



PLEISTOCENE COALITION NEWS

VOLUME 14, ISSUE 3

MAY - JUNE 2022

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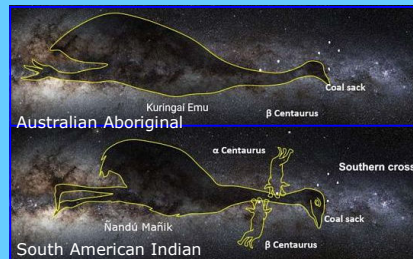
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National Geographic does it again: another propaganda piece

Virginia Steen-McIntyre

- Challenging the tenets of mainstream scientific agendas -

Welcome to PCN #77



Chilean researchers, **Patricio Bustamante** and **Juan Crocco**, present Part 3 of their origins of astronomy series:

Global astronomy. This time they provide examples of southern hemisphere 'dark' constellations of Australian Aboriginal and South American Indian origin of such uncanny similarity as to suggest Paleolithic contact. See [Bustamante and Crocco p.12](#).



African Paleolithic collection (top) accepted as 'artifacts' while better-executed U.K. examples (bottom) are disregarded as made by 'nature.'

Richard Dullum brings a deeper understanding to the significance of Harrison's U.K. lithic finds that sparked the major debate over British 'preglacial man' (1890s). Mainstream anthropology blocks this evidence—a story not unlike that of Calico in the U.S. Discovery of fully human 'Lower Paleolithic' U.K. footprints in 2013 puts 'eoliths' in a completely new light. See [Dullum p.9](#).



Tom Baldwin shows the remarkable transformation that takes place when agenda-oriented scientists motivated by 19th century anthropology are challenged in their promotion of early humans as inept and unintelligent. Changing this picture is not just a matter of evidence but of challenging dogmatic beliefs. See [Baldwin p.2](#).

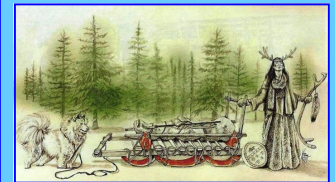
The longtime misuse of taxonomy. The fossil record is imagined by many to be full of imperfect evolving species. This false idea is perpetuated by constant splitting of genera so that even professionals can't keep up. See [Feliks p.19](#).



Pleiades rock art evidence from yet another continent

further challenges anthropology as a 'science' when it ignores evidence of sophisticated culture in unexpected places. For example, the field continues to proclaim Germany's Nebra sky disk and its depiction of the Pleiades star cluster as the 'oldest representation of celestial phenomena.' Yet it is ignoring an increasingly pertinent and possibly older international rock art tradition of the same, *in situ*, stretching from Saudi Arabia and Morocco in the Old World to the U.S. and Chile in the New World. Engineer **Ray Urbaniak** and Chilean agricultural engineer and researcher **Juan Crocco** provide an

overview and update on this Pleiades enigma with evidence of similar knowledge to that of the Nebra disk in regions quite distant from Germany. Like other articles this issue it demonstrates the idea of lesser intelligence in non-European prehistoric cultures is not true. See [Urbaniak and Crocco p.16](#).

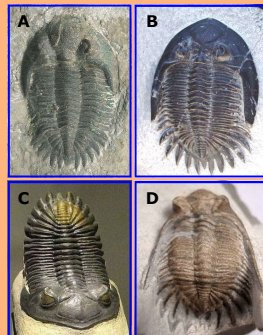


An up-to-date depiction of the Clovis

Dr. Richard Michael Gramly, PhD, one of the foremost Clovis experts and former Leakey family associate completes his compelling series on **Clovis industry and religion** with a look at evidence for ritual behavior. See [Gramly p.3](#) for Part 5 of "Ice Age industry." Dr. Gramly goes deeper into these and related subjects in a new book called *Human and Proboscidean Interactions in Northern North America*. See [Gramly p.8](#).

Pleistocene Coalition Co-founder, **Dr. Virginia Steen-McIntyre**, in a timeless 2015 reprint calls attention to regular

National Geographic propaganda lingo such as thought-terminating clichés and bandwagon attempting to dissuade scientific dissent. E.g., from the Age of Disbelief: "Skepticism about science is on the rise... What's causing reasonable people to doubt reason?" See [Steen-McIntyre p.21](#).



4 different genera?

These are no more justified as different genera than dog breeds are. But trilobites are 'extinct' enabling paleontologists, like anthropologists w/extinct humans, to class them however they wish.

Changing views of early man

By Tom Baldwin

When the first drawings of him were made



for public consumption he

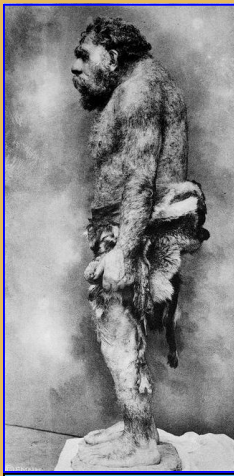


Fig. 1. Depiction of the 1st discovered Neanderthal.

was not shown as he would have looked if... allowed to develop normally. To make matters worse his stance was seen as the norm for people of his race.

One of the tenets of the Pleistocene Coalition has, since our beginning, been that we and our pre-*Homo sapiens* kin were each other's intellectual equals. This has proved to be a hard sell, however.

We humans seem to have a built in prejudice against things that aren't part of our home environment. We look down on those who are of a different nationality, or from another portion of the country. In the United States those living in rural heartland states just don't quite trust folks that live along the Atlantic and Pacific coasts. Those who are from the ocean shore states return the feelings.

Skin tone can also, for reasons that I can't understand, influence how we feel about others of a different shade. The list goes on. In addition to color or lifestyle, the amount of money one has in the bank can determine how you feel about those with more or less.

None of these prejudices makes any sense. As Martin Luther King said, the important thing is the content of a person's character. That should be the deciding factor in our feelings towards others.

The first "cave man" discovered was in a cave in the Neander Valley located in France, hence the name, Neanderthal Man. Unfortunately, the person who's bones were found had apparently suffered a vitamin D deficiency in his youth resulting in a case of Rickets on his part. This caused his bones to develop wrong and gave him a hunched over posture.

When the first drawings of him were made for public consumption (Fig. 1) he was not shown as he would have looked if he had been allowed to develop normally. To make matters

worse his stance was seen as the norm for people of his race. Hunched over like that he was seen as some sort of ferocious creature. The drawings that came out showed a person you would not want to meet in a dark alley.

Further, the word 'Neanderthal' was defined by Merriam-Webster as: "a man who is stupid and rude." Regrettably, this depiction got carried over to illustrations of other early men and women and whenever an artist rendered a drawing or illustration it would almost invariably make the person look brutal (Figs. 2-4).

However, times are changing. The pendulum is swinging in the opposite direction. Recently, a new picture of a Neanderthal has gone viral on the Internet. He is smiling and appears to be someone you might want to count among your friends (Fig. 5).

Here at the Pleistocene Coalition we are feeling kinda like the old song from the '80's by Barbara Mandrell that went:

"I remember wearin' straight-leg Levis, Flannel shirts / Even when they weren't in style / I remember singin' with Roy Rogers at the movies / When the West was really wild /



Fig. 2. 20th Century anthropology took the first Neanderthal fossil of a man who was Vitamin D deficient who had rickets and bone deformities to create several races of brutish prehistoric people.

And I was listenin' to the Opry when all of my friends



Fig. 3. A typical science-inspired cartoon portrayal of prehistoric man.

were diggin' Rock 'n Roll and Rhythm and Blues /

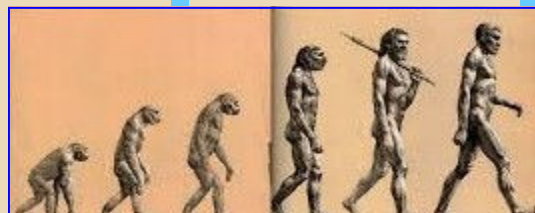


Fig. 4. Popular propaganda piece presumptively depicting prehistoric man going through ape levels of intelligence.



Fig. 5. Krijn the Neanderthal. Photo: Servaas Neijens 2021; Creative Commons rijksmuseum-van-oudheden.

I was country when country wasn't cool."

I hope that this turn away from the brutal savage image of our predecessors will lead to us being able to look at them as being our intellectual equals too.

TOM BALDWIN has been a writer and copy editor for PCN since 2010.

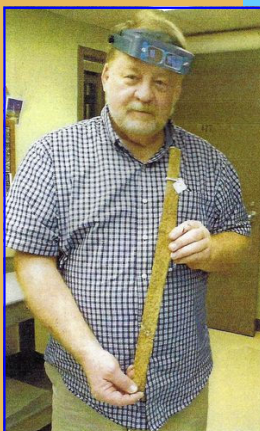
Ice Age industry: Essay 5—Palaeolithic Clovis ritual behaviors and accessing the underworld

By Richard Michael Gramly, PhD Anthropology

FRAI (Fellow of the Royal Anthropology Institute)



"Until...the Folsom type site was investigated"



with remains of extinct, giant bison and fluted projectile points... claims for 'early man' had been dismissed across the board by eminent scholars."

Until the demise of Late Pleistocene mega-fauna (mastodons, mammoths, giant ground sloth, etc.) inhabitants of the New World followed Upper Palaeolithic mores—just as their forbearers in Eurasia had done. A linkage between customs and culture of the Old and New Worlds is reflected weakly by stone artifacts, but more strongly by bone, ivory, and antler artifacts. Where we have been fortunate to recognize and recover evidence of ritual behaviors, a linkage between Old and New Worlds is supported.

Here I review insights we have gained about ritual behaviors. The archaeological record of the New World with a bearing upon this topic is scanty. Vestiges of Palaeolithic life are pedestrian, involving just tool-making and maintenance and food-getting.

Making investigation of Old and New World cultures and populations even more challenging is the fashion (these days) of avoiding mortuary remains and even discussions about them, possible post-mortem existence, and rituals of any sort. This delicacy in approaching human death rituals is extended to domestic and wild animals who were associated in life with human beings.

Locked within the skeletons of ancient human beings, domestic animals, and quarry, however, is cellular DNA that may reveal the origins of populations and their physio-characteristics. Therefore, archaeologists and biologists, if they are to do their science, must continue to seek and study remains. This work can be performed in a respectful manner and need not be totally destructive.

Isolated discoveries of human remains with no ritual context

In the annals of American archaeology there have been many discoveries of human remains that might have been linked to earliest inhabitants who emigrated from the Old World. Some of these finds, which were made during the 19th century and earlier, were witnessed by trained scientists or later reported by them; others were not brought to light by trained observers. As a group, these discoveries made small impact.

Until **1926–1927** when the Folsom type site was investigated with remains of extinct, giant bison and fluted projectile points in close association, claims for "early man" had been dismissed across the board by eminent scholars, such as Ales Hrdlicka. From that time onward because of the witnessed finds at Folsom, New Mexico, the American scientific community became more receptive to the idea of Palaeolithic populations (Thomas 2000: 152).

So, by **1947**, when "Tepexpan Man" was unearthed in central Mexico (De Terra 1957: 162–71), the reception it received in the scientific community was favorable (De Terra, Romero and Stewart 1949). The possibility that this human being was a contemporary of mammoths and other mega-fauna who ranged ancient lakeshores and highlands of southern North America was believable. However, there was no discussion of the idea that Tepexpan Man might have been ritually interred. It was deemed an isolated find, perhaps an accidental death, and thus unassociated with mortuary rituals.

Hardly a generation later (**1968**), however, the discovery of human remains

and artifacts at the Anzick Clovis site at Wilsall, Montana elicited a less lukewarm, less matter-of-factual response (Lahren and Bonnicksen 1974) than was the fate of Tepexpan Man. The Anzick find, from the very onset was designated a "burial" and, therefore, became ritually significant. The group of 112 flaked stone artifacts (deemed the "finest of tools") were thought to have accompanied the remains of children, as outlined within a celebrated, cover-story article by *National Geographic* magazine (Canby 1979).

Human remains within ritual context

Perhaps it was the red ochre paint, which had been spread liberally upon the Clovis flaked stone tools, or perhaps the ochre-tinged bone artifacts and human remains, that caused deep interest in the Anzick site and a need to understand its significance? These curious vestiges, notwithstanding, the fact is Anzick was an accidental discovery during quarrying or earth-borrowing for a construction project. No photographs were taken of finds *in situ*, and no trained observers were on hand.

Subsequent interpretations of the Anzick finds would modify heady first impressions of the rituals that were believed to have taken place there. As well, fresh analyses would divorce the two sets of human remains (one with ochre upon them, the other without) from the 112 flaked stone artifacts unearthed within the quarry-pit (Harrod 2022). Nonetheless, the discovery is noteworthy because of zoomorphic and anthropomorphic figurations upon some of the stone specimens, suggesting linkages between New World mythic stories ("myth-themes") and

> [Cont. on page 4](#)

Paleolithic Clovis ritual behaviors (cont.)



Fig. 1. Feature 1, East Wenatchee Clovis site, under excavation (October, 1990). The largest complete Clovis point ever encountered (by scientists) is being cleared of earth in preparation for removing it. Photo by R. M. Gramly.

stories that were collected during interviews with eastern Eurasian native peoples.

Sensitized to the occurrence of red ochre-covered groups of "Early Man" artifacts, search began in earnest for similar deposits during the **1960s** through **1980s**; however, only a few significant discoveries became known (for example, the Crook County Cache—see Byrd 1997; Tankersley 2002: 104-17), which served to underscore the apparent rarity

of such vestiges. Finally, during **1987** within an apple orchard along the Columbia River in central Washington State another spectacular group of Clovis artifacts came to light. This accidental find of 60+ large stone artifacts and bone objects—some thought to be human bone—was dubbed the "Richey/Roberts Clovis Cache" after the orchard owners. The discovery, which at first was regarded as analogous to the Anzick site, became the center of an evolving controversy, pitting Native Ameri-



Fig. 2. Feature 1, East Wenatchee Clovis site, November, 1990. A surviving section of an ancient pit in which stone and bone artifacts had been cached is marked by wooden skewers. The copper cut-outs in the foreground mark positions of artifacts that were already removed in 1987, 1988, and 1990. Photograph by R. M. Gramly.

cans against scientists who were branded as "desecrators" of ancient burial sites.

Eventually controversy abated and less impassioned interpretations of events prevailed. The artifact deposit (**Figs. 1–2**) was, indeed, spectacular, but there was no thick red ochre paint upon them, nor were there any human skeletal remains (Gramly 1993, reprinted 2004). Evidence indicated that a Clovis tool-kit had been cached within a shallow, oval pit on the margin of a habitation site, and that for unknown reasons this property was never reclaimed. The presence of other cache pit features was indicated.

No ritual activities appear to have occurred at this archaeological site.

Throughout the 1990s and first decade of the 21st century the quest for vestiges of First American rituals continued; however, this line of enquiry bore little fruit. A notable accomplishment during this quiescent generation (**1990–2010**) was systematic re-visitation and re-interpretation of notable deposits of Clovis stone artifacts (caches?) from dry-land sites (Huckell and Kilby 2014). Searches for the meaning of mass groups of Clovis-age artifacts suggested nothing more than linkage with the yearly round of food-getting. No new insights about ancient ritual activities or beliefs resulted.

The idea that dry-land sites might not be the best place to recover data about Clovis ritual activities and beliefs came to the fore during **2014** with the investigation of the Bowser Road Mastodon kill, Orange County, New York (Gramly 2017). In quick order, research results from the Bowser Road project were applied to sites of similar character, namely: 1) the Hiscock site, New York State; 2) Cedar Fork Creek, Ohio; 3) Coats-Hines-Litchy, Tennessee; and others. The list

of site-candidates where evidence of Clovis rituals might be expected is long, and their systematic investigation necessarily must proceed slowly (Gramly 2022).

Evidence from waterlogged sites—most associated directly with springs—where mastodons were killed and processed with attendant rituals (and where some Clovis people appear to have been buried)—provides a rich vein for anthropological and artistic interpretation. Insights gained from this fresh approach to Clovis studies have inspired re-examinations of long-known sites, such as Anzick, in search of their true meaning (Harrod 2022). Below we shall review gains in knowledge.

To re-capitulate the temporal progression of studies leading to our present understanding of Palaeolithic Clovis ritual, the following table is presented:

Table 1. A Chronology of Understanding

Until 1927 A New World Palaeolithic period is discounted.

1927–1967 Presence of Palaeolithic culture in the New World is accepted, although no rituals derived from the Old World are thought to have survived.

1968–2014 The unique, ritual nature of the Anzick site is stressed, making it the "most important Clovis site in the Americas." Searches for other Anzick sites are unrewarding.

2014– The Bowser Road site is explored. The special nature of springs, as foci for ritual activities, becomes paramount.

Proboscidean kills as ritual sites

The fossil record harbors many Late Pleistocene (late Wisconsinan glaciation) proboscideans. Only a few skeletons, however, are thought to show evidence of human predation—or even post-mortem scavenging by Palaeolithic hunters and gath-

> [Cont. on page 5](#)

Paleolithic Clovis ritual behaviors (cont.)

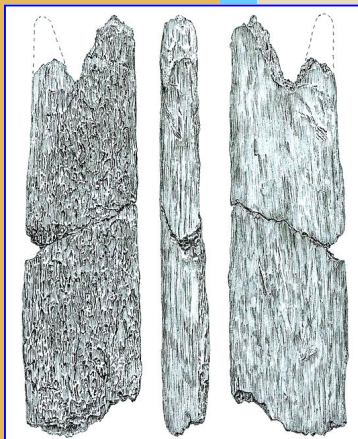


Fig. 3. Conjoining fragments at the distal end of an atlatl made from split proboscidean rib, Bowser Road site, Hudson River valley, New York. The length of the complete specimen (in six fragments) is 56.5 cm. The Vee-notch may have accommodated a peg for engaging the butt of a dart.

erers. And until the investigation of the Bowser Road mastodon site in 2014 no proboscidean skeleton was thought to have been treated ritually.

In a nutshell, I have argued (Gramly 2017) that two Clovis bands, likely members (moieties) of a single tribe convened at the onset of winter 13,000 years ago where a spring flowed into a lake and served as the water supply for a resident bull mastodon. The animal was killed by Clovis hunters—beginning with severing the Achilles tendon of the right hind leg.

This enormous animal died at the spot where it was attacked and was afterwards butchered.

Elements of the carcass were removed (most of the ribs, the neck and loin vertebrae, the lower tail, pulp cavity wall ivory of a single tusk, the pelvis, etc.) from the place where the animal lay upon lake ice and then taken to camp upon the lake shore just a few meters away.

Then, 21 atlatls made of proboscidean rib, which had been employed in this hunt, were systematically broken into 4–6 equal-sized pieces (**Fig. 3**) and piled upon the spine at the base of the animal’s neck. Other artifacts made of proboscidean bone (handles, drag-handles, scrapers made from rib, etc.) also were left upon the axial skeleton. By contrast, ivory artifacts (scraper, atlatl weight/adorno, “blanks” for manufacturing ornaments?, adze—see **Fig. 4**) were deposited upon the head and tusks of the slain mastodon.

Trace-elemental study of the bone and ivory artifacts indicates unequivocally that these items had been fashioned

from a proboscidean who lived in a separate geochemical environment from the Bowser Road animal himself.

I have argued that the bones and ivory harvested from the Bowser Road mastodon were likely taken away, later to be transformed into replacement atlatls, drag-handles, scrapers, adzes, etc. This fresh artifact assemblage, in turn, would be used to kill and process the next mastodon to be slain when bands of the Clovis tribe re-convened during a future hunt. Such a special hunt involving the ritual slaying of a sacred proboscidean was also a right-of-passage, and young men who participated may have been free to marry (someone in the opposite band) and assume their duties and status as “real men.”

Only mastodon bone and ivory were left upon the Bowser Road animal; other animal substances such as points made from antler tines were extracted from handles and taken away from the kill site. This selectivity indicates that a mastodon was a venerated animal, and its corpse should not be profaned with the remains of any other animal species.

The chain of events at the Bowser Road site is perceptible, as only a single mastodon was involved. At sites where many proboscideans were killed and ritually treated over a long period of time our “picture” of ancient events, not surprisingly, is more murky. The Hiscock site in western New York State has artifacts resulting from ritual kills across a span of 600–800 years. During that long period, hunts staged at regular intervals of 7–10 years may have resulted in as many as 60–80 mastodon deaths. Thousands of atlatl fragments made of proboscidean rib, one predicts, accumulated at this single site; the writer identified no fewer than 950 such ritually-broken fragments during his canvass-

ing of the Hiscock collection in 2016, and much more of the Hiscock site remains to be explored archaeologically!

The Hiscock site, like Bowser Road, is associated with a spring, but its area is many times larger than the small flow at Bowser Road. Further, the Hiscock spring is saline and ever-flowing. It has long been known to Native Americans who live nearby as a “medicine spring” because of its healing waters and a particular vegetation that is fostered there (Leon Briggs, pers. comm.). The saline flow and its year-round availability attracted proboscideans as well as Clovis hunters who were intent upon making ritual kills—decade after decade throughout centuries.

Major saline springs abound in eastern North America. Each of them may harbor vestiges of Clovis ritual behavior in the form of characteristic suites of artifacts deposited upon proboscidean carcasses. The challenge these localities present to archaeologists is enormous; no archaeologist could hope to inventory and test-excavate all possible North American spring-associated localities in a lifetime.

Springs as portals to the underworld—Clovis afterlife

During the final decade of fieldwork at the Hiscock site, which ended during 2011, remarkable discoveries of ritually important Clovis remains were made by palaeontologists, who chose to remain oblivious to them. With the cooperation of some Hiscock site crew members, together with first-hand observation made by the author and a colleague, these discoveries have been made known (Harrod 2022a). Ancient ritual activities that took place at this saline spring are described and shared.

Partial skeletal remains of two persons who lay within Late Pleistocene sediments almost

> [Cont. on page 6](#)



Fig. 4. Adze from the Bowser Road site made of proboscidean pulp cavity wall ivory. This well-used specimen had been deposited upon the mastodon’s head during a Clovis hunters’ ritual. Length = 85 mm.

Paleolithic Clovis ritual behaviors (cont.)



Fig. 5. Top: Nearly intact, large ivory sled runner from the Lower Blue Licks site, Nicholas County, Kentucky. **Bottom:** Note the red pigment in this close-up view of the artifact. Photograph R. M. Gramly.

"Five to six meters away from the human remains

certainly are associable with the Clovis archaeological culture. Upon their remains lay elements of a staff made from caribou antler, consisting of a long, plain central section and two Y-sticks (with an animal effigy sculpted upon each) that would have been affixed to each end of the staff.

Near the human remains and the associated antler staff was a pile of artifacts, which included an unbroken and still serviceable atlatl made of proboscidean rib;

a complete spearpoint made of rib; four adzes that had been fashioned of tusk ivory; six atlatl weights or adornos made of ivory, bone, and

2.75 meters (nine feet) in length. They had been neatly made from (mastodon) tusk ivory. Near them were recovered 72 elements of a skeleton belonging to a medium-large dog, which it may be assumed, was a breed of sled-dog.

A reasonable scenario accounting for these remarkable discoveries is that two Clovis persons and their possessions were transported to the Hiscock site spring upon a sled pulled by at least one dog, but perhaps several dogs, and left among active spring-vents. The staff may have been used during rites of burial and afterwards was placed with the human bodies. Spring-vents are thought to be portals through which spirits of the dead, guided by a dog, must pass on their journey to the Underworld.

Other clues to the identity of the Clovis persons who embarked upon this final journey to an afterlife, may still lie buried at the Hiscock site,

and ancient DNA needs to be analyzed. Two unexcavated grid-units that lie immediately adjacent to the section yielding the human skeletal remains need to be archaeologically explored.

Sled burials at springs,

low places and intersections of streams and rivers—all potentially portals to the underworld—are on record for several East Eurasian groups, among them the Nenets, Enets, Nganasans, Yukaghirs, Northern and Eastern Evenks, and the Uilta of Sakhalin Island, Sea of Okhotsk (Gramly and Harrod n.d.). In a real sense, Clovis behavior and

beliefs have modern counterparts among Eurasian folk, who seem to share their genetic makeup with early Americans.

A second sled having proboscidean ivory runners, which may have been intended for ritual use, came to light at the Lower Blue Lick site, Kentucky, at the end of the 19th century. This conveyance resembles the Hiscock sled, but is slightly shorter (2.44 m). Novel features are mastodon bone cross-members that may have spanned the front and back of the sled-bed and the application of red paint to runners and cross-members (Fig. 5). Use of red paint is a clear indicator of the sled's special (ritual) character.

The existence of TWO sleds made from proboscidean ivory and bones, one painted with red ochre, at widely separated locations (western New York and north-central Kentucky) where saline springs still flow is a clear sign that special places—where proboscideans were slain and ritually treated—were also chosen for human burial (Fig. 6). At death, venerated proboscideans and Clovis people went through the same portal to an underworld and an afterlife.

Zoomorphic figurations upon ritual paraphernalia

The abundant artifacts with zoomorphic figurations that were left with deceased Clovis people at the Hiscock site (Harrod 2022a) inspired Dr. James B. Harrod to re-examine all 112 flaked stone artifacts from the Anzick Clovis site in search of figurations upon them. Such figurations would have been masked by thick red paint when they lay within original context.

Figurations upon Anzick artifacts are of two basic types, namely, 1.) actual sculptures created by knapping and 2.) figures and tableaux suggested by natural colors and configuration within and upon the rock. In the first case, figuration was deliberately created; however, in the second

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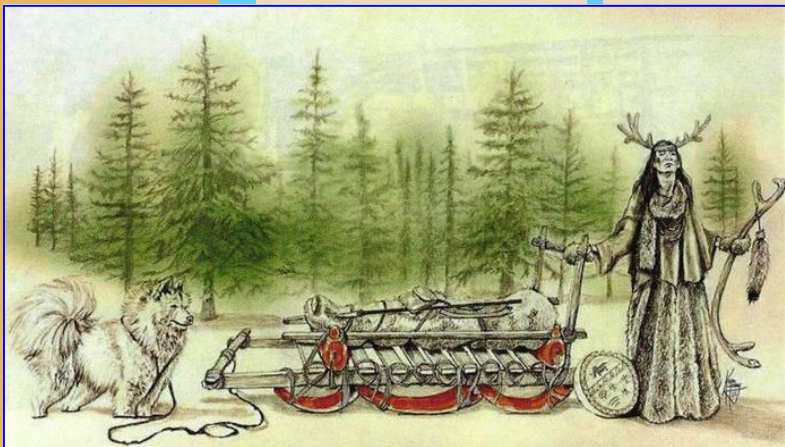


Fig. 6. Artist's conception of a Clovis person being conveyed by sled and sled-dog to a saline spring for burial. The body, selected possessions of the deceased, the sled, the sled-dog, and the staff used for funeral rites (by a shaman?) will be left at a portal to the underworld. Artist: Ren Harvey.

... lay runners of sled—three of them still positioned in original order."

stone; a figural palette made of cut and ground caribou antler; and other remarkable, seldom-encountered objects.

Five to six meters away from the human remains, the staff, and heap of mortuary items lay runners of sled—three of them still positioned in original order and measuring nearly

Paleolithic Clovis ritual behaviors (cont.)

"A reasonable scenario

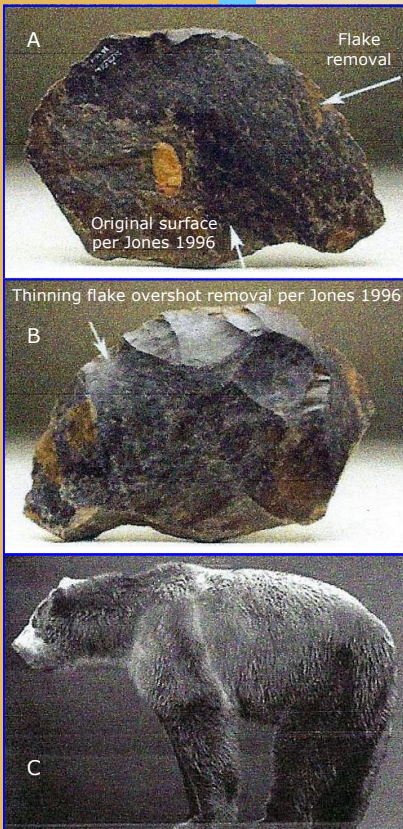


Fig. 7. Flaked stone sculpture from the Anzick site with profile of a short-faced bear: facing right in **A** (ventral side), and left in **B** (dorsal side). This remarkable image linked the (former) owner of the artifact to bear ceremonials which were widely practiced in both the Old and New Worlds. Reconstruction of giant short-faced bear *Arctodus simus* in **C** (Wikimedia Commons). Photos courtesy Dr. James B. ("Buster") Harrod; enhanced.

accounting for these remarkable discoveries is that two Clovis persons and their possessions were transported upon a sled pulled by at least one dog."

the owner of the artifact perceived patterns resulting incidentally or accidentally and curated the artifact because of them. Both types presume deep knowledge of myth-themes or ancient 'stories' involving animals and human beings.

Among the 112 flaked stone artifacts at Anzick there is one obvious sculpture of a bear—perhaps the extinct short-faced bear (Harrod 2022: 25). Strange to say, this sculpture had escaped detection for over 50 years, although it is plain to see (Fig. 7). It is analogous to small sculptures from Eastern Eurasian archaeological sites or ethnological collections (Kiryak 2007:

128–32, 151–52) and is proof that the Anzick people participated in bear ceremonialism.

Harrod identified 14 other good examples of hypothetical portable art objects among the Anzick assemblage—these latter showing complex coloring and patterning. Animals represented are a 'proboscidean' (perhaps a mammoth), a 'toad-frog,' and elk. Remarkably, there is also a 'mask face with different eyes' suggesting linkage to a widespread cult employing such masks across the New and Old Worlds.

A case can be made for complex imagery upon some of the Anzick artifacts, and the person or persons who were responsible for this remarkable assemblage must have been well-versed in rituals and spiritualism. This finding flies in the face of the long-held notion that the 112 artifacts were a day-to-day tool-kit for use by the Anzick child (children) in the afterlife. That this ochre-covered assemblage was even associated with the Anzick skeletal remains can be called into question, and because this site was so badly dug without scientific witness, its true nature cannot be known exactly.

In Sum

We prehistorians have a long way to go before we arrive at an understanding of spiritual beliefs and rituals of the earliest Americans who emigrated from the Old World. Yet, the evidence is there awaiting investigation. It is highly unlikely much of importance will be found at dry-land sites such as caves, rockshelters, and open habitations. Rather we must seek data at springs, which are obvious portals to the underworld. Springs, especially mineral springs or "salines," were important both to ice age animals who came to drink at them and hunters who preyed upon the animals—and by-the-by interred their own dead there.

Truly, we are at a portal leading to great discoveries and understanding in the years to come.

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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. Dr. Gramly feels a great sense of gratitude for the amateur archaeology community and is the Organizer of the American Society for Amateur Archaeology which has been active in his excavation work.

Links to all of Dr. Gramly's articles in PCN can be found at:

<http://pleistocenecoalition.com/richard-michael-gramly>

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The Strickland Stone: Oldest human footprint in Western Hemisphere

In 2009, three specialists from the Department of Integrative Biosciences at Oregon Health and Science University, **Brian Benninger, MD** (also in the Depts. of Surgery and Oral Maxillofacial Surgery), **Joseph Anders** and **Ilkya Lee**, presented a paper on an object which is called ‘The Strickland Stone.’ It is a basalt boulder discovered in Portland, Oregon, in 1929 with two distinct impressions on opposite sides. The larger impression bares an uncanny resemblance to the print made by a human foot wearing a shoe. (Per Anders, the oldest shoes in the world were discovered in southeast Oregon and north-eastern Nevada named the Fort Rock Style after the site where they were first discovered in 1938. Many have been found and, being under a fortuitous layer of volcanic ash, securely dated to as much as 10,400 years old. Fort Rock is just 200 miles south of where the Strickland Stone was discovered.)

Research on the Strickland footprint involved input from clinical anatomy, anthropology, geology and physics. Mainstream geologists without the benefit of this interdisciplinary study saw the impressions as nothing more than two ends of a connecting ‘vesicle pipe’ (a slender vertical cavity caused by gas trapped in the stone while forming). Surprisingly, the projected age of the volcanic rock was outside the popularly-presumed time frame of human existence.

The initial goal of their research was to confirm empirical evidence for the likely presence of human existence in North America over one million years ago: After objectively

measuring the presumed footprint they compared it to numerous anatomical samples. They further identified pressure points to determine weight distribution throughout the proposed human foot that created it. Beyond these, they performed CT scans as well as taking samples for geochemical and geometrical dating. They also used the Leidenfrost Effect (an effect in physics such as seen with dancing water droplets in a hot pan) for the vesicles within the print, and finally, current anthropology for proposing a prehistoric human identity.

To encapsulate the results and conclusions, the footprint equates to a men’s size 7 shoe and a man’s projected height of 5 feet. Of special interest, the CT scans revealed

recognizable bone pressure deformations within the Leidenfrost surface vesicles. This effectively ruled out the geologists’ pipe vesicle theory. Finally, geometrical dating established an age of 1.18–1.14 million years old—the era of *Homo erectus*. The researchers are confident that further anatomical modeling and pressure mapping will support their position and challenge conventional anthropological theories.



[Link to PCN #76](#)



[Link to PCN #75](#)



[Link to PCN #74](#)

Dr. Richard Michael Gramly, PhD, has just published his latest book, *Human and Proboscidean Interactions in Northern North America* (Fig. 1)

for which Gramly is the Editor. It is produced by the American Society for Amateur Archaeology and, like all ASAA publications, is sold at the cost of printing

and so is priced only to recoup money for their publication fund.

Gramly describes the book as a handsome “280 pages in large 8 1/2 X 11 format with double columned text.” The cover is heavy paper with tabs that fold under and reinforce the edges. “The book’s binding is epoxy gluing reinforced with Smyth-sewing of grouped pages, i.e. it will never fall apart.” The pages are high-quality heavy-weight ‘clay-coat’ paper that will resist yellowing and embrittlement. Images are color except where original illustrations were B&W.

The book features the contributions of 11 authors. Some of the 15 chapters are adapted from previous journal essays and readers; however, most of the copy is fresh and appears nowhere else. “Points that I touched upon in the various installments for PCN are amplified upon. It is an integrated presentation of data that has been won during the last eight years—since the exploration of the Bowser Road Mastodon kill.”

Cost w/postage is \$45. For Canada and other countries it will be more and potential purchasers should contact Dr. Gramly for a quote. Checks should be made payable to ASAA/Persimmon Press and sent to their office address: ASAA, 455 Stevens Street, North Andover, MA 01845.

Dr. Gramly does not wish to use PAYPAL or similar.

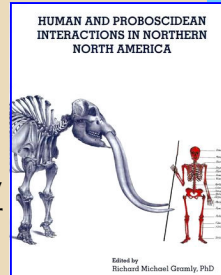


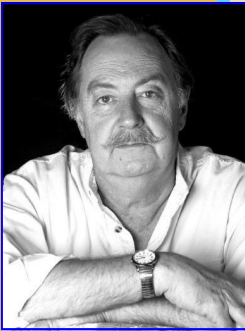
Fig. 1. R. M. Gramly’s *Human and Proboscidean Interactions in Northern North America*.

Benjamin Harrison, of Ightham, Part 3

Teaming up with Prestwich: Beginning of the Eolith Debate

By Richard Dullum

"[The tools] were undoubtedly of human origin which led



Charles Lyell to officially recognize the

Jacques Boucher de Perthes, in 1837–1868 excavated the first bifacial stone tools found in fossil fluvial deposits. They were undoubtedly of human origin which led Charles Lyell to officially recognize the "Great Antiquity of Man." Thus was the birth of prehistory as a scientific field of inquiry.¹

Not long after Joseph Prestwich successfully presented lithic evidence found in the high gravels of the Somme Valley by Boucher De Perthes that pointed to the possibility of Ice Age man in Europe, to the British scientific community and published his paper,² Benjamin Harrison read that paper, and visited the renowned geologist at Prest-

had heard of Harrison's collecting activity on the Kentish plateau and his keen eye for ancient implements and was keen to discuss, as well as see the high drift specimens.

Prestwich pointed out that the oldest implements were to be found at elevations above 350' O.D. in the gravels of the ancient north-south rivers that previously flowed down the dome, represented now by isolated graveled hilltops throughout the plateau. He encouraged Harrison to seek out those high gravels that remained, as they would represent the

miles north of Ightham and, importantly, to be close enough to Sir Joseph in person so he could hear the man

clearly, and follow his pointers, adjusting his efforts to explore the likeliest areas. Much of their work was carried on by letters, as both were prodigious writers.

Correspondence and meetings between the two occurred in the course of Prestwich's latest years, which culminated in the release of three articles by Prestwich, with Harrison's findings, that laid out the case for Eoliths, and the subsequent controversy.

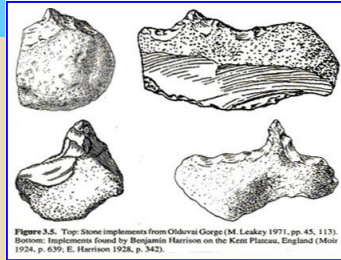


Figure 3-5. Top: Stone implements from Oldbowl Gorge (M. Leakey 1971, pp. 45, 113). Bottom: Implements found by Benjamin Harrison on the Kent Plateau, England (Moir 1924, p. 639; E. Harrison 1928, p. 342).

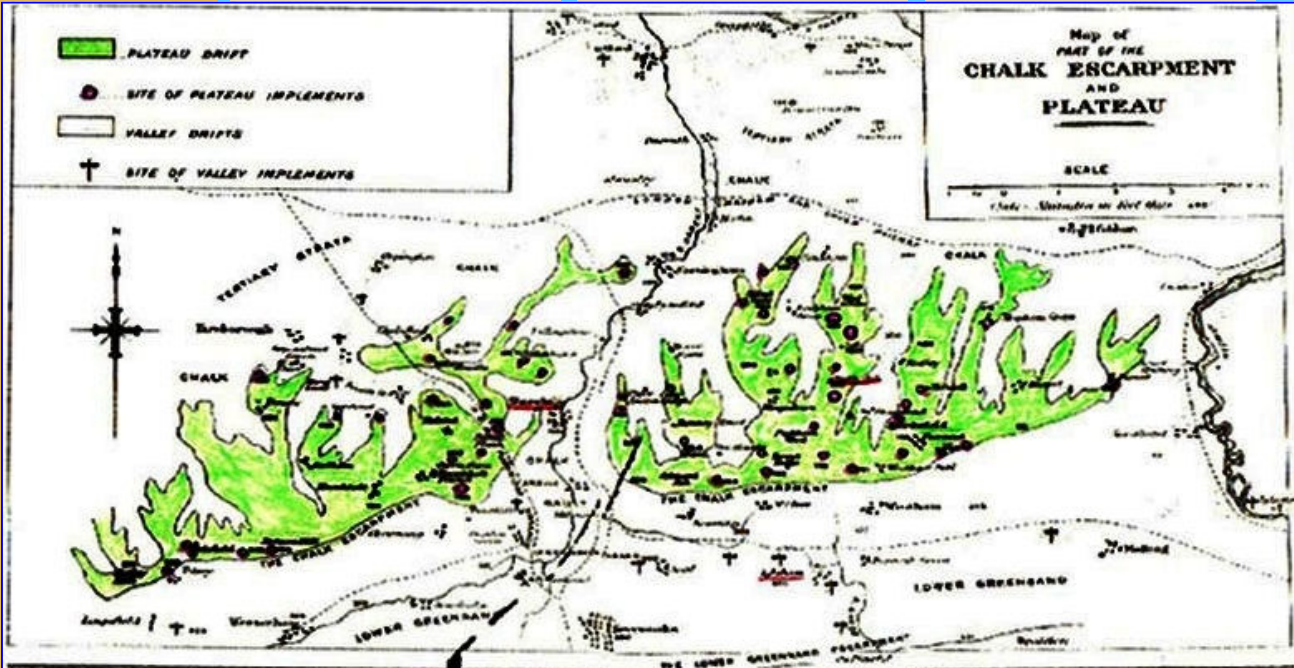


Fig. 1. Location of Harrison's find spots, all in the high level hilltop gravels around the Kentish Fig. 1. Map of the district. It shows the extent and range of the plateau drift and the position of the places the implements were found. Green coloration added by the author.

'Great Antiquity of Man.' Thus was the birth of prehistory as a scientific field of inquiry."

wich's invitation, in his estate near Shoreham,³ in 1879. This meeting would prove to be Harrison's key association and link to the wider academic community. From his many associations in the geological community, Prestwich

most ancient land surface washings, as per the evidence/principle learned from the Somme gravels. Harrison was able to take advantage of this personal relationship by being in close proximity to Shoreham, about ten

Fig. 1 (map)⁴ shows the roughly 75 sq.-mile area where Prestwich encouraged Harrison to look for the oldest stone tools. I have added green color to the areas of plateau drift and magenta dots to the sites

> [Cont. on page 10](#)

Benjamin Harrison, Part 3 (cont.)

"It beggars the imagination how the tools on top are considered human tools, while the better-executed examples below are considered 'nature-facts.'"

where eoliths were found. All plateau drift sites were above 350-400 ft. O.D. in elevation. Ightham lies toward the lower center, off the chalk escarpment, Shoreham near the center above the Darent River and Ash and South Ash locations, (235 and 232 specimens found here) are indicated in red. Note the north-south finger-like projections of the most ancient fluvial drifts; what one might expect in a highly eroded, collapsed dome lying at the northern edge of the Weald where extinct rivers flowed off the top of the Weald, north and south and now eroded into hilltops by the present east-west drainage.

The edge of the Thames can be seen on the north. The valley of the Darent River bisects the plateau drifts into east and west sections. Most (1277) implements were collected in the eastern drift areas.

Altogether, Harrison collected nearly 1500 implements of the 'rude plateau type' (eoliths) from the area, between 1879 when he met Prestwich and 1892 when the last of Prestwich's papers on eoliths were read to the Royal Anthropological Institute of Great Britain and Ireland.⁵

Prior to his meeting with Prestwich, Harrison had suspected that the surface finds he made in the high gravel plateau drifts on his many walks about Ightham and those of his 'finders,' which showed traces of workmanship, heavily worn but still bearing some

'ochreous' staining, were likely to be quite older than paleoliths found in the lower river gravel terraces of the Darent and Shode, which cut through the pla-

manship. Each of the artifacts feature parallel unifacial chipped edges. The accepted eoliths from Olduvai and Harrison's collection alike show unifacial



Figure 3.5. Top: Stone implements from Olduvai Gorge (M. Leakey 1971, pp. 45, 113). Bottom: Implements found by Benjamin Harrison on the Kent Plateau, England (Moir 1924, p. 639; E. Harrison 1928, p. 342).

Fig. 2. One should be baffled that the tools on top—part of Louis Leakey's African Olduvai collection—are accepted as human tools while the obviously better-executed examples below—part of Harrison's collection from England—are disregarded as 'naturefacts.' Figure provided courtesy of Michael Cremo.

teau. Using the principle elucidated to him by Prestwich, (about the example of the high gravels of the Somme, in France, proving pre-Ice Age man in Europe), the potential of the Kentish Plateau, containing gravels several hundred feet higher than the Somme drifts, and definitely Tertiary in age, Harrison thought it possible that perhaps the Tertiary Age saw the first humans in England.

There is little doubt today that these high plateau drifts contained stone tools bearing the workmanship of humans,⁶ if one looks at a side-by-side comparison of accepted stone tools from Olduvai Gorge with the eoliths Harrison found in Kent.

Fig. 2 was provided by Michael Cremo⁷ and illustrates clear human work-

work which is clearly seen. It beggars the imagination how the tools on top are considered human tools, while the better-executed examples below are considered 'naturefacts.' This comparison shows that, because the implications of accepting eoliths from England would mean a revision of prevailing archaeological dogma, such comparisons are ignored. However, it's possible that the re-examination of some of the 19th century findings, as I reported previously, will loosen some of the tightly held preconceptions

As I have noted in my previous articles, in the last ten years, the British archaeological establishment is re-examining its stance on this topic. Much of this centers on the AHOB, the Maidstone

> [Cont. on page 11](#)

Benjamin Harrison, Part 3 (cont.)

"In 2019, a re-excavation of the Moulin Quignon site near Abbeville, France, was published which pushes back the entry of humans into northwestern Europe to 1.6 MYA, entirely consistent with entry at the very beginning of the Lower Pleistocene."

Museum (Fig. 3) and the University of Kent and I believe was sparked by the Happisburgh footprints on the Norfolk coast, clearly revealing some type of human occupation well before the advent of glacial times in England. In 2019, a re-excavation of the Moulin Quignon site near Abbeville, France, was published which pushes back the entry of humans into northwestern Europe to 1.6 MYA, entirely consistent with entry at the very beginning of the Lower Pleistocene.⁸ It seems to allow the possibility that, as time goes on, we will see more of these 're-discovered' sites reported.

The time-line is going ever backward. The moves to investigate the very early Pleistocene in Europe have started, not just in England, but on the mainland of Europe, as you see above.

Of course, in Harrison's day, amateur 'finders' of ancient man's relics looked everywhere, and as deep as they cared to go, because the timeline of human origins had not been 'established.' They didn't know the Java Man and Peking Man and later Olduvai Gorge findings would put a cap on the ancient time limit in looking for ancient man. Most scientific amateurs were ardent believers in evolution and the descent of man, as laid

out by Darwin, but nobody then could say *when* humans first appeared. All assumed that tools of apparently (to their eyes) primitive character were



Fig. 3. The Maidstone Museum as it was in Harrison's day. An extensive collection of Harrison's eoliths is housed here.

made by primitive ape-like human ancestors, since it was a given that we 'evolved' from apes.

Much evidence from other world sources at the time, were simply ignored or not read because they appeared in non-English secondary scientific literature; the papers and journals from discoveries in Portugal by Rutot, in Italy by Raggazoni, in Argentina by Ameghino and in California by Whitney⁹ were shoved aside in favor of the institutional adoption of humans evolving out of Africa in the Lower Pleistocene and spreading out from that location all over the world.

The work of Harrison and Prestwich in the high gravel drifts and brick-earth outcrops of Kent, the presentation of their lithic and geological evidence and the reaction to it will be the subject of the next installment of this series.

-To be continued in Part 4...

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RICHARD DULLUM, retired as a surgical R.N. working in a large O.R. for the past 30 years, is a researcher in early human pre-history and culture. He is also a Vietnam veteran with a degree in biology. Aside from his work with Kevin Lynch, he has written ten additional articles for *PCN* and is also a *PCN* copy editor. All of Dullum's articles in *PCN* can be found at the following link:

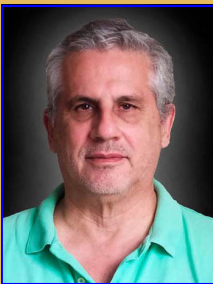
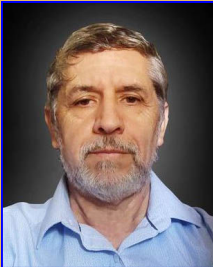
http://pleistocenecoalition.com/index.htm#Dullum_and_Lynch

On the origins of astronomy, Part 3a

Global astronomy, Part 1: The South America—Australia link

By Patricio Bustamante* & Juan Crocco**

"The crossing to South



America
[from Australia]
would have taken...about six weeks."

Keywords: pareidolia, apopenia, hierophany, Australian and South American star lore, South Pacific Crossing; Peopling of America

Summary

Early cultures' observation methods of the sky, ways of keeping record of acquired knowledge such as myths and legends, petroglyphs, geoglyphs, marks on wood or bone materials, cave paintings and others), ways as how constellations are identified, show similarities that suggest astronomy is global and has a common origin, probably in Africa.

Similar methods of observation are widespread throughout the ancient world and have been shaped by waves of migration and contact between distant cultures. This article examines the case of Australian and South American cultures, whose star lore is strikingly similar.

There is evidence of an early contact between both populations in the morphology and

through Beringia, in the northern hemisphere.

Since early Melanesians had developed navigating skills, as the peopling of Australia over 50,000 years ago show, we propose that ancient astronomical knowledge encoded in star lore of both continents, suggest an earlier peopling of America via transoceanic migrations across the South Pacific, before 15,000 years ago.

The crossing to South America would have taken advantage of circumpolar currents and winds that surround Antarctica from west to east. As voyages along de 50° S parallel in the mid 19th century show, such a crossing would take about six weeks.

Global Astronomy

Homo sapiens is popularly believed to have evolved approximately 200,000 years ago in East Africa. As we explained in the previous article of our series, [Conscious astronomy](#) (PCN #76, March-April 2022), archaeological discoveries

Iwaniszewski [Instituto Nacional de Antropología e Historia, Monterrey (INAH)] in his 2015 paper "Concepts of Space, Time, and the Cosmos" (in *Handbook of Archaeoastronomy and Ethnoastronomy*) states that peoples conceived the heavens as part of a single, animate universe. Celestial and terrestrial planes were thought to be mutually connected realms that produced an order in which seasonal, meteorological, celestial, and economic cycles were coordinated with floral, faunal, and human life cycles. These referents enabled them to construct models of the cosmos and allowed them to build up social relations within that cosmos.

There are interesting parallels in the concept of sacredness between most cultures. Many have a strong belief that the sacred is to be found in the heavens; anything vertically closer to heavens (mountains, especially) is to be regarded as more sacred, a belief clearly tied into concepts of cosmogenesis, or origins of the world. This was true of Judaism,

Confucianism, Hinduism, and other Asian religions. The Earth is regarded as the Middle Kingdom in Chinese thought—the intermediary between heaven, earth, and humans. Aboriginal peoples around the world share, in general, the belief in vertical hierarchy of sacredness. The Incas viewed the cosmos as presented in **Fig. 1**.

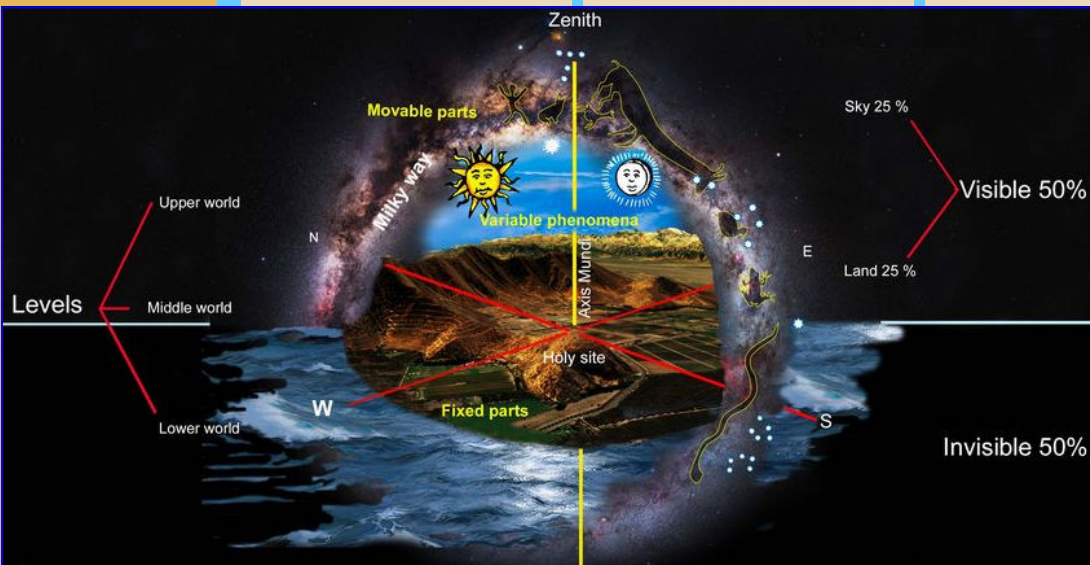


Fig. 1. Global astronomy and cosmology. Inca domination in Central Chile.

genetics of ancient inhabitants of South America, but present archeological theory suggests the peopling of America was

seem to indicate astronomical knowledge dates back over 50,000 years. Professor and researcher, Stanislaw

sacredness. The Incas viewed the cosmos as presented in **Fig. 1**.

> [Cont. on page 13](#)

Global astronomy, Part 1 (cont.)

"These references enabled them

There seems to be a common origin to all cosmologies, most probably in Africa. The same primordial cosmology with sacred places where

By means of Pareidolia, Apophenia and Hierophany, they characterized in the same manner constellations with the most important animals for their live-

old, while particular asterisms may be tens-of-thousands of years old, such as Crux representing an eagle's footprint, which provides a *terminus post quem* (latest period in which something must have occurred) of 22,000 years.

Australian aborigines depict dark patches of the Crux—Scorpio segment of the Milky Way as the "Emu in the Sky"; the head is the Coal sack dark nebula (**Fig. 2 A**). The Emu (*Dromaius novaehollandiae*) is an Australian flightless bird. The position of the constellation varies throughout the year and Australian aborigines associated them with different stages of the Emu's life cycle. After sunset in April and May, the "Emu in the Sky" is seen stretching from the South to the southeast. At this time, the Kamilaroi and Euahlayi say the Emu has legs, and appears to be running. This reflects the behavior of female emus, who chase the males during the mating season. Because emus are laying their eggs at this time, the appearance of the celestial Emu is a strong reminder to the Kamilaroi and Euahlayi people that eggs are available. The Emu were an important resource to aboriginal cultures.

In South America, among the aboriginal groups in El Chaco region, Northern Argentina's astronomical representations, an extended region of the sky formed by the Milky Way's dark clouds is identified as Mañik a Ñandú (*Rhea americana*), a flightless bird found in this region, similar in appearance to the Emu (**Fig. 2 B**). The celestial Rhea's head is the Coal sack nebula, and its body is stretched up to dark zones in the Scorpius constellation. There are accounts that relate the celestial rhea to rain. In the Mocoví culture, the Coal Sack nebula is identified as Mañik, the father of the ñandues (**Fig. 2 C**). Among the Inca, Llamas (*Lama glama*) figure prominently > [Cont. on page 14](#)

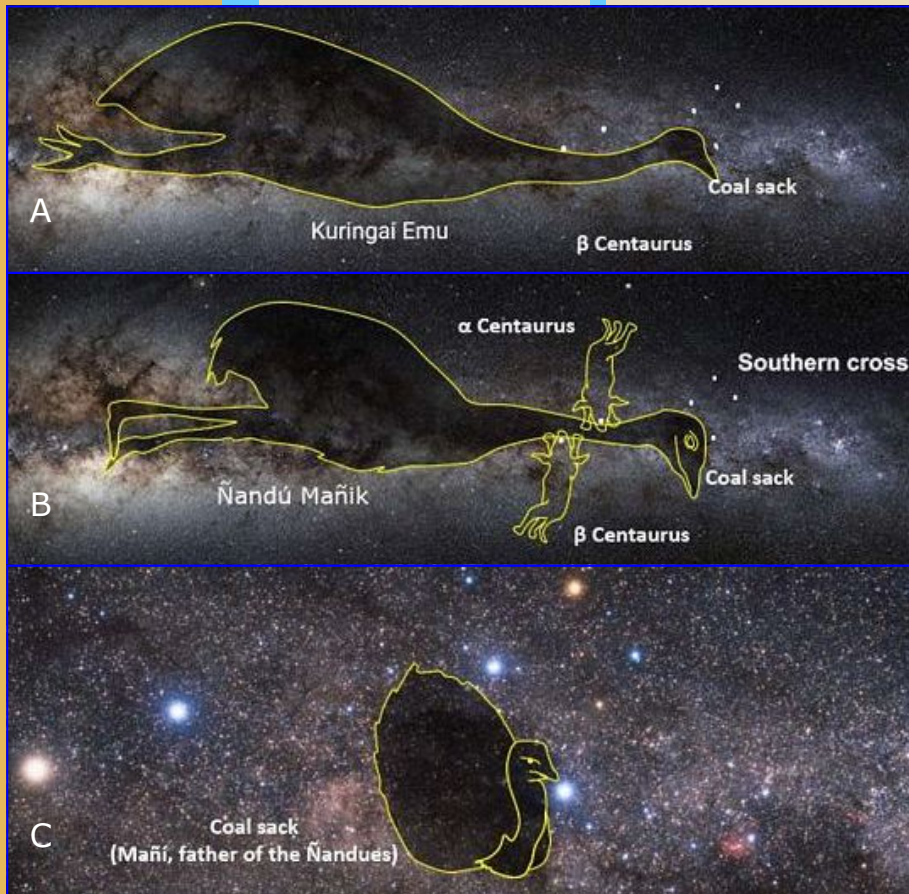


Fig. 2. A. Australian Aboriginal's Kuringai "Emu in the Sky." **B.** South American Mocoví culture's Ñandú Mañik, Alpha and Beta Centauri, biting his neck. **C.** Mañik, the father of the ñandues, Mocoví Culture.

to construct models of the cosmos and allowed them to build up social relations within that cosmos."

heavens and earth unite, an Axis mundi, spread throughout the world by human migrations with local variations, as is the case of a probable link between star lore from Australia and South America

Similar Australian and South American star lore

Unlike western astronomical traditions derived from the Sumerians over 8000 years ago, where star asterisms in the sky were recognized as constellations, a number of South American indigenous cultures and Australian aborigines identified major constellations mainly from star clusters and nebula along the Milky Way.

lihood; with their heads towards the South Pole and their bodies along the Milky Way. Evidence shows that humans migrated out of Africa some 75,000 years BP and migrated to Australia over 40,000 years ago, with some estimates exceeding 60,000 years. This would make indigenous Australians among the oldest continuous cultures in the world. Aboriginal beliefs of the sky have been handed down through oral tradition for some 40,000 years. Hamacher shows that astronomical traditions that relate to the connection of star positions and terrestrial events must be less than 10,000 years

Global astronomy, Part 1 (cont.)

"A number of South American

nently in many aspects of their culture. The Celestial Llama constellation, called Yacana or Catuchillay, is positioned between Centau-

rated by man from wild guanacos in the Southern Andes at approximately 7,100 year cal. BP. Also, among the Mapuche and

very sad. There is growing evidence of a cosmic collision about 12,800 years ago that could be related to global flood myths. The

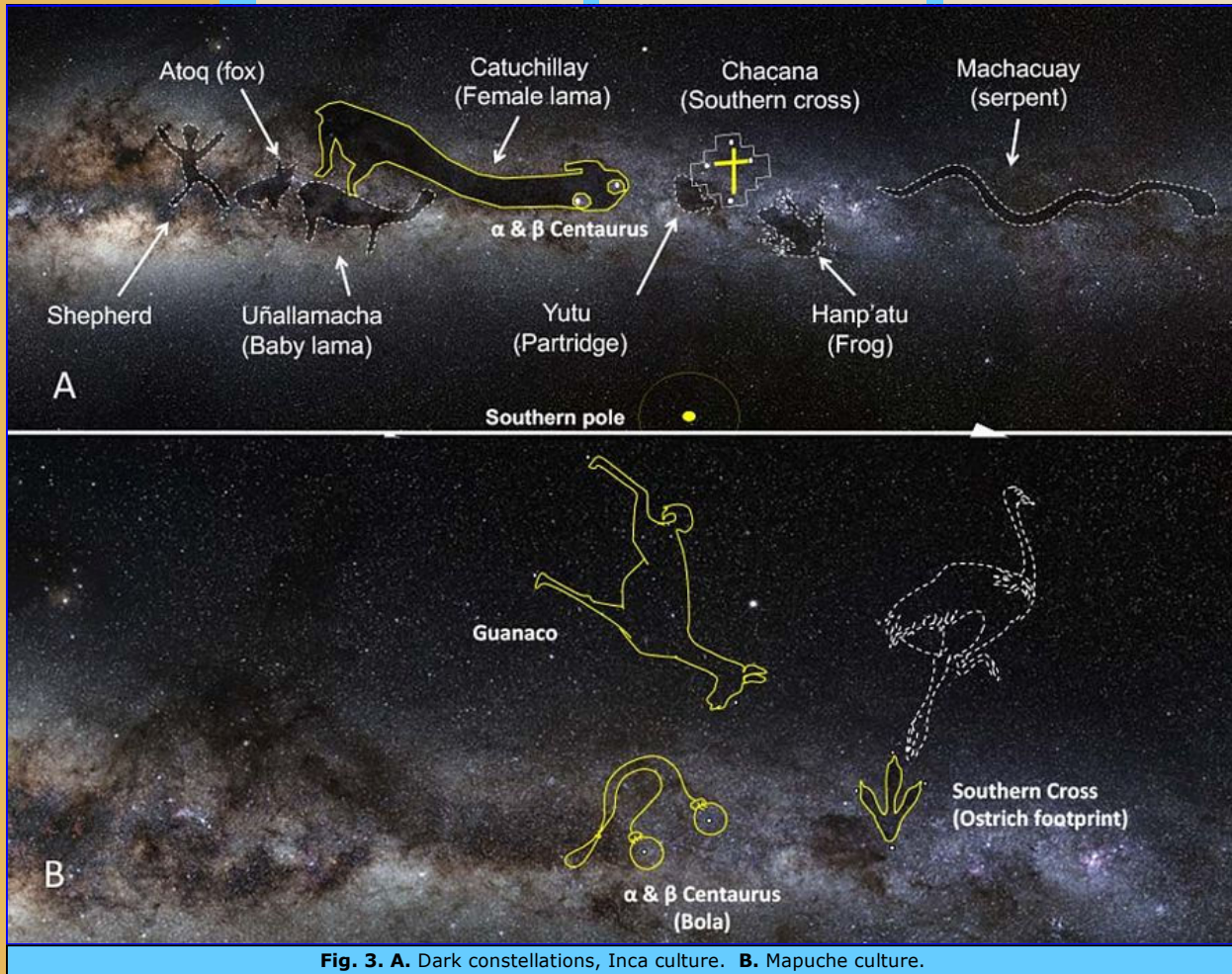


Fig. 3. A. Dark constellations, Inca culture. **B.** Mapuche culture.

indigenous cultures and Australian aborigines identified major constellations mainly from star clusters and nebula along the Milky Way."

rus and Scorpio, along the Milky Way's dark patches. The prominent stars α and β Centauri serve as the llama's eyes and as such are known as Llamacñawin, the "eyes of the llama." This celestial figure was thought to animate the llamas on the Earth (**Fig. 3 A**).

Only fragments of Mapuche and Patagonia Indians sky lore is known today. Nevertheless, the Centaurus constellation stars are known as Luan, the Guanaco (*Lama guanicoe*). Lamas are auquenids domesti-

Tehuelche, the Southern Cross was known as the footprint of a Ñandú running away from hunters chasing the incoming impactor (**Fig. 3 B**).

Australian Aborigines viewed the Southern Cross and Coalsack nebula region as an ominous area of the sky, from where the gods destroyed humanity once. Similarly, one of the Inca flood myths collected by Spanish conquistadors, tells about people warned of an upcoming disaster by llamas looking at the sky

Inca myth might be a way of depicting a major meteor radiant in the Alpha and Beta Centauri area preceding the incoming impactor, thus "tears coming out of the llama's eyes."

We propose that these coincidences show Australian and South American star lores have a common origin. We suggest the Llama constellation might be an Incan adaptation to a much older hunter-gatherer myth of a "Guanaco in the Sky"

> [Cont. on page 15](#)

Global astronomy, Part 1 (cont.)

"We propose that these coincidences show Australian and South American star lores have a common origin. We suggest the Llama constellation might be an Incan adaptation to a much older hunter-gatherer myth."

and an even earlier myth of a "Ñandú in the Sky," that seem to be related to the Australian "Emu in the Sky."

Evidence of a Pleistocene South Pacific crossing

Recent research has discovered an unexpected link between indigenous populations of South America and inhabitants of Melanesia, which would have occurred in the Pleistocene more than 15,000 years ago and would be evidence of an earlier human continent to migrate to America. Research suggests that DNA from indigenous peoples of the Amazon is closely related to Papua New Guinea and Australian Aborigines. Also, morphological analysis of Paleo-American individuals' skeletal remains from Lagoa Santa, Brazil, show a link to Melanesian populations. A small number of contemporary populations in the Amazon region—Surui, Karatiana, Xavante, Piapoco, Guaraní—shared a small but significant number of alleles with contemporary Australasian populations, including Indigenous Australians, New Guineans, Papuans, and the Onge from the Andaman Islands,

The current paradigm states that America was peopled through the Bering Strait about 20,000 years ago. A maritime migration through the southern Pacific Ocean is ruled out although the nautical capacity of ancient populations is evidenced by the peopling of Australia between 50,000 and 60,000 years ago, that required an ocean crossing through the Wallasean Archipelago, and the Solomon Islands settlement 29,000 years ago over a 150 kilometers ocean gap.

A southern Pacific crossing is feasible because of prevailing winds (Roaring Forties) and the Antarctic Cir-

cumpolar Current that flows from west to east since 34 million years ago. Although climatic conditions are adverse, it is the fastest sailing route around the world. In 1834, the barque *Frederick* captured by a group of convicts in Tasmania was able to cross in precarious conditions to Valdivia, Chile, in 42 days navigating along 50°S latitude to avoid marine traffic.

The paradigm of the peopling of the Americas comes in many different forms. It has evolved somewhat in the South American school of thought ever since the findings at Monte Verde which allowed dating first migrations to about 19,000 before the present. However, Monte Verde researchers point to the existence of an even older layer dated at about 33,000 years old, which has provided evidence of much earlier human occupation in southern Chile.

The striking similarities of Australian and South American star lore suggest there was a transoceanic crossing through the South Pacific 15,000 years ago.

Conclusions

Modern astronomy has its roots in a phenomenon that is inherent to all living beings. It is due to this idea we have proposed that as *Homo sapiens* evolved, so developed 'conscious astronomy.' That is when human beings recognized patterns and correlations between celestial and nature's cycles.

As various populations migrated, star lore spread throughout the world with local variations, but with a common source. An example of star lore diffusion is the striking similarities between Australian and South American star lore, where dark patches of the night

sky along the Milky Way were identified as similar animal constellations, with their heads positioned in the Crux and Centauri western constellations. A key role in this imagery seems to have been played by the 'PAH' triad (see Parts 2a and 2b, [Conscious astronomy](#), PCN #76, March-April 2022), whose influence persists in astronomy to this day.

* Patricio Bustamante Díaz (Sociedad Chilena de Historia y Geografía, Fundación Altura Patrimonio).

** Juan Crocco Ábalos (Sociedad Chilena de Historia y Geografía, Fundación Altura Patrimonio).

PATRICIO BUSTAMANTE: Sociedad Chilena de Historia y Geografía (Chilean Society of History and Geography). Bustamante's prior article, [Earth and sky as a 1:1 scale astronomical instrument and Rorschach test](#) (by Patricio Bustamante, Ricardo Moyano, and Daniela Bustamante) can be seen in PCN #18 (July-August 2012).

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Bustamante & Crocco's preview [Summary of the astronomy series](#) can be found in PCN #74 (November-December 2021).

The Pleiades rock art enigma and its growing international context

By Ray Urbaniak & Juan Crocco

"Goodman had calculated an earliest date for



the Lakota depiction to be 1616 BC ...uncannily similar to...

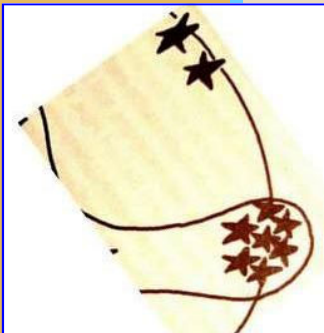


Fig. 2. From PCN #54: The Pleiades star cluster as portrayed in Ron Goodman's 1992 book, *Lakota Star Knowledge*. Goodman had calculated an earliest date for the Lakota depiction to be 1616 BC. The date is uncannily similar to that given the Nebra sky disk discovered many years later: 1600 BC.

the Nebra sky disk discovered many years later."

It has been proposed that stars making up the seven (7) sisters of the Pleiades star cluster actually appeared like the photo in **Fig. 1** with one star surrounded by six (6) other stars over 3,000 years ago. The arrow points to the star that probably went nova for at least a short while.

This event would have been observed around the world and recorded in rock art at the time to perhaps become the traditional way to depict the seven (7) sisters for many cultures even if the Pleiades no longer appeared to have seven stars.

In an article on the *World History Encyclopedia* website titled, "The Nebra sky disc—Ancient map of the stars," archaeologist Brian Haughton (B.A. [Hons] and MPhil in Greek archaeology) explains:

"In the Bronze Age one of the group of stars may have been much brighter, thus accounting not only for the depiction of seven stars on the disc, but also for the ancient Greek name for the cluster—the 'Seven Sisters.'"

The book *Lakota Star Knowledge* has a depiction of the Pleiades as it appeared 3,600 years ago. See **Fig. 2** which is a reproduction from Ray Urbaniak's article [The Pleiades 1600 BC](#) (PCN #54, July-August 2018). Ron Goodman's reproduction is identical to a rock art depiction Ray discovered on

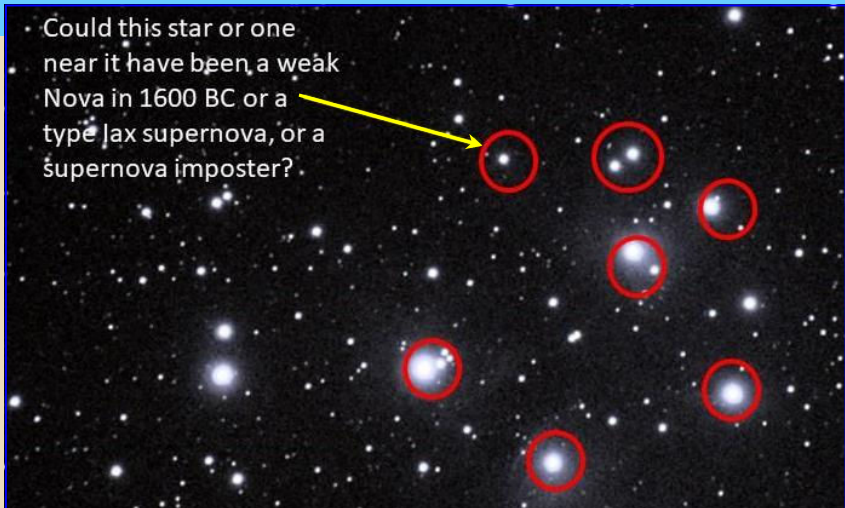


Fig. 1. Pleiades star cluster. The arrow points to the star that probably went nova for a time when the rock art tradition of the 'Seven Sisters' began. A nova could have made the star bright enough to be seen with the naked eye as one of the 'seven.'

the Paiute reservation in Arizona which—by comparison with the irrefutably identical representation of the Pleiades on the Nebra sky disk—was made at least 1,500 years ago (**Fig. 3**). The Pleiades rock art glyph has yet to be dated. However, an atlatl petroglyph in the same area strongly suggests it was created prior to currently believed Native American use of the more advanced bow & arrow, i.e., before 500 AD. See [Dating a remarkable petroglyph site through visual clues](#) (PCN #50, Nov-Dec 2017).

It bears repeating that the *Lakota Star Knowledge* book—with its depiction of the Pleiades—was published in 1992 while the Nebra sky disk was not discovered until 1999 and, in fact, was not made public until 2001. It was later dated at 3,600 years old—the same age as the Pleiades representation in *Lakota Star Knowledge* published many years prior.

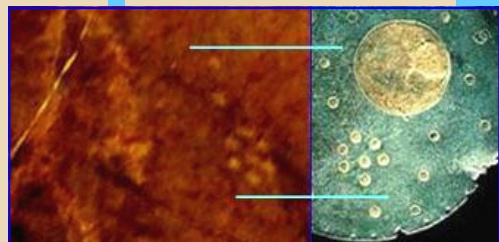


Fig. 3. From PCN #54: The European Nebra sky disk (**Right**) has been called by UNESCO the "oldest concrete depiction of a cosmic phenomenon worldwide." However, I discovered a duplicate of the disk's Pleiades cluster (7 stars) on an Arizona Paiute Reservation petroglyph (**Left**). What this example and similar non-European examples says about the presumed greater scientific skills of Europeans over other cultures at the beginning of astronomy is an open question. It can extend even back into prehistoric times. Petroglyph photo: Ray Urbaniak. Nebra sky disk: Wikimedia Commons.

In Saudi Arabia, technical engineer Abdulrahman Albalawi, found a glyph of the Pleiades star cluster which has been dated over 3,000 years old (**Fig. 4**). See [The Pleiades rock art saga: New evidence and implications](#) (PCN #72, July-August 2021).



Fig. 4. Pleiades rock art glyph discovered in Saudi Arabia by Abdulrahman Albalawi.

> [Cont. on page 17](#)

The Pleiades rock art enigma—international context (cont.)

See also [Saudi panel—Part 2 of the Pleiades rock art saga](#) (PCN #73, Sept-Oct 2021).

Agricultural engineer and Chilean rock art and archaeoastronomy researcher, Juan Crocco, has identified a

before sunrise ('heliacal rising') over two Andean peaks on the eastern horizon (Figs. 5–7). As the rotational axis of the earth changes over time—a phenomenon known as 'precession'—between

proximation of a planet to the Pleiades heliacal rising was Venus in May, 1295 BC.

It is possible that the circled seven (7) stars of the Pleiades (Fig. 5), including Venus upper right of the circle, are the stars that were visible, and Atlas is depicted as being behind the left peak (Fig. 7). Note that a similar 'circled' rock art depiction of the Pleiades appears in the SW U.S.A.

1,200–1,300 years BC the Pleiades rose over those peaks at dawn on the day of first sighting,

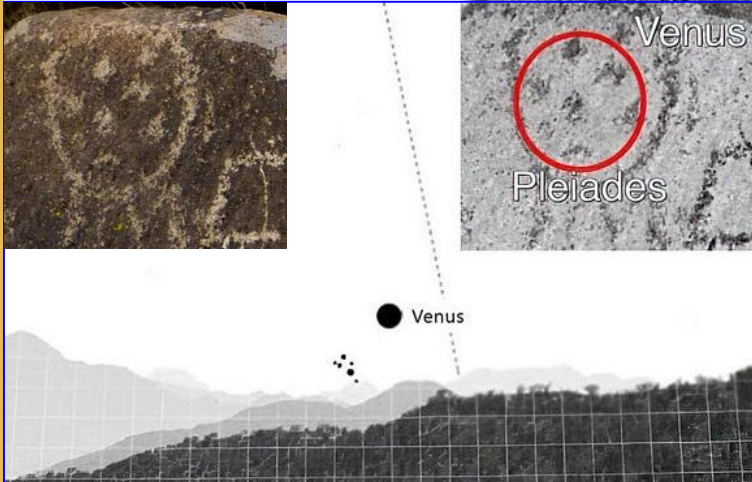


Fig. 5. Upper-Left: Proposed pre-Inca depiction of the Pleiades above two mountain peaks in a petroglyph from Patagual, Chile (Calle Larga, V Region). **Upper-Right:** Negative version of same petroglyph with the Pleiades '7 stars' in red circle and the planet Venus as the outside 8th star. **Bottom:** Modern representation showing the Pleiades and Venus as they would appear above the mountain peaks c. 3,200–3,300 years ago. Compilation, Juan Crocco Abalos.

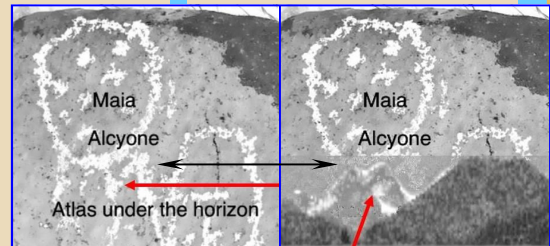


Fig. 7. Left: Chilean Pleiades rock art depiction in negative with two of its stars (Maia, Alcyone) labeled. A lower star, Atlas, could be represented as hidden behind the mountains, red arrow. **Right:** Composite image showing the Pleiades rock art and photo of mountains at the location. The red arrow shows where Atlas star would be located behind. Photos and composite by Juan Crocco Abalos.

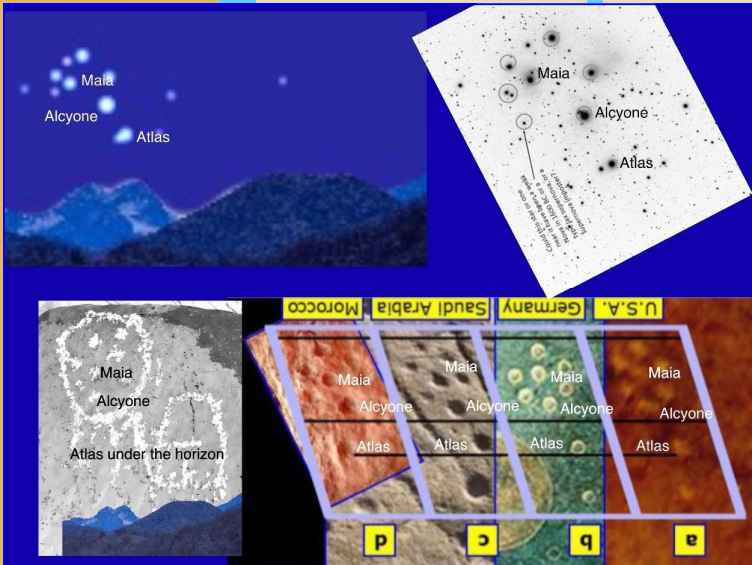


Fig. 6. Top: Additional modern photographs of the Pleiades above the mountains with two of its stars (Maia, Alcyone) and a lower star (Atlas) labeled. **Bottom:** Comparing four depictions of the Pleiades (L-R: Chile, Morocco, Saudi Arabia, the German Nebra disk, and U.S.A) proposing locations of the Pleiades stars Maia and Alcyone and the lower star Atlas, Compilation by Juan Crocco Abalos. Lower right from PCN #s 75 & 76 rotated for comparison.

so the petroglyph can be dated to 3,200–3,300 years ago.

As in other petroglyphs of the same era, the Pleiades is depicted as seven (7) stars, with six stars (6) surrounding a central star, at dawn rising over the horizon. The star known as 'Atlas' is not seen in the rock art because it would lie behind the peaks. The large 8th star to the upper right would be a planet, as the path of

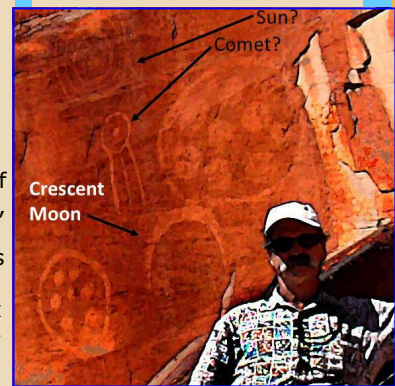


Fig. 8. From [Sequel to Pleiades articles](#), PCN #61 (Sept-Oct 2019). Peter D. Bowden appears to show another SW U.S. Pleiades rock art depiction supporting discovery at the Paiute reservation in the two prior PCN issues. Photo used with permission.

See **Fig. 8** and [PCN #61](#) (Sept-Oct 2019).

At Patagual, Chile, there is a later petroglyph depicting the Pleiades, dated 602 AD at the most, which no longer is represented as one star surrounded by six (6) other stars, indicating that the Pleiades no longer looked like

petroglyph in Central Chile that seems to depict the first sighting of the Pleiades cluster

the sun, moon and planets ('ecliptic') lies to the south of the Pleiades. The closest ap-

> [Cont. on page 18](#)

The Pleiades rock art enigma—international context (cont.)

it did in the past (**Fig. 9**). This is consistent with Aratos of Soli's description of the Pleiades c. 3rd century BC:

"Seven in number are recorded, but only six appear to our sight. It is not known for sure when the lost star disappeared. However, they each have their respective names. Alcyone, Merope, Celaeno, Electra, Sterope, Taygeta, and Queen Maia."

This suggests that an additional star was more prominent at the time Aratus describes than it is today.

A similar powerful Utah petroglyph was photographed by Maryann Hunwick (**Fig. 10**, used with permission). Hunwick calls it 'Orion with Pleiades on his mind.' Note Orion's belt on his body. This is an obvious later Pleiades depiction similar to the above Patagual image taken by Juan Crocco.

Other Pleiades images from around the world

Fig. 11 shows the Pleiades star cluster as depicted in an Australian Aboriginal painting in Dr. E. C. Krupp's 1992

book, *Beyond the Blue Horizon*. It has been flipped here to make for easier comparison with Bowden's Utah panel petroglyph seen in Fig. 8 and others. For more detail see

PCN #61 (Sept-Oct 2019), [Sequel to Pleiades articles](#).

Regarding what appear to be Pleiades representations with several extra stars (such as can be seen in Fig. 11) Juan Crocco found the following intriguing quote:

(1899/1963, p. 410) cites claims of 9 to as many as 16 (Johannes Kepler reported that his student, Michel Möstlin, could see 14), and one of us (DHK) claims to have been able to see 11 on dark, clear nights in his youth."

Kelley, D. and E. Milone. 2011. *Exploring Ancient Skies: A Survey of Ancient and Cultural Astronomy*, 2nd Edition, pp. 141-43.

Morocco

Fig. 12 shows the Pleiades star cluster as depicted in cup-mark rock art recently discovered in Morocco, North Africa. For more detail, see [The Pleiades rock art saga continues](#), PCN #75 (Jan-Feb 2022).

For the latest prior updates, see [Pleiades saga: Alternative orientations of the Saudi Arabian and Moroccan glyphs](#), PCN #76 (March-April 2022).

RAY URBANIAK, engineer by profession, is a passionate amateur archeologist with many years of systematic field research in Native American rock art. He has written over 65 articles on many topics with original rock art photography for PCN. All of Urbaniak's PCN articles can be found at the following link: http://pleistocenecoalition.com/index.htm#ray_urbaniak

JUAN CROCCO ÁBALOS is an agricultural engineer in Chile and researcher in rock art and archaeoastronomy. He maintains a blog on various historical and scientific topics and investigations: <https://juan-crocco-abalos.blogspot.com/>

Crocco is currently working on the rescue and enhancement of the first astronomical observatory in Chile that was built in 1843 on the Cordillera de Valparaíso hill on the land of the former San José Fort or White Castle. He has also done much research work with Patricio Bustamante such as seen in PCN.

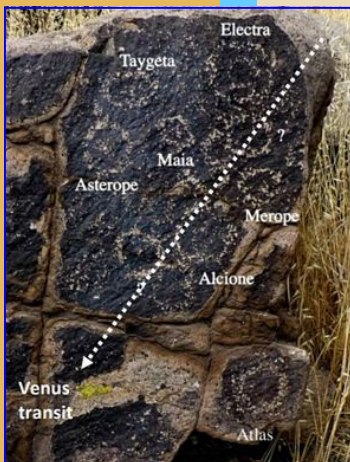


Fig. 9. Pleiades petroglyph at Patagual, Chile, dated 602 AD at the most, showing how later depictions of the Pleiades no longer depicted with one star surrounded by six (6) other stars strongly suggesting the Pleiades no longer looked like it did in the past. Photo and labeling, Juan Crocco Abalos.

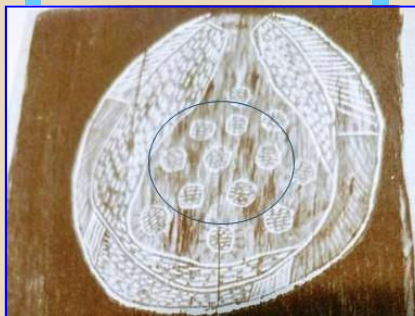


Fig. 11. Horizontal-flipped version of the Pleiades star cluster as depicted in an Australian Aboriginal painting in Dr. E.C. Krupp's 1992 book, *Beyond the Blue Horizon*. I flipped the image to make for easier comparison with the Utah petroglyph. It is also an example of Pleiades representations with what appear to be several more stars than normally depicted.

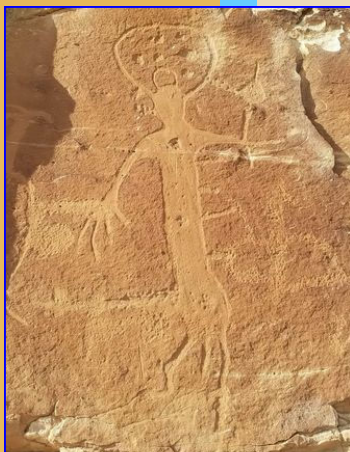


Fig. 10. Utah petroglyph photo taken by Maryann Hunwick (used with permission). Hunwick gave it the clever name, "Orion with Pleiades on his mind." Note Orion's belt on his body and the circled Pleiades on his head.



Fig. 12. Another likely depiction of the Pleiades star cluster, Morocco, North Africa. See [The Pleiades rock art saga continues](#) (PCN #75, Jan-Feb 2022). It was originally posted to Facebook by Yasmine Bahaji, Euro-Mediterranean Univ. of Morocco in Faz. Image courtesy of the photographer, Hassan Yamani. It is readily comparable to the Paiute glyph (Utah), Nebra Sky Disk (Germany), and Abdulrahman's discovery (Saudi Arabia) in PCN's front page composite and with PCN #73 (Sept-Oct 2021).

"The matter is further confused when one considers that to a sharp eye, the current brightnesses of stars may permit 12 or more to be seen. Allen

The longtime misuse of taxonomic nomenclature

Misleading the public into believing the fossil record is full of imperfect evolving species

By John Feliks

This article is a short supplement to [The Objective Stratigraphic Column Project: Ordovician](#); Part 2, [Devonian](#); and Parts 3–4, [Reality check: Mass extinctions](#), and [Cores](#), each of which were tempered by the author's several decades of direct field experience with the invertebrate fossil record across the U.S. and Ontario, Canada.



A
 "Phacops rana" rec. by the author from the Lagerstätte (exceptional preservation) Silica Formation (Devonian), Medusa North Quarry, Sylvania, OH.



B
 "Acernaspis" [fossilera.com]



C
 "Drotops" [ibid.]



D
 "Geesops" [ibid]

Fig. 1. A smooth head area? A few bumps? Just one of countless examples of paleontology manipulating the identities of 'extinct' organisms no more different genera than dog breeds or human races are in a perpetual game of name-changing and species splitting (e.g., the recent splitting of the 100-year genus *Phacops* for *Eldredgeops*). The problem echoes that of how anthropology teaches as fact 'evolutionary psychology' despite evidence that early humans were as intelligent as us. Such claims are easy when the players are extinct.

"As many as 30–60% of named species [in evolutionary biology] later turn out to be invalid as a result of synonymy or other errors in taxonomic practice."

–M. J. Benton. 2008. How to find a dinosaur, and the role of synonymy in biodiversity studies. *Paleobiology* 34(4): 516–33.

By the time young people believe you can't question PBS, then go through grade school and university straight to PhDs and professorships without so much as a single autodidactic year they have no idea that the invertebrate fossil record is absolutely profound and literally packed with perfect organisms. This is quite unlike the few bone scraps, teeth or skeletons anthropology uses to create a 5–7 million-year myth about early humans.

The public buys it because it doesn't realize the field is not being held accountable for low-grade science practice including manipulations of evidence toward preconceived goals.

They do not understand sciences dependent upon suppression of conflicting evidence in order to persuade are not worthy to stand with the likes of chemistry, physics, astronomy, mathematics, etc., and are in crucial need of reform. With grade schools not teaching critical thinking, adult science aficionados will not likely see the guidance the invertebrate fossil record provides for reading of the vertebrate or human fossil records. The author has witnessed the eyes of mainstream-educated individuals become glassed over when

presented with evidence *H. erectus* was just as intelligent as *H. sapiens* or that the thousands of genera and species they were told made up the fossil record may be *half the number*. The response can be one of total disbelief.

"Splitting a valid, monophyletic genus into a bunch of smaller genera... needlessly changing the names of many species... is not science. It is just playing around with names... That is the kind of silliness that gives taxonomists such a deservedly bad reputation among biologists."

–David M. Hillis, Prof. Dept. of Integrative Biology, Director, UT Biodiversity Center.

"Why do we do this?... It seems to me... names should be unique and stable."

–Roderic Page, Prof., U. of Glasgow, former Ed. *Systematic Biology*; problem of re-naming in *Taxacom Digest* 75(15), 2012.

Here's their answer:

"The names MUST change to reflect the evolutionary relationships (at least our current hypothesis...). This is about evolutionary hypotheses!"*

–L. Brian Patrick; Chair, Biological Sciences; Dakota Wesleyan Univ.

*As noted in *PCN* #33, non-objective science couldn't be stated more clearly.



Fig. 2. Another example of off-the-rails dogmatic taxonomy (out of dozens similar). **QUESTION:** Do we have "one species" of extinct trilobite in four *dog-breed-level variations* or "four separate species"? **ANSWER:** Paleontologists see not only four different species but four different genera.

A.) *Greenops widderensis* rec. by author from the Lagerstätte Arkona Shale or Form. (Dev.); Hungry Hollow; Arkona, Ontario, Canada.

B.) *Bellacartwrightia* (Wikimedia Commons).

C.) *Hollardops* (Wikimedia Commons).

D.) *Asteropyge* (A.Rückert coll. via E.Bonino).

The paleontology community does anything it wishes with extinct organism names artificially manufacturing and splitting species just for recognition or to create the illusion of change over time. They get away with it because the organisms are 'extinct.' They would be instantly exposed as frauds should they attempt the same with [living organisms such as dogs or human beings](#). Everyone knows St. Bernard's and Chihuahuas, despite dramatic differences, are the same species. Same for African Tutsis, white people, and Pygmies. Such facts don't help the mythology that organisms evolve in order to survive.

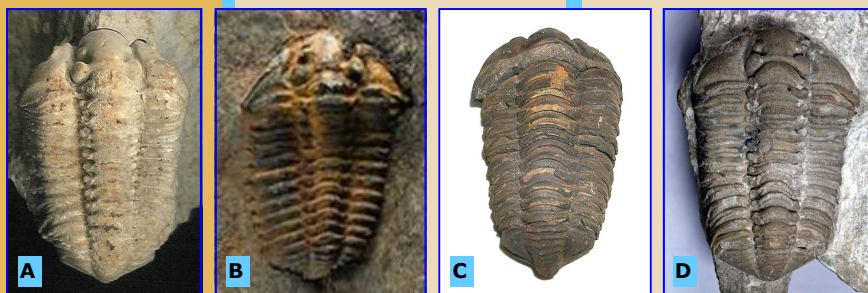
Figs. 1–3 show just a few examples of dogma-driven name-changing, species-splitting, etc., regarding the extinct creatures known as 'trilobites.' Reasons can be as miniscule as those used to distinguish

> [Cont. on page 20](#)

The longtime misuse of taxonomic nomenclature (cont.)

dog breeds or human races. The 'A's' in each group of four

seeking a thesis topic or simply some kind of recognition. With

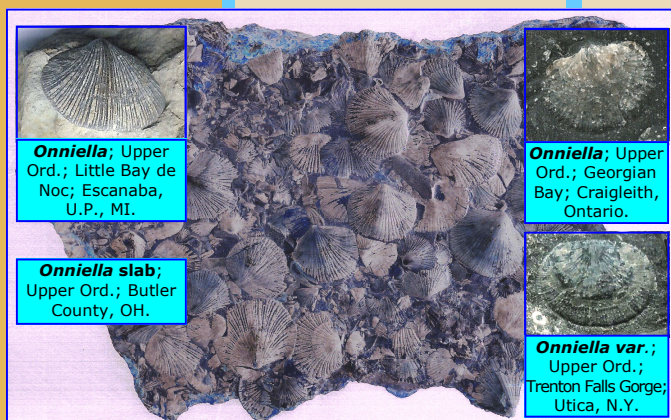


A *Calymene celebra* **B** *Gravicalymene* **C** *Colpocoryphe* **D** *Sthenarocalymene*

Fig. 3. More variety-level trilobites no more different than dachshunds and beagles; however, extinct, they're free to be given different *genus* names. **A.**) *Calymene celebra*, recovered by the author, Joliet Formation (Sil.), bluffs of the Mississippi R.; Grafton, Illinois. **B.**) *Gravicalymene arcuata* (Catawiki), **C.**) *Colpocoryphe grandis* (Wikimedia), **D.**) *Sthenarocalymene celebra* (Fossil Forum).

selections are trilobites recovered by the author direct from

motivations like this, trilobites with different features may still



Onniella; Upper Ord.; Little Bay de Noc; Escanaba, U.P., MI.

Onniella; Upper Ord.; Georgian Bay; Craigleith, Ontario.

Onniella slab; Upper Ord.; Butler County, OH.

Onniella var.; Upper Ord.; Trenton Falls Gorge; Utica, N.Y.

Fig. 4. The science community's overuse of genera, species, family, and order name-changing conceals what are no more than dog-breed-level variations. It is not the result of normal scientific inquiry but that of bending facts to fit a theory: Even experts can't keep track of all the *different names for the same fossils*. Quoting a leading invertebrate paleontologist—and professed authority on 'pseudoscience'—regarding a similar slab to that shown above (rec. by author; Cincinnati, OH): "I have long called the common brachiopod here *Onniella meeki*. Now I learn from my colleagues...that since 2012 I should be referring to this species as *Cincinnetina meeki*." The professor's website is one of the best paleontology sites on the Internet. However, his quote proves my point: Obfuscation effects everyone. It is used by researchers who have never studied the fossil record objectively. To drive this point home, the professor failed to mention that these same fossils have actually gone through five names already. They have cycled these brachiopods through *Orthis*, *Resserella*, *Dalmanella*, *Onniella*, and now, *Cincinnetina*. Question sciences promoting evolutionism as fact when databases do not provide the public with all names by which duplicate fossils are known. Half the papers in paleontology are nothing more than games of taxonomic musical chairs.

formations. Trilobite groups are bantered about in paleontology (see especially [Ordovician](#) and [Devonian](#)) according to whatever fads are popular at any given time, or for reasons as self-concerned as researchers

onomy anarchy hampers conservation. *Nature* 546(3): 25-27. As a ready example of just how anarchic such taxonomy practices in evolution can be, some organisms have experienced even worse than trilobites.

Fig. 4 (lower half Fig. 2 from [PCN #40, March-April 2016](#))

demonstrates how even a top-notch palaeontologist had no idea the number of name changes just one *genus* of Ordovician brachiopod went through even though it is known famously from his own region.

"[Graduates will] use and misuse organisms' names throughout their careers."

–Phil Garnock-Jones, Botanist. The citation gap and its effects on taxonomy. *The Obrominated*, Feb. 5, 2013.

The ongoing lack of awareness in the public's mind that they've been misled regarding the number of species both extinct and extant greatly influences what people believe about reality.

The only way for us to recover from the falsehoods of three fields that went off the rails (anthropology, biology and paleontology) after their responding like deer-in-the-headlights to Darwin's 19th-century ideas is to offer our young people a better education teaching them how to think before sitting them in front of TV sets or sending them off to public school. We need to keep the next generation from thinking they're being scientifically smart just by echoing their favorite PBS science entertainers (even last generation's Carl Sagan). They need to be aware these people likely have no layer-by-layer experience with the profound invertebrate fossil record—especially if they say, "Fossils are rare." That's a giveaway they have little field experience and are just echoing others. Even Darwin knew, and openly warned in 1859, the fossil record did not support his species ideas; but his scientific warning went unheeded. Let's make our children less gullible. There are 350+ dog breeds. They are all 'one' species. Beautiful creatures like trilobites show comparable differences and with no living examples we should probably be more conservative in how we name them.

"The assumption that species are fixed entities underpins every international agreement on biodiversity conservation... Yet... taxonomy (the classification of complex organisms) is remarkably anarchic."

–S.T. Garnett and L. Christidis. 2017. Taxonomy anarchy hampers conservation. *Nature* 546(3): 25-27.

Revisiting PCN #34 (March-April 2015)

National Geographic does it again: another propaganda piece

By Virginia Steen-McIntyre



"Empowered by their own sources of information and their own interpretations of research, doubters have declared war on the consensus of experts."

—Quote from *National Geographic* March 2015

Virginia Steen-McIntyre responds to *National Geographic*, March 2015:

Pleistocene Coalition News vs. National Geographic: David vs. Goliath. *Washington Post* science writer Joel Achenbach has written a lead article for the March 2015 *National Geographic* titled, "The Age of Disbelief" (pp. 30-47) containing quite a few questionable statements. Here is its main point which was fashioned as a 'leading question' (p. 31):

"Skepticism about science is on the rise, and polarization is the order of the day. What's causing reasonable people to doubt reason?"

It then goes on to give what reasonable people ought to believe. Here, in its own words, are some quotes:

Page 34,

"We live in an age when all manner of scientific knowledge—from the safety of fluoride and vaccines to the reality of climate change—face organized and often furious opposition. Empowered by their own sources of information and their own interpretations of research, doubters have declared war on the consensus of experts."

Page 40,

"Even students with an advanced science education had a hitch in their mental gait when asked to affirm or deny that humans are descended from sea animals...[A]s we become scientifically literate, we repress our naive beliefs but never eliminate them entirely."

Page 42,

"There's no evidence that GMOs are harmful to human health."

Page 47,

"Evolution actually happened. Biology is incomprehensible without it. There aren't really two sides to all these issues. Climate change is happening. Vaccines really do save lives. Being right does matter—and the science tribe has a long track record of getting things right in the end."

"Scientists can be as dogmatic as anyone else, but then, dogma is always wilting in the [hot] glare of new research. In science it's not a sin to change your mind when the evidence demands it."

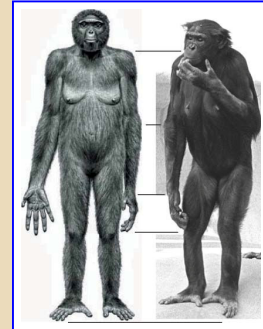
Readers. Contributors to the *PCN* newsletter. Care to comment on Achenbach's statements? As for me, good old multiple working hypotheses seems the only way to go! –VSM

Updated BIO (from *PCN* #72) after Virginia's two strokes:

VIRGINIA STEEN-McINTYRE, PhD, is a volcanic ash specialist and founding member of the Pleistocene Coalition. Before the onset of her major health problems, including two debilitating strokes, Virginia was the lead copy editor and scientific consultant for *Pleistocene Coalition News*, as well as a prolific author writing over 80 articles. [She worked on dating Hueyatlaco with NASA's moon core specialist, archaeologist Ronald Fryxell](#), while he was analyzing soils from all the Apollo moon landings. Virginia began her lifelong association with the Hueyatlaco early man site, Mexico, in 1966. Her story of suppression—now well-known in the science community—was first brought to public attention in Michael Cremona'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 at-

tempting 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



Support for VSM's National Geographic propaganda alert and their claims about the consensus of "science experts"*

Ardipithecus ramidus (a.k.a. Ardi)—a claimed unique human ancestor—compared with a modern-day bonobo. Their sameness should be obvious to everyone. Yet, here is some of the expert opinion on Ardi's appearance as published in the October 2009 issue of *Science*—the world's leading peer reviewed science journal:

"[Ardi] doesn't look much like a chimpanzee or any of our closest living primate relatives."

How much credence should we give to expert opinions and proclamations from the science community that go so plainly against what anyone can see with their own eyes?

(Figure from [Ardi: How to create a science myth](#), *PCN* #3, Jan-Feb 2010, J. Feliks; Ardi image, J. Matternes, Wikimedia Commons; Bonobo photo courtesy of primatologist, Frans de Waal, used with permission).

*This supplement in support of Virginia (including figure) is part of the original 2015 publication.



The Pleistocene Coalition

Prehistory is about to change

- 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.

**PLEISTOCENE COALITION
NEWS**, Vol. 14: Issue 3
(May-June)

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PUBLICATION DETAILS

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***Pleistocene Coalition
News is produced by the
Pleistocene Coalition
bi-monthly
since October 2009.
Back issues can be found
near the bottom of the
PC home page.***

To learn more about early
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our website at

pleistocenecoalition.com

The Pleistocene Coalition celebrated its twelve-year anniversary September 26, and the anniversary of *Pleistocene Coalition News*, October 25. *PCN* is now in its thirteenth year of challenging mainstream scientific dogma.