appearance in the NBC special, Mysterious Origins of Man in 1996, hosted by Charlton Heston. The program was aired twice on NBC with mainstream scientists attempting to block it.

All of Virginia’s articles in PCN can be accessed directly at the following link:
http://www.pleistocenecoalition.com/
#virginia_steen_mcintyre
Clinical psychologist, Dr. Terry Bradford, PhD, sends news of the discovery of ancient rock art in a Borneo cave. They are being called the world’s oldest ‘figurative paintings’ dated c. 40,000 years old and include the depiction of a ‘cattle-like animal’ strikingly similar to rock art found in other parts of the world (World’s Oldest Known Figurative Paintings Discovered in Borneo Cave. Smithsonianmag.com. Nov. 7, 2018).

Correspondence including Virginia’s health, recent stroke, and related

Dear PCN readers, this brief update is just to let everyone know that we greatly appreciate your patience regarding correspondence as we are all volunteers with only so much time to both correspond and produce Pleistocene Coalition News. This fact necessitated employment of the system we have used the past several years involving very little back and forth regarding specifics. Journals produced by paid professionals are under entirely different circumstances and cannot be compared to PCN. When inquiring we found that readers much prefer continued production of Pleistocene Coalition News over losing the venue to more timely or extensive correspondence and we are very appreciative for the excellent feedback we receive for PCN. This relates to what, by now, is known to most readers that Pleistocene Coalition founding member, Dr. Virginia Steen-McIntyre, PhD (volcanic ash), scientific advisor, writer, copy editor, and defender of truth in science related to the Paleolithic has not been able to maintain her correspondences, including with friends. On last count, Virginia was 1600 e-mails behind during what she recently called her end-of-life paperwork preparations. She turned 83 in December. And though not quite as many, PCN Editor-in-Chief and Layout Editor, John Feliks, among hundreds of other e-mails, has also not been able to keep up with all correspondences regarding Virginia either and produce the journal. Again, thank you for your patience.

For those who don’t know, Virginia, for her steadfastness despite suppression and denigration the past ‘50’ years and beyond has gained the admiration of PCN readers worldwide in about ‘20’ different countries (according to those sharing their locations). Her steadfastness involves sticking to her guns and those of now deceased colleagues of the USGS, NASA, etc., taking on a stubborn anthropology community committed to preconceptions it can’t let go of (not objective sciences such as geology, chemistry, etc.). Readers miss her articles and presence in the pages of PCN and have been missing her reprints we have been providing in the meantime.

To alleviate at least some concern regarding Virginia’s health, although having to limit her science time, Virginia is in good spirits. With her family concerned about potential falls in her two-story Victorian Colorado home with basement she has the fortunate circumstance of two of her late husband Dave’s nieces taking turns staying with her, so she is never alone. (Dave was USGS and an important early contributor to the Pleistocene Coalition.) She is presently under heart monitoring and is on oxygen to help keep her mind sharp. Otherwise, her health appears to be good and stable.

Regarding our reprints, this issue it is her ‘reprint’ of the suppressed Cerutti/Caltrans mastodon ‘reprint’(1) as it was 10 years ago today, through Virginia’s exposed, that PCN readers first heard about the site—including archaeologists and paleontologists! That is what suppression is all about. Because of the interest in the convoluted story of the site’s suppression with strange gaps, explanations, and omissions we hope to provide the reprint of our “definitive” timeline later to fill in the gaps missing from the politicized mainstream version published in Nature ‘25 years’ after the site’s discovery which Virginia and her colleagues knew about from Day 1! Even the lead Nature author didn’t know about the site. As she noted, her and her USGS colleagues agreed not to mention it until the discoverers had a chance to publish it on their own. It never happened until seven years after Virginia’s and PCN’s relentless promotion of the site. Hopefully, we can also include PC founding member’s, the late archaeologist and associate of the team, Chris Hardaker’s article, explaining the psychology behind self-censoring important discoveries. The story as published in Nature, etc., and the San Diego Museum “Timeline” does not make sense of the facts and the claims have no strength in that they, as Virginia and other scientists pointed out, refused to credit prior established evidence that would have bolstered their claims. Again, that is part of the lone wolf problem in anthropology. As we’ve consistently shown in PCN it is a field that must be reformed if it is ever to be respected as a real science.

Quick links to main articles in PCN #62:

Denisovan news: Keeping these remarkable though enigmatic people up front
Tom Baldwin

10 years ago in PCN
Dr. Virginia Steen-McIntyre’s first In Their Own Words column
Virginia Steen-McIntyre

Putting megalithic sites into Paleolithic contexts,
Baalbek, Part 2: Enigmas of construction
Rockey Whipkey

Member news and other info
Our readers, Tim Holmes, Virginia Steen-McIntyre, John Feliks

Giant ground sloths and rethinking the life expectancy of pictographs
Ray Urbaniak

Dissecting a woolly mammoth petroglyph image
Ray Urbaniak

The Impact of Fossils, searchable text, Installment 1
John Feliks

References for The Impact of Fossils, Installment 1
John Feliks
Nevada ‘moose’ and mammoth petroglyphs and a note about persistent mainstream skepticism

By Ray Urbaniak Engineer, rock art researcher, and preservationist

At an undisclosed Nevada petroglyph site, Enilse Sehuanes-Urbaniak took a photo of what may be the representation of a young moose, Fig. 1. The original photo and orientation can be seen in Fig. 2.

While the head seems persuasive, the legs are far stockier and the feet bigger than one might expect in a moose depiction. To consider one of other possible identifications, these traits suggest the remote possibility the petroglyph depicts a young woolly rhinoceros. Ignoring the clearly moose-like head, rhinoceros could account for the large feet. If it is a rhino depiction, albeit a ‘thin’ rhino, the style actually has a precedence in that of a mammoth image discovered in 1994 at Chauvet Cave (c. 33,000 BP) in southern France. The unusual image shows a mammoth with a thin body and huge feet (Fig. 3).

One thing going for the woolly rhino interpretation is that these mammals were definitely in the area during the last Ice Age while the moose wasn’t supposed to have traveled this far south. However, as I’ve noted re-
Bon-14 date obtained agreed both with the style of the animals depicted and with the paleobotanical findings indicating flora of a cold climate, very different from the present era. For us and many other scientists, the authenticity was no longer in question as all of these findings taken together had swept away our last hesitations.

Clottes and Courtin go on to say:

“We were surprised then, in the fall of 1991, to see our conclusions called into question in a series of contentious articles published.”

Finally, Clottes and Courtin came to the same conclusions about the effects of bad science in the mainstream publication field encouraging stubborn beliefs about Paleolithic people as later detailed repeatedly by PhDs, engineers, and other reputable researchers in PCN these many years:

“But the harm was done: from then on, in the mind of the public the Cosquer cave was a fake. Moreover, these doubts and this suspicion persist at times even now, to the detriment of prehistoric research, despite the dates obtained since then for the paintings themselves, which are as a result beyond question. But no rectification was published, no ‘mea culpa’ in the manner of the great prehistorian Emile Cartailhac, who at the beginning of the century had the decency to admit his error concerning Altamira cave.”

For a deeper discussion about how mainstream dogma can control our perceptions about Ice Age artists see my article, Reconsidering Paleolithic and other depictions and how knowledge is transmitted over time, PCN #58, March-April 2019 at http://pleistocenecoalition.com/newsletter/march-april2019.pdf#page=13.

RAY URBANIAK is an engineer by training and profession; however, he is an artist and passionate amateur archeologist at heart with many years of systematic field research in Native American rock art of the Southwest and other topics. Urbaniak has written over 30 prior articles with original rock art photography for PCN. All of them can be found at the following link: http://pleistocenecoalition.com/index.htm#ray_urbaniak
‘Twisted perspective’ in rock art

By Ray Urbaniak, Engineer, rock art researcher, and preservationist

In the parlance of visual representational art—and especially in rock art—“twisted perspective” is when an animal or a human being is shown in profile while another portion of the same is shown from a frontal view. I first read about Paleolithic twisted perspective in the book, Journey through the Ice Age, by archaeologist Paul G. Bahn and famed cave art photographer, the late, Jean Vertut. I have seen the same twisted perspective in rock art depictions here in SW Utah and the Arizona Strip. The similarity between these two, North American rock art and that of the European Paleolithic, is quite intriguing. In this brief introduction to the topic I will postpone discussion of the possible significance of the similarities and simply provide a few examples of each from both continents for comparison.

Fig. 1 is a famous Paleolithic painting from Lascaux Cave in France. Notice that the bison’s body is shown in profile while its horns are portrayed as though seen from the front. Photo: Ray Urbaniak.

Fig. 2 shows a similar twisted perspective from La Baume-Latrone Cave in southern France. Notice the mammoth’s short tusks. They would normally be facing to the left vs facing the viewer.

Fig. 3 shows a superb example from Chauvet Cave. Here the mammoth’s body is clearly seen in profile while the mammoth’s extremely long tusks are shown unambiguously from a frontal perspective. Normally both tusks would be to the left vs. facing the viewer.

Images from SW Utah and AZ strip

Fig. 4 shows a petroglyph representation of an unidentified animal in SW Utah. Notice the cloven hooves. They are depicted exactly like the bison hooves from Lascaux Cave in France.

Fig. 5 is another excellent example of the effect shown unambiguously as the famous mammoth from Chauvet cave shown in Fig. 3. Notice the animals are portrayed in clear profile while their horns are rotated toward the viewer as though seen from the front.

Fig. 6. Notice the horns of the big horn sheep. Photo by Ray Urbaniak.

Ray Urbaniak is an engineer by training and profession; however, he is an artist and passionate amateur archeologist at heart with many years of systematic field research in Native American rock art of the Southwest and other topics. Urbaniak has written over 30 prior articles with original rock art photography for PCN. All of them can be found at the following link:

http://pleistocenecoalition.com/index.htm#ray_urbaniak

"In this brief introduction to the topic I will postpone discussion of the possible significance of the similarities and simply provide a few examples of each from both continents for comparison.”
By John Feliks

"It makes perfect sense that the earliest musical notation would have been 'rhythmic' rather than 'melodic.'"

Are the oldest examples of musical notation really only Sumerian—as promoted by mainstream anthropology—and only Old World? This brief article provides support for an intuitive observation by longtime PCN writer, engineer and rock art researcher, Ray Urbaniai. Referring to his background in music (composition, etc.) along with his recent articles Ray sent me a petroglyph photo containing strangely enigmatic symbols (Fig. 1a, detail from photo), asking if I could reconcile them with some form of musical notation. I realized right up they did indeed resemble European-devised notation used to express 'rhythm' patterns. It wasn’t until the past week I was able to note an interpretation (Fig. 1b) and provide examples to demonstrate the resemblance of Ray’s discovery to the little-known oneline staff notation of Medieval Europe (Fig. 1c) and modern AI music programs (Fig. 1d).

Although Ray doubted the pattern he discovered on a Utah rock face 12 years ago could actually have been what it appeared to be, he still conveyed he was drawn back to the idea whenever he viewed the panel. The fact that Ray discovered these symbols directly beneath the apparent depiction of an 'extinct mammoth' analyzed in his recent article, Dissecting a woolly mammoth petroglyph image (PCN #52, Nov-Dec 2019), no doubt added to the reluctance to interpret them in a way contrary to the mainstream dogma ancient peoples were ‘less evolved’ than us and incapable of devising such a system. This is not to mention anthropologists are more familiar with the worst case phosphenes created by artists unaware what they were doing. Also, anthropologists are duped into believing such lines could only be tallies or calendars at most, or in the worst case phosphenes created by artists unaware what they were doing. Also, anthropologists are more familiar with the above than the fractions and ratios of musical notation. Although Fig. 1c shows a melodic pattern, it makes perfect sense that the earliest musical notation would have been ‘rhythmic’ rather than ‘melodic’ as once one understands basic ratios rhythm is much easier to represent in graphic form and is certainly much easier to read and reproduce in audible sound.

As I noted in the censored Graphics paper (Fig. 2) and others it is typical for the anthropology community to block such work because evidence of measuring systems, use of ratios, etc., in Paleolithic contexts creates problems for the obstinate belief early peoples were intellectually ‘not-quite-us’ teaching the public they were links in an ‘evolutionary’ chain. Students are duped into believing such lines could only be tallies or calendars at most, or in the worst case phosphenes created by artists unaware what they were doing. Also, anthropologists are more familiar with the above than the fractions and ratios of musical notation. Although Fig. 1c shows a melodic pattern, it makes perfect sense that the earliest musical notation would have been ‘rhythmic’ rather than ‘melodic’ as once one understands basic ratios rhythm is much easier to represent in graphic form and is certainly much easier to read and reproduce in audible sound.

Fig. 1. (A) Ray Urbaniai’s petroglyph discovery isolated and rotated with yellow lines dividing it into two 4-beat measures. The pattern was discovered directly beneath the mammoth depiction seen in Urbaniai’s PCN #52, Nov-Dec 2019 article ‘Polyrhythm’ ideas aside, it is very possible the second measure suggests a clearly repeated 2-beat motif as shown in the modern notation underneath. (B) A non-polyrhythmic translation of the pattern by the author in modern notation based on all the vertical lines touching the petroglyph’s ‘center-line’ here regarded as the ‘staff.’ If it is such a pattern it is significant evidence of a rhythmic symbol system. (C) Most are not aware that Old World Medieval music staffs, like suggested in the petroglyph, originally contained only ‘one’ line as opposed to the five everyone is familiar with today. This example is from a Beneventan manuscript (12th Century, Italy) in a style used by monks hundreds of years prior (public domain). Note: it was also a monk who expanded the staff to four lines. (D) Note the similarity between Urbaniai’s petroglyph’s rhythmic information and that conveyed (i.e., quarter note triplets over quarter notes) in this AI-generated composite (C. Raphael. 2010. Music Plus One and Machine Learning. ICML). It is not at all unlike Ray’s discovery from a rock face presently about 30’ above ground level. As Ray noted the location suggests the image is quite old as does the mammoth image.

Listen Updates Composite Accomp

Fig. 2. Two studies of 350,000-year-old Arti-fact 2 from Bilzingsleben, Germany, applying the ratio 32213 (provided by its discoverer, archaeologist, Dietrich Mania) to modern musical rhythms. The figures are from The Graphics of Bilzingsleben: Sophistication and Subtlety in the Mind of Homo erectus, presented and well-received at the XV UISPP Intl. Congress, Lisbon, in 2006. After its success, it was attacked by the competitive Session Chairs successfully blocking it from publication for “5 years.” Mainstream anthropology organizations also participating in the censorship included the UISPP, IFRAO, EAA, and the Journal of Human Evolution, all pre-committed to promoting ‘evolutionary’/low intelligence in early humans. The studies were later included in The graphics of Bilzingsleben series: Scientific misconduct over ancient artifact studies and why you should care, Part 4: 350,000 years before Bach (PCN #15, Jan-Feb 2012).
The Impact of Fossils A paper on Paleolithic fossil collecting and its possible influence on early humans, text pp. 111–113

By John Feliks

"Every human culture must find some way to explain the enigma of naturally-occurring plant and animal images in stone."

To the Development of Visual Representation


ABSTRACT

The origins of visual representation have been debated primarily in terms of human activity and psychology. This paper proposes that manmade representation was preceded by a natural, already quite perfected representational system, the products of which were observed and collected by early humans. The author suggests the following new hypotheses:

1.) Fossils were a means by which human beings came to understand the concepts of ‘imagination’ and ‘substitution’ prior to the creation of manmade images.

2.) Humans evolved their own forms of iconic visual representation (especially those in the medium of rock), having first been made aware of various possibilities via fossils.

3.) Many unexplained prehistoric artworks may be structurally and proportionally accurate depictions of fossils.

Because fossils are known throughout the world, the hypotheses have cross-cultural validity. Clinical studies offer the potential of analogical testability.

KEY WORDS

- Iconic recognition
- Depiction
- Prehistoric art
- Rock art sign
- Fossil collecting

PCN full-text 2nd Installment continuing from Installment 1 (after ‘Iconic recognition’)...

Palaeo-cognitive and ethnographic analogy

Potential clinical testing of the ‘natural representations theory’

Because chimpanzees are, biologically, our closest of kin, results of cognitive testing with chimpanzees have long been used to infer ideas about our own ancient ancestors’ cognitive abilities. Such testing offers valid analogies for understanding the beginnings of iconic recognition, signs of which are believed by many to date as far back as the Acheulean and possibly earlier.

Clinical studies indicate that chimpanzees can recognize iconic images depicted in photographs and well-defined line drawings (e.g., Gardner and Gardner 1969; Davenport and Rogers 1971; Itakura 1994). But since these forms of representation were non-existent in Lower Palaeolithic times, analogous connections to the earliest iconic recognition are tenuous. However, if similar studies are conducted using fossils, persuasive connections are possible because fossils are iconic images known for certain to have been seen and handled by Lower Palaeolithic humans.

I predict that in test situations, chimpanzees will more readily associate well-preserved fossils (e.g., shells, ferns) with living forms than they will either line drawings or black and white photographs of the same because the resemblance is greater (see Premack 1976; Brown 1981). From positive results, it might easily be inferred that the more intelligent archaic Homo sapiens, Homo erectus, and possibly earlier hominids, could have recognized fossils as ‘representations’ of living forms rather than mere ‘interesting patterns’ or ‘curious objects,’ as popular notions tend to imply. This would support the proposed chronology that human beings developed their own forms of image-making after exposure to ‘natural imagery.’

Indigenous myths suggesting an awareness of natural representation

Every human culture must find some way to explain the enigma of naturally-occurring plant and animal images in stone. In ‘pre-scientific’ cultures, this would likely entail the creation of myths. Fossils might easily inspire mythologies of design, creation, birth, death, and spirit world. Later, due to the shared medium of rock, such myths might also be applied to man-made images on rock surfaces. By analogy, certain myths of modern indigenous cultures may represent a link to prehistoric ideas concerning fossil imagery on rock surfaces (consider Marshall 1991b: 57).

Myths surrounding Australian Aboriginal paintings of various ‘Ancestral Beings’ seem to reflect an awareness of pre-existing iconic images on rock surfaces (e.g., Crawford 1968; Mowaljarlai 1992; Walsh 1992; Flood et al. 1992). Many accounts deny human involvement while seeming to describe quite well the process by which organisms are transformed into fossils. For instance, ancestral beings are said to have laid down here and there ‘while the rocks were still wet’ and eventually ‘sank into the earth, leaving impressions behind that re-

2 Similar testing might also be conducted with human infants and preschool children.

3 For an overview on the development of Western ideas concerning fossils see Rudwick 1985.

> Cont. on page 18
The Impact of Fossils (cont.)

main today as rock paintings’ (Campbell 1988: 141). Also suggestive of fossils are mythologies relating that ancestral beings simply ‘turned to stone’ in pre-pleistocene times (Fullagar et al. 1996: 754), and that they are ‘embedded in the rock for all eternity’ (Arden 1994: 39). In whatever way such myths are interpreted, just like fossils, they represent creatures which became images on rock long before human beings created images on rock. These ideas may reflect Aboriginal memories of fossil observation passed down through many generations in mythological form. Only by Eurocentric pre-conditioning would we not consider the possibility that indigenous peoples could formulate their own accurate explanations for fossils. The Aborigines have long been, and still are, aware of fossils is well established (e.g., Whitehouse 1948; Gill 1957; Pretty 1977; Oakley 1978, 1985; Flood 1990).

The physical evidence

Observation and collecting of fossils during Palaeolithic times

The ‘natural representations of fossils’ might be dismissed as mere speculation were it not for the fact that human observation of fossils during the Lower, Middle and Upper Palaeolithic is well-established archaeologically. There is evidence of fossils having been collected as far back as 250,000 years ago. By the beginnings of the Upper Palaeolithic, collected fossils and shells are found as standard fare in prehistoric habitation and ritual burial sites (Breuil and Lantier 1959; Leroi-Gourhan 1964; Binford 1968; Soffer 1985; Taborin 1993a, 1993b). It is not surprising that fossils (especially invertebrates) would have been noticed; they are quite abundant in the natural world, and may be found anywhere on the earth where sedimentary rocks are exposed. They are present in flint, chert and other core elements from which stone tools are made. Metamorphic rocks such as marble and slate, and even some igneous rocks also contain fossils. (Fossils are rare, though not unknown, in igneous rocks. See Robin [1992: 130] for an excellent example of a fish fossilized by an underwater lava flow.) Even where no fossils collected by Acheulians [H. erectus, etc.] include, from England, Spondylus pelecypod and Conulus echinoid—central “ornaments” in two carefully-worked hand-axes, Micraster echinoid—reworked into a scraper, two flank-flaked sections of Isasteria colonial coral carried from a distant source, and a shark tooth (Oakley 1971, 1973, 1975, 1978, 1981, 1985); crinoid columnals possibly collected and worn as beads, Israel (Goren-Inbar et al. 1991); and Coscinopora (Porosphera) sponges possibly worn as beads, England (Marshack 1991b).

Fossils collected by Mousterians [Neanderthals] include a large, turreted gastropod, Chemnitizia, and a spherical colonial coral, France (Leroi-Gourhan 1964); a Dentalium shell possibly worn as a personal ornament, France (Rigaud 1988, Marshack 1991a:380); reworked shark teeth, Belgium (Van Neer 1979, Huyge 1990), and another example from Afghanistan (Dupree 1972, White 1992); belemnites possibly reworked, Hungary (Vértess 1964, Oakley 1978) and a reworked Nummulites (large foraminifer), Hungary (Vértess 1964, Marshack 1990, Bednarik 1995).

Fossils collected by Chatelperronians [Neanderthals, H. sapiens] include a Rhynchonella brachiopod reworked as a personal ornament, a perforated belemnite, and crinoid columnals presumably worn as beads (Leroi-Gourhan 1961, 1964; Movius 1969; d’Errico et al. 1998); Glycymeris pelecypod, Ancillaria, Athleta, Bayana, Clavillithes, Crommium, Sycum, Turritella, and Tympanotonos (Potomides) gastropods, France (Taborin 1993a).

Fossils collected by Aurignacians and other early Upper Palaeolithic people since about 38,000 BP include belemnites and corals reworked for suspension as personal ornaments, Russia (White 1992, 1995; 1996b).

From the Aurignacian onward, examples of fossil collecting are far too numerous to list here. Suffice it to say that ammonites; belemnites; scaphopods; gastropods; pelecypods; brachiopods; crinoids, echinoids, and other echinoderm; corals; sponges; foraminifera; wood; shark teeth; and even a trilobite were all collected—many reworked and presumably worn as personal ornaments (See the works of Oakley, Taborin, Soffer, White, Lejeune, David, Dance, Marshack, Leroi-Gourhan, and others.).


5 Stone naturally dislodged from the cave or shelter ceilings and walls [clast].
The Impact of Fossils (cont.)

years BP (David 1985; Dance 1975). As evidence that the inhabitants of the Abri Pataud were aware of such fossils, and interested in fossils, in general, it is known that they collected fossil gastropods, ammonites, echinoids and shark teeth from localities other than the abri, as far back as 33,000 years BP.

In Paleolithic times, fossils were often collected and transported hundreds, possibly thousands, of miles (Leroi-Gourhan 1964; Oakley 1965, 1978, 1985; Bahn 1977, 1997, 1998; Soffer 1985; Conkey 1985; White 1989a; Taborin 1993a, 1993b). This is known because fossils can sometimes be traced back to the very beds from which their Paleolithic collectors obtained them. This traceability of fossils has been indispensable in the development of ideas concerning prehistoric migrations and possible trade networks over great distances. The practice of transporting fossils over great distances is cited as evidence of their importance in the culture of prehistoric societies.  

Continued in PCN Installment 3*

References for the 1998 paper up to this point only follow. This Installment 2 represents pp. 111–113 (through the first half of p. 113) of the 1998 RAR publication.

*Installment 3 in the next issue begins with:

PART II

PERSPECTIVES ON THE TRANSITION FROM NATURAL TO ARTIFICIAL REPRESENTATION

Revealing and emphasizing natural imagery through the making of stone tools

“Retrospective predictability No. 1: Acheulian fossil collecting”

“Self-contained referent/icons”

“Actively revealing natural representations and making images visible”

“The earliest iconic image ‘framed’ by a human being”

* Prehistoric people undoubtedly collected many more fossils than are known from the archaeological record. This assertion relates primarily to matters of excavation quality and resulting inventories. There is, first of all, a conspicuous discrepancy between cave site and open air site inventories. According to Hahn (1972: 260), the less exacting excavation techniques applied to cave sites likely resulted in the non-reporting of smaller objects [such as fossils and shells]. As case in point, of the eighteen Aurignacian sites he discusses, shells, both contemporary and fossil forms, were reported from nearly all of the open air sites, whereas none, whatsoever, were reported from the cave sites (Hahn 1972, 1977). [How many important sites, after all, excavated prior to Movius’ excavation of the Abri Pataud 1953, 1958-64 (Movius 1975) which produced many fossil shells, can be said to have received a thorough treatment?] (See Laville et al. 1980: 63] But most damaging to inventory credibility was the old ‘museum approach’ to archaeology. For instance, at an Aurignacian site where exquisite sculptures were discovered (Vogelherd), Hahn suggests that the smaller objects [including fossils and shells] were simply ‘not recovered’ (Hahn 1972: 260). As we now understand all too well, such biased sampling inevitably results in inaccurate or, at best, incomplete interpretations of archaeological data (Bednarik 1994b). In conclusion, both questionable standards as well as inadequate excavation techniques easily account for the non-reporting of fossils and shells from sites which, likely, would have contained them.

References


> Cont. on page 20
"Also suggestive of fossils are myths relating that ancestral beings simply 'turned to stone' in primeval times... and that they are 'embedded in the rock for all eternity.'"
Fraudulent prehistory continues to be supported by Australia’s mainstream

By Vesna Tenodi, MA archaeology; artist, writer, former 25-year employee of the Australian Government

In my last article (PCN #61, Sept-Oct 2019), I touched upon politics of deception, suppression of archaeological facts, and the current trend in Australia to reinvent Aboriginal Paleolithic culture (as found by British settlers when they arrived at our continent in 1788) and rename it as a “civilization.”

I mentioned our fake scientists and their junk science—the blatant lies that are being embedded in recently-written history books, which have been systematically included as compulsory reading in our schools, replacing the factual historical accounts. The Australian public was aware of this for some time, but only now have we come to realize the extent of that ideologically-driven fraud.

Bruce Pascoe case study

In August 2019 a group of brave Australians decided that enough is enough, and formed a research group to investigate and expose one of the people pushed into prominence by the Aboriginal industry. His name is Bruce Pascoe, an author who claimed to be an Aboriginal and—like anyone who declares themselves as being of Aboriginal heritage—was instantly showered with privileges. In 2014 he wrote a book entitled, Dark Emu: Black Seeds, Agriculture or Accident? (later subtitle: Aboriginal Australia and the Birth of Agriculture), which was published immediately. The book contains imaginary stories about Aboriginal prehistory misrepresented as fact. But the Department of Education loved it! So, soon after its publication, the book received glowing reviews, literary awards and accolades, and was promptly introduced as compulsory reading into our high schools and universities as a factual history book.

The sole purpose of Dark Emu was to depict the Aboriginal Paleolithic culture as a Neolithic culture, falsely claiming that it included the building of settlements with farming and agriculture, and so on—all in order to justify calling it a “civilization.”

Getting an award for that book, plus a teaching job at the University of Technology Sydney (UTS)—also on the basis of his “aboriginality”—gave wings to Pascoe. So he quickly wrote its simplified version, titled Young Dark Emu, for children in primary Grades 3–4, containing the same falsified history.

This children’s version has been included on a compulsory reading list to be introduced in all our primary schools by the end of 2020.

To sum it up, Pascoe was basking in his suddenly found fame and profiting enormously from his false claims, to the tune of about $500,000 in various awards, grants and funding, all based on his self-declared Aboriginality.

And yet, all that was not particularly unusual, as we are quite used to seeing white people pretending to be Aborigines getting all the privileges and profiting from their arbitrary, unproven claims.

But pushing fake history onto compulsory teaching list from kindergarten to university level, was the last straw.

So in August 2019, the newly formed research group—including historians, genealogists, and archaeologists—was assisting Roger Karge, an amateur historian from Melbourne, who set up a website dedicated to exposing the Bruce Pascoe’ fraud.

The researchers did extensive in-depth genealogical research, and established that Pascoe’s claims to Aboriginal ancestry are as false as the stories in Dark Emu.

Discovering he has been lying about his identity, and receiving public money based on his false claims of Aboriginality, they alerted the media and got the word out. The findings are detailed at Karge’s website dedicated to this monstrous fraud (www.dark-emu-exposed.org).

It became quite a scandal. One author wrote a book exposing this faux history as spun by Pascoe in Dark Emu (Peter O’Brien, Bitter Harvest. Quadrant magazine—with its editor Keith Windshuttle, widely recognized as being one of the finest Australian intellectuals—dedicated several articles to exposing the fraud (https://quadrant.org.au/opinion/review/2020/01/dark-emu-skewered-grilled-and-served/).

Bitter Harvest with its analysis of Pascoe’s claims and detailing his outright lies was completely ignored by the media (“Bitter Harvest gets the silent treatment,” https://quadrant.org.au/).

But in January this year even the Aboriginal people started voicing their dismay. Three tribes of the real—not the fake—Aborigines became revolted by the extent of...
Fraudulent prehistory supported by the mainstream (cont.)

Pascoe’s deception, and by the taxpayer funded media supporting his. The story is still unfolding.

So if the real Aborigines are now denouncing Pascoe—who is it that is so fiercely protecting him? The Aboriginal industry, who else! All these hundreds of thousands of opportunists, including corrupted archaeologists and anthropologists, who built successful careers—and in some cases amassing personal fortunes—by being active participants in either suppression of the truth or in promoting lies. For the last fifty years!

VESNA TENODI is an archaeologist, artist, and writer based in Sydney, Australia. She received her Master’s in Archaeology from Univ. of Zagreb, Croatia. She also has a diploma in Fine Arts from the School of Applied Arts in Zagreb. Her Degree Thesis focused on the spirituality of Neolithic man in Central Europe as evidenced in iconography and symbols in prehistoric cave art and pottery. In Sydney she worked for 25 years for the Australian Government and ran her own business. Today she is an independent researcher and spiritual archaeologist, concentrating on the origins and meaning of pre-Aboriginal Australian rock art. She is developing a theory of the Pre-Aboriginal races which she has called the Rajanes and Abrajanes. In 2009, Tenodi founded the DreamRaiser project, a group of artists exploring iconography and ideas contained in ancient art and mythology.

Website: www.modrogorje.com
E-mail: ves.ten2017@gmail.com
All of Tenodi’s articles published in Pleistocene Coalition News can be found at the following link: http://pleistocenecoalition.com/#vesna_tenodi

Cannibalism in Paleolithic/Neolithic Europe and beyond

By Vesna Tenodi, MA archaeology; artist, writer, former 25-year employee of the Australian Government

“Analysis of the fossilized human remains found at the five localities shows that cannibalism was a common practice throughout prehistory and not just on south sea islands.”

While I was preoccupied with developments in the latest case of blatant falsification of Australian history (the Bruce Pascoe case) and a fraud of proportions unseen in our recent history, another developing story piqued my interest.

Although the mainstream is systematically and successfully destroying the evidence of Australia’s true past—and is intent on hiding early researchers’ records and study results—in other parts of the world scientists are uncovering and analyzing archaeological evidence that can help us understand our real multicultural prehistory.

Among the new discoveries I found an article on research results from scientists now proving there was well-organized and consistent cannibalism throughout the later ‘European’ Stone Age c. 22,000–6,000 years ago.

In February, 2020, the Journal of Archaeological Science published a somewhat disconcerting article titled, “Making skull cups: Butchering traces on cannibalized human skulls from five European archaeological sites” (F. Marginedas, et al). The sites covered in the article are: Gough’s Cave (UK), Herxheim (Germany), El Mirador Cave (Spain), Gran Dolina (Spain), and Fontbrégoua (France). The Gran Dolina site contains human remains dating to about 800,000 years ago. Gough’s Cave contains human remains dated 14,700–7,000 BC. Herxheim, a ritual centre and a mass grave, was dated 5,300–4950 BC. Fontbrégoua Cave was used by humans in the fifth and fourth millennia BCE and El Mirador Cave is dated as recent as 2,760–2,200 BCE!

Analysis of the fossilized human remains found at the five localities shows that cannibalism was a common practice throughout prehistory and not just on south sea islands.

Human skulls modified into skull cups

To be clear, the skulls of the cannibalized victims also had a practical utilitarian purpose. They were used as vessels, or bowls, to store and carry things around.

The lead author of the study, Francesco Marginedas, says that at several sites it was documented that the skulls also had a ritual use. And that a parallel can be found in the use of skulls as war trophies, having them engraved or turned into a mask, or keeping them as a decorative element. The study mentions the detailed records about ritual use of human skulls in American Paleolithic cultures such as the Maya and the Inca, decorated with clearly-carved patterns, as well as evidence of cannibalism in other parts of the world.

The skull cups from all five sites studied have the following traits in common:

–Cut marks that are often associated with a process of scalping, de-fleshing, and dismemberment;
–Cut marks that are distributed in clusters localized to specific areas of the skulls;
–Frequency and clustering of cut marks that are related, made during the intentional preparation of skull cups.

These skulls, with bone surface modifications that turn them...
Cannibalism in Paleolithic/Neolithic Europe and beyond (cont.)

into cups—with cut marks and percussion marks—show morphological similarities across Upper Paleolithic, Neolithic, and Bronze Age assemblages.

The facts of cannibalism are part of world history whatever the culture or time.

The JAS article reminded me of an Aboriginal skull discovered in 2014 dated to the mid-13th century. The skull was quickly “returned” to a tribe which put up their hand claiming it as their own “sacred ancestor,” and reburied it. This means it is now hidden and lost to science forever which is one of my reasons for being against “repatriation” of remains that, in my opinion, actually belong to science rather than any particular group. A photo of the skull, Fig. 1, shows cut marks and percussion marks similar to the European samples. Was it a cannibalized Aborigine? We’ll never know because that type of research, even posing the question, is absolutely forbidden in contemporary Australia regardless of how such evidence is a crucial part of how anthropology is supposed to work as a science.

The article also reminded me of a related find on cannibalism practiced by the Aborigines as recorded by a number of researchers including such as Daisy M. Bates, anthropologist A.P. Elkin, to more recent accounts as revisited by M.H. Monroe in Aboriginal Mortuary Rites—Cannibalism, with references to early researchers.

What researchers have learned is that cannibalism involving Europe and even the Americas has been present in every century since the Middle Ages and every decade of the 20th century. So, the practice has certainly not been isolated to Australia and the South Pacific or even South America and Africa.

So what?! Everybody was doing it!

The problem is that it is not only a matter of truth in science and anthropology but also politics and money including taxpayers’ money. Cannibalism among Aborigines was relatively freely described and written about until the 1960s. It was detailed in Queensland Heritage vol. 1 No. 7 1967, and the Aboriginal industry found it necessary to refer to that record in an article published in 2017, with a commentary typical for the Aboriginal industry—just as in the Pascoe case.

When the evidence irrefutably showed Pascoe had ‘no Aboriginal ancestry,’ no connection with any Aboriginal tribe, and was proven to have been making fraudulent claims of Aboriginality, the Aboriginal industry—which, up to that point, was attacking anyone who would dare question his identity—just shrugged its shoulders and said something to the effect of “So what, it doesn’t really matter. Whether he is or isn’t Aboriginal is irrelevant.” Well, to the Australian taxpayer the half-a-million dollars of our money he obtained based on fraudulent claims is quite relevant. On the upside, the Australian Police are now investigating him for fraud and unlawfully obtained funds.

In the same manner, a similar commentary was made by the taxpayer-funded ABC (the Australian Broadcasting Corporation), in attempt to dismiss the evidence of cannibalism among Aborigines. In the Cannibalism: How a widespread practice became society’s ultimate taboo, the ABC’s attitude was exactly the same: “If they were cannibals, so what! Everybody was doing it.” (https://www.abc.net.au/news/2017-03-04/cannibalism-from-widespread-practice-to-ultimate-taboo/8322762)

So what? We were lied to, that’s what! We were lied to constantly—and systematically—for half a century! But the Aboriginal industry is mistaken if they believe these attempts to dismiss what they cannot deny are not important. They certainly didn’t dismiss unwanted reality when Daisy M. Bates was in question.

Quite the contrary, they vilified her and made efforts to destroy the memory of her 35 years of dedication to Aboriginal people, just because she, in her journals described the brutality and cruelty, and yes, the cannibalism that she witnessed was practiced by the tribes throughout the decades that she lived with them.

These studies—the current ones going on in Europe, as well as earlier research by Australian authors—show that cannibalism was a widespread practice in Paleolithic and Neolithic Europe, and was also common in South American paleo-cultures as well as among Australian Aborigines. It seems that all of our ancestors—he they Neanderthals, Cro-Magnon—or Aborigines, on all continents, were, until quite recently, cannibals.

So what?!... to be continued
Learn the real story of our Palaeolithic ancestors—a story about intelligent and innovative people—a story which is unlike that promoted by mainstream science.

Explore and regain confidence in your own ability to think for yourself regarding human ancestry as a broader range of evidence becomes available to you.

Join a community not afraid to challenge the status quo. Question with confidence any paradigm promoted as “scientific” that depends upon withholding conflicting evidence from the public in order to appear unchallenged.

The Pleistocene Coalition

Prehistory is about to change