



PLEISTOCENE COALITION NEWS

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Diversity not Darwinism

Jörn Greve and Gerhard Neuhäuser

Nature published an article on Charles Darwin on the occasion of his 200th birthday. Written by K. Padian, it was entitled "Darwin's Enduring Legacy", and reminiscent of the "enduring freedom" slogan used by G.W. Bush to justify the Iraq war.

"Enduring legacy" seems to indicate aspects of Western thinking that are posited on the idea of Charles Darwin as a dazzling hero, a leader in the way of "right thinking", even though much of what has been attributed to Darwinism, Darwin never said.

Totalitarian regimes

The term "survival of the fittest" was not coined by Darwin, but by Herbert Spencer, a philosopher. Since then, more than one totalitarian and inhumane regime has tried to justify itself by its interpretation of this phrase — in the case of Nazism, the desire to breed out undesirables and create a master race.

As the historian Paul Johnson wrote in *Modern Times*: "Darwin's notion of the survival of the fittest was a key element both to the Marxist concepts of class warfare and of the racial philosophies which shaped Hitlerism."

The Darwinian single minded approach suited these Inquisition-like regimes, which

only deal in absolutes and the one-size-fits-all mentality. In this sense, Darwinism may be seen as the result of formulating ideologies in an indirect way or even directly, by way of convergence.

But Charles Darwin's view was posited on a premise of

which some aspects are now out of date. He was not able to take into account today's more advanced knowledge regarding a greater diversity of evolutionary factors.

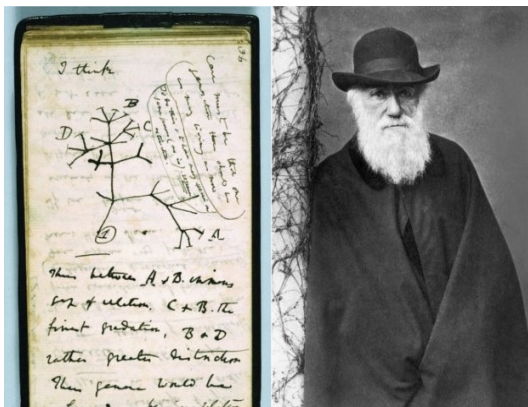
For instance, it is now understood about feedback or reciprocal relationship between niches, the relationships between those in an ecosystem — and other animals. He also gave no indication of an aetiological theory — the study of causation — supporting ideas about climate changes over time and its catastrophic consequences on evolution.

In the light of relatively recent scientific advances, there is much to be questioned about Darwin's legacy, and here are just a few examples.

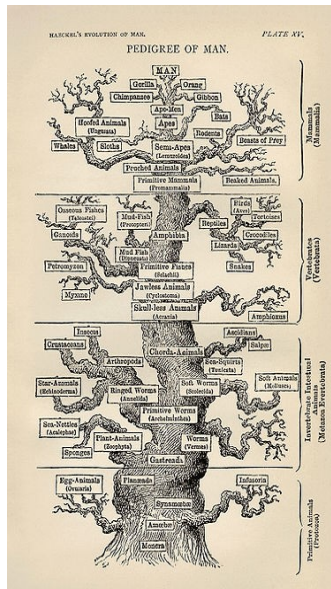
Natural selection: There is not enough evidence for natural selection, because there are also processes of adaptation and reciprocal relationship. There are social mechanisms at work as well as ecological correspondences that also exist within niches and the concept of equality — a given end state can be reached by many potential means in open systems.

Tree of life: Genetic findings in bacteria show that the stages of evolutionary relatedness among various groups of organisms always include ramifications. Therefore, inbreeding must occur frequently, even in higher vertebrates.

> [Contd on page 2](#)



Above: Darwin and his sketches. Below: Haeckel's Pedigree of Man, showing his version of the Tree of Life, (*The Evolution of Man*, 1879.)



Diversity not Darwinism (contd.)



This modern Tree of Life shows the relationship between species by genome mapping, with the centre representing the last universal ancestor of all life on Earth.

The technology may change, but the original premise of Haeckel and Darwin's one Tree of Life with one root/stem remains.

"... there cannot only be one 'Tree of Life' with continuous ongoing branching."

Contd from page 2...

As a result, there cannot only be one "Tree of Life" with continuous ongoing branching.

The genealogical tree does not only have one root, or trunk. It is manifold.

The principle of increasing gradients in complexity which is dependent on the environment and connected to geobioenergetic balances has to be stressed further.

There is no benefit and utilisation because there are different stages of adaptation which work by lower and more complex mutual correspondences, as seen in symbiotic structures like our own intestinal bacteriae.

Genetic classification: Darwin followed the perfect proposal by Linné to prove similarity of biologic organisms. But these relationships, which are inher-

ent in all his thinking and reasoning, are the result of a tradition and continuation of a classification which was accepted 200 years ago, and has since moved on.

Although this is an essential idea and important for scientific discussions, economic pressures and thinking should also influence our thinking.

Selective extinction: This construct is in accordance with the principle of selection, too. However, the analogy may also be dangerous

because it neglects the variability present in nature by reducing it to intention or finality in favour of higher organisms.

Biographic features of distribution: This would mean that there is some clear-cut relationship between niches and expression of life.

However, there is constant dialogue and preceding pre-formation of the genome to generate different morphologic structures.

Genetics and epigenetics are connected and influence each other. External factors are important for establishing the genetic constitution.

Therefore, epigenetic processes contribute to the appearance of specific phenotypic standards.

This is seen as a critical point in our actual discussion, because Darwinism demonstrates the tendency for variance and

variability and explains selection to be caused by a secondary effect.

Sexual selection (breeding): Selective breeding could be influenced between couples by behavioural factors — for example, threatening gestures.

However, this behaviour could also be influenced by social positions in groups and result from learned reflexes.

Darwin does not acknowledge such peculiarities by which even some "neurotic" animals could come from middle to alpha positions.

This then cannot be seen as genetic benefit, because the following mixtures in genetic constitution for the population may result in some mediocre standards.

Co-evolution: It is reported that Darwin recognized this phenomenon by breeding orchids following fertilisation by insects. This would mean that these principles are as important as selection.

In conclusion: Darwinism had all prerequisites for constructing an ideology because it merged out-of-date ideas into a picture of Nature which is, in fact, much more divergent and built even by adverse structures.

Because of the dangers inherent in ideologically-based thinking, this could create some kind of contiguous conception with many consequences.

And so Darwin and his thoughts should be discussed constantly in the future and should probably be revised in many aspects.

By Jörn Greve and Gerhard Neuhäuser of Justus-Liebig-University, Giessen, Germany

In my opinion

A case of the 'Limited Hangout'

by David Campbell

"The carcass of an extinct steppe bison, discovered two years ago melting out of a cliff in a remote village in the Northwest Territories, is shedding new light on the Ice Age species — and could rewrite the history of human migration in Canada as glaciers began retreating in the region nearly 14,000 years ago."

Really?

So began a recent article in the *Vancouver Sun* ... purporting to shed new light on man's first entry into the Americas. But in reality, the article was deceptive.

Michael Collins has already announced evidence of 14,500 year old occupation at Gault, Texas, repeating a similar date reported by Reid Ferring from the Aubrey Site on the upper Trinity some 22 years previously.

But Ferring's oldest dates of 14,000 years had to be averaged in with younger dates to produce an acceptable 11,500 year date that would ensure limited publication of his report. In 1994, the report of Alejandra Duk-Rodkin, a Canadian geologist, was published on her research in the Mackenzie Valley, which found that the imaginary Ice Free

Corridor had not been open during the time speculated by the Clovis First crowd. Furthermore, Clovis Firsters had been searching in vain for supporting archaeological evidence in the lower Mackenzie for many years prior to her report.

Even as late as 1999, Stuart Feidel was trying to bluff a defence of the hopelessly bankrupt Ice Free Corridor theory in order to avoid the Coastal Migration theory which was gaining increasing support from even the diehard Clovis Firsters in the wake of Monte Verde.

Strategic retreat

In turn, this strategic retreat was a feint to avoid dealing with the boat issue, which was also becoming increasingly more viable as an explanation for how Monte Verde came to be populated 1,000 years prior to the then oldest Clovis ceiling of 11,500 YBP.

There was also the Bottleneck Theory, which admitted an early entry but maintained that the early entrants had just hung out in Alaska for a few thousand years before getting itchy feet and heading south.

Perhaps the most ridiculous and happily, short-lived, theory was that the early beachcombers and boating enthusi-

asts along the sunken lands of the west coasts had hugged the shoreline for fear of giant hyenas and short faced bears which ranged in great numbers on the mainland.

So little Australopithecus had roamed the Pleistocene parks of East Africa full of slobbering carnivores armed with nothing more than cobblestones and clubs? Yet Upper Paleolithic modern humans cowered in their coracles, too craven to creep ashore for a bit of beef chow mein? Let me up!

Real Roverboys of the Ice Age would have relished jocular giant hyenas rushing toward the fire pits, thus saving them the tedium of chasing them down. Throw another one on the barbie, mate!

This "revelation" in the *Vancouver Sun* reminds me of the title of a musty old tome I found in a Wyoming library while waiting for a bus to plough through the snow and take me to Texas years back.

Antediluvian Man Existed! What a shock that was!

The article was just another case of the Limited Hangout wherein the obvious already known is admitted while cleverly distracting from the reinforcement of the elemental lie buried beneath.

"Real Roverboys of the Ice Age would have relished jocular hyenas rushing towards the fire pits ..."

In their own words

by Virginia Steen-McIntyre

In *Current Research in the Pleistocene, where they discuss heavily stained, permineralized skull fragments from the Guadalajara area of western Mexico, we find the following.**

"One Chapala superciliary arch deserves specific mention due to its large size.

"Studies by Solórzano show the bone resembles that in archaic *Homo sapiens* at Arago, France. In an unpublished 1990 report, Texas A&M osteologists suggest the brow's thickness and robustness com-

parable to those of KNM-ER 3733 (African *Homo erectus*).

"Our measurements show the central torus thickness is 13.3, compared with 8.5 mm for KNM-ER 3733; the lateral torus thickness is 11.5 versus 9.0 mm (Rightmire 1998).

"Thus for the sake of comparison, the brow is more like that of Zhoukoudian Skull XI (Asian *Homo erectus*), with a central torus thickness of 13.2 +/- mm; lateral torus thickness was not measured (Rightmire 1998). Modern brows are too diminutive to allow these measurements.

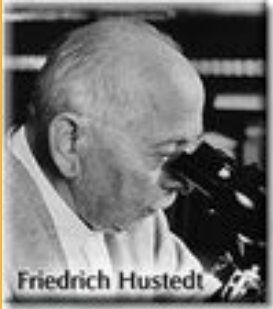
"The brow also shows pneumatization along its length.

"However, to reiterate the findings of the Texas A&M workers, these comparisons do not imply that pre-*Homo sapiens* were in the Americas.

**From Current Research in the Pleistocene 17, 2000 pg. 95-96.*



The Mystery of the Dorenberg Skull ~



Friedrich Hustedt

“What other items remain filed away with the promise of changing history?”

Reconstruction of how the owner of the Dorenberg skull could have looked, based on dimensions of known *Homo erectus* skulls, by Laura Lyons.



Last month, PATRICK LYONS explained how Joseph Dorenberg acquired the famous skull in Mexico which became associated with his name. Here, he concludes his story:

In addition to being a respected political figure in Puebla, Joseph Dorenberg was a highly successful and wealthy merchant.

As a result, his ultimate intent in amassing what was then considered the largest collection of Mexican antiquities at the time was to sell his collection for a profit, primarily to museums abroad.

The involvement of Eduard Seler in the Colombino Codex aroused the interest of Leopoldo Batres, the official archeologist of the Porfirio Diaz government and close acquaintance of the president.

Batres was already attempting to retain valuable Mexican antiquities within the borders of Mexico when Seler visited Dorenberg in July 1888 to study the codex.

In a letter to the Smithsonian Institution in 1889, Dorenberg mentioned that he was being watched by the Mexican authorities so as to prevent the transport

of his collection, especially the codex.

Dorenberg's interest in the skull involved more than scientific curiosity. It had no value unless it could be dated.

So by 1898 he had sent the skull to Hugo Reichelt, a well-known German diatomist living in Leipzig. Reichelt's efforts resulted in the decision that the skull was "antediluvian", or prior to the last ice age, but dating techniques at that time were not sophisticated enough to provide a more accurate answer.

Sangamon age

Reichelt wrote about his findings in 1899 and then had the foresight to store samples of his diatoms for future research which survive to this day at the Alfred Wegener Institut in Bremen, Germany as collected by Friedrich Hustedt.

A duplicate slide of this same material was located in San Francisco by Sam VanLandingham who dated the diatom samples from the skull to the Sangamon interglacial (80,000 to 220,000 years old).

A Sangamon age for the diatomaceous material suggests that the Doren-

berg skull is not a member of *Homo sapiens*, but rather *Homo erectus* — or another ancient hominid just as startling.

Dorenberg's son Carlos donated the skull to the Museum für Völkerkunde in Leipzig in 1919 after his father's death where it remained on display until the night of December 3 / 4, 1943 when it was destroyed in an Allied bombing raid.

Although the skull was destroyed, material scraped from it remains available for analysis.

Further, Dorenberg mentioned that he provided photographs of his collection to Seler while visiting him in Puebla. And Seler compulsively sketched everything he came in contact with throughout his career.

Changing history

Since the activity surrounding the Dorenberg skull occurred prior to World War I and because publications regarding it were exclusively written in German, its importance remained obscure.

Only recently has Reichelt's article been translated into English, while Seler's archives at the Ibero-Americanisches Institut in Berlin have still not been accessed to pull the photographs and drawings of Dorenberg's collection.

It is a large undertaking since over 200 boxes of material are involved. Reichelt's original skull diatoms and article reside at the Alfred Wegener Institut.

What other items of interest remain filed away with the promise of changing history?

Attention artists!

The main idea of the Pleistocene Coalition is to bring forth a whole new picture of early peoples and their lives based on the available scientific evidence.

One of my goals is to use original artwork for this purpose, and Laura Lyons' sketch to the left is an example. It is a reconstruction of how the Puebla woman, whose skull Dorenberg found, could

by John Feliks

have looked.

So would you care to participate?

We'll welcome all such artworks from members for inclusion in upcoming Newsletters.

And we're also working on an exciting new development on the website of an artistic nature. But there'll be much more about that in the next issue.

Bilzingsleben gave us the big picture ...

... on the complex cognition of *Homo erectus*

by Beth McCormack

Although the site was discovered in the 18th century, Dietrich Mania's 1969 investigations at the 400,000 year-old camp at Bilzingsleben in Germany provided an enormous breakthrough in our understanding about the cognition of *Homo erectus*.

This was because of the nature of the camp. Other camps in the past had given us pieces of the jigsaw puzzle. But it was at Bilzingsleben that we were able to put those pieces together into the big picture.

At Bilzingsleben, Mania found evidence never before seen at such an early date. There were traces of localized burning, circular/oval structures, activity zones where bone/antler, wood, and flint were processed separately, as well as a central paved area.

From all of this, Mania interpreted the site as a base camp, concluding that *Homo erectus* had a fully developed mind and culture, capable of creating his or her own socio-cultural environment, and was fully capable of abstract thought, language, and complex goal-oriented actions.

Controversial suggestions

Before the discovery of Bilzingsleben, we only had a few primary-context Lower Palaeolithic sites in Europe and these had been interpreted almost exclusively as relating to food procurement.

Suggestions that some of these sites represented home bases were met with controversy. Many believed that Lower Palaeolithic hominids did not have the cognitive capacity required to create an artificial environment, or to maintain the depth of planning and complex social structure that a base-camp strategy would imply.

So what is a base camp strategy? Firstly, there needs to be a fixed location at which nighttime and daytime activities could safely take place. Some

individuals could remain in the camp while others ventured away on foraging or hunting expeditions, creating a situation in which tasks could be divided among community members.

Resources shared

Resources would have been introduced, shared and consumed within the area. Social learning could have taken place in which technical, socio-economic and cognitive repertoires ensuring group survival were transmitted among individuals. Home base locations would be chosen based on the availability of water, food, shelter and raw materials for industry.



Acheulian hand axe © VisWiki

Complex technology

In addition to Bilzingsleben, two roughly contemporary sites have emerged as possible home bases: Beeches Pit in Britain and Schönningen in Germany.

All three sites are located in wooded and semi-wooded environments with access to open areas, abundant animal and plant resources and raw materials for tools.

Each has a freshwater source. All three show evidence of a complex and varied use of landscape, complex technology, specialized food procurement, and the controlled use of fire.

At Bilzingsleben and Schönningen, we find evidence of wood



and antler technology. And at Bilzingsleben and Beeches Pit, we see possible separation of tasks. So Bilzingsleben alone offers the entire suite of evidence including possible shelters.

Evidence of ritual

Intriguing evidence of ritual may be seen at two of the sites.

A central paved area with possible ritual items, including deliberate deposition of human remains, and several possibly deliberately-marked artifacts may be present at Bilzingsleben. A number of horse-skulls at Shonningen may also be ritual items.

Complex social structures are suggested by the differentiation of tasks as well as apparent transmission of knowledge among individuals. .

The intentional application of different industrial, food-procurement, and landscape use techniques, the reproduction of preconceived material forms, transmission of knowledge, and goal-oriented behavior suggests that abstract thought was fairly well developed among early hominids at Bilzingsleben, Schönningen and Beeches Pit.

The conclusion has to be drawn that culture and complex social structure such as this would almost certainly have included language.

A reconstruction of the *Homo erectus* camp at Bilzingsleben, Germany
© Praehistorische-Archaeologie.de

"...culture and complex social structure such as this would almost certainly have included language."

Does symbolism represent progress?

Not necessarily

by Jörn Greve and Lutz Fiedler

Why do we rarely find figurative symbolism in the Middle Palaeolithic?



Cave painting, France.
© National Geographic.

"... man before the Upper Palaeolithic had little need to mark out specific places as holy or to be revered because to him, all of the Earth was sacred."

part of the natural abundance of resources.

But then this balance between man and Nature was disturbed, if only partially, by adverse climate conditions.

This disruption led to social as well as cultural changes which could have become fixed by different rules — those of mastery over Nature.

We see this symbolised in the so-called "cultural" signs that we call "art".

It is at this environmentally challenging time of the Upper Palaeolithic that we start to see an artistic expression appear in symbolic form.

This symbolism is connected with religious differentiation and abstract concepts, at first by painted figures of mighty beasts and then with dominating anthropomorphic images, such as those found in the caves of Europe. This style of sym-

bolic and ritual expression goes on into the Late Upper Palaeolithic and the Epipalaeolithic, finally merging into the technology of the Mesolithic. We see this thesis supported in the work regarding "evolutionary" aspects of the ecology of religion by A. Hultkrantz.

In addition, the Durkheimian thesis states that growing social and systemic complexity goes hand-in-hand with increasing population and loss of empathy regarding religious thinking.

And so back to the question: does symbolic thinking represent progress? It doesn't only depend on what we call or define progress. As we look back on our deleterious history as "modern" man, we are confronted with a frightening ambiguity.

More on this subject can be found in Jörn Greve's book, *Das Dilemma der sozialen Ökologie. Grundzüge einer Rehabilitationsanthropologie*. Hamburg: Peter Lang Verl., 2009 (Hrsg. G. Feuser).

In our opinion, it's not because of any hesitation in the scientific world over identifying these objects. Neither is it due to the destruction of archaeological remnants over time.

Instead, it is probably because these inconspicuous products, compared to the more typical and extraordinary hand axes, might be evidence of a different kind of thinking experienced by the Neanderthals and *Homo erectus* at this time.

In other words, some believe that man before the Upper Palaeolithic had little need to mark out specific places as holy or to be revered because to him, all of the Earth was sacred.

Thus, naturally occurring items — known to us as 'geofacts' — were used as ritual objects, often with little or no enhancement or embellishment.

From this idea, we can see an image of early man living at one with Nature and regarding himself as



The Venus of Tan-Tan

Geofact or artifact?

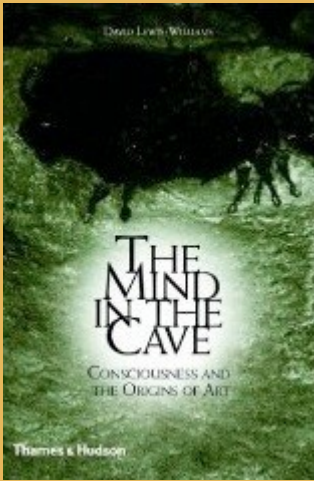
Probably both.

Discovered by Lutz Fiedler in Morocco in 1999, and dated to between 300,000 and 500,000 years old, this six cms. long quartzite rock stained with red ochre has been interpreted as a depiction of the human form.

Further reading

The Mind in the Cave

by Ishtar



Lewis-Williams, D.J., 2002.
The Mind In The Cave:
Consciousness And The Origins
Of Art. Thames & Hudson,

**“ ...The Mind
In the Cave
marked the
first time that
a rock art
scientist
crossed the
metaphorical
corpus
callosum ...”**

I've often wondered whether it's a mistake to try to develop a scientific epistemology for interpreting ancient rock art. For instance, do we need to develop a scientific epistemology to fall in love? Or to know that fire is hot? Of course not. These are subjective experiences.

But if David Lewis-Williams is correct in his award-winning book, *The Mind in the Cave*, the Upper Palaeolithic art work on the walls of the caves of France and Spain is more the product of an inner, subjective experience, and thus not so accessible in its meaning and purpose to those who wish to study it through outward, objective experiments.

This divide can also be explained in terms of right brain thinking and left brain thinking.

Metaphoric journey

Put simplistically, the left hemisphere of the brain deals with objective logic, words and writing, while the right hemisphere of the brain deals with subjective feelings, pictures and metaphor. *The Mind In the Cave* in 2002 marked the first time that a rock art scientist crossed the metaphorical *corpus callosum* to claim that these paintings were the stained glass windows into other worlds of the soul which our ancestors saw within their dark, cold and cavernous Ice Age cathedrals.

Today we can come close to that cognitive experience in the shamanic journey into trance. Therefore, in viewing these paintings through the objective lens of science — cognitive epistemology, general and

replicative archaeology, geomorphology, palaeoart studies, semiotics, soil science, speleology — could we be using the wrong tools for the job?

Shaman's tools

The shaman uses different tools — for instance, clair-audience, clairvoyance, clairsentience. These are cognitive tools which he has developed over many years of training. So while the palaeoart researcher is crawling over The Birdman of Lascaux with his nanostratigraphic modelling and microscopy skills, the shaman is silently and empathically communing with The Birdman himself.



The Birdman. © Yuri Leitch.

This is not a New Age, touchy-feely idea. It's an extremely Old Age tried and trusted technique. So possibly, we'd be better off by just asking shamans about what these paintings mean, which is what David Lewis-Williams did.

Lewis-Williams is now retired after being the director of the Rock Art Research Institute at the University of the Witwatersrand in South Africa for many years.

But back in the Seventies, he gained his Ph.D through his work with the San Bushmen, one of the few remaining indigenous tribes with a tradition of

shamanic practises going back for thousands of years. He focussed upon the various San ritual ceremonies — especially one known as the Healing or Trance Dance — and their connections to the San rock art. He later published his findings in the highly acclaimed book: *Believing and Seeing: Symbolic Meaning in Southern San Rock Paintings*.

In *The Mind in the Cave*, Lewis-Williams goes further to show that the patterns of images leading from the cave entrance to the dark, almost inaccessible recesses, provide an almost mirror image of the shamanic journey.

Plato's cave

“...the entry into Upper Palaeolithic caves was probably seen as virtually indistinguishable from entry into the mental vortex that leads to the experiences and hallucinations of deep trance...The embellishing images blazed ... a path into the unknown.”

This path reminds us of the one taken out of Plato's Cave. Interestingly, he quotes Socrates:

“ ... if the benighted prisoners [of Plato's Cave] had a system of honours and commendations and awarded prizes to the man who had the keenest eye for the passing shadows and the best memory of them, they would not wish to abandon their awards merely on the word of one who had been up to the light.”

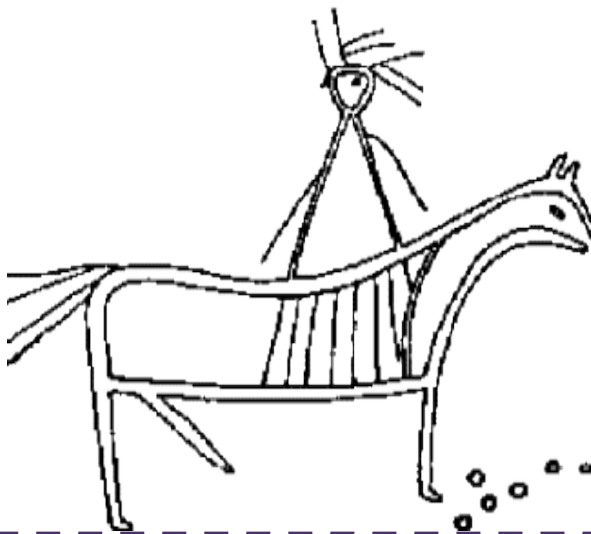
And he adds ~ nor would the ones who saw the light wish to return to share the esteem of those who had won the awards.

Debate

In last month's issue, we ran a favourable book review about *In Plain Sight* by Glora Farley, which was recommended by Virginia Steen-McIntyre.

One of our members, Peter Faris, well-known to us through his [Rock Art Blog](#), wrote to say that he disagreed with its findings.

Here now is his own review of the book, and we hope it will spark off a lively debate, about rock art on these pages.



A pictograph discovered in Anubis Cave Number Two in Colorado taken from Gloria Farley's book.

In Plain Sight

This ambitious book recounts a lifetime of work by Gloria Farley, an influential proponent of North American epigraphy, the discovery and decipherment of petroglyphic inscriptions in languages from the Old World here in the New World. Her work has convinced some that evidence exists for untold numbers of visitors prehistorically to North America from many different parts of the world including Europe, the Mediterranean, and Africa.

Beginning with a fascination with the Kensington Rune Stone, Farley went on to discover and record petroglyph inscriptions in various parts of North America which she believed proved prehistoric visitation by parties of explorers from the Old World. Reading this book really brought me a sense for her passion for the search, and her excitement at new discoveries and inscriptions. I came away with a strong feeling for her dedication to the importance of her quest.

Fell's work is unreliable

However, the inscriptions discovered by Farley were, for the most part, deciphered by Barry Fell. Fell's work is considered by professionals to be unreliable. He worked almost entirely from drawings, photographs, and latex peels that his many follow-

ers (including Farley) sent him. In 1989, lawyers Monroe Oppenheimer and Willard Wirtz disputed his findings on some inscriptions which Fell claimed were written in Ogam script. They further accused Fell of deliberate fraud.

Variants of Ogam

I have visited a number of the sites deciphered by Fell (and some of the sites recorded by Farley) and can attest to examples of inaccuracies and alterations in the images. It would be unfair to Farley, however, to blame her for all Fell's flaws.

In her book, Farley claims discoveries of inscriptions in 31 various Old World languages and/or scripts. I say languages and/or scripts because, in many cases, the inscription is claimed to be in one language, but written in a different script. So for instance, an inscription might be read in the language of Phoenicia, but be written in Numidian script. Also, there are a couple variants of Ogam found, and deciphered, which do not exist in the Old World.

Inscriptions cited in her book made references to at least 28 Old World deities from Scandinavia, through Europe and the Mediterranean, to Africa. There is an unbelievable proliferation of supposed evidence based upon the slenderest of influences. In case after case, finding a petroglyph that looks like

a symbol from some Euro/African script is later referred to with "we now know that travelers from (wherever) were here". In one example a stone from Oklahoma, carved with a horizontal line and three symbols, was declared to actually be a Lybian boundary marker with a four-word sentence on it in the Egyptian language, but written in Numidian script. One rock shelter near the Colorado/Oklahoma border was found to have inscriptions in it written in Iberic, Numidian, Egyptian and Ogam.

Occam's razor

In my opinion, Gloria Farley was a victim of the thrill of discovery, which can be quite addictive. She wasn't rigorous about her findings in an objective way.

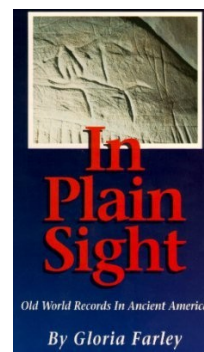
One really good rule of thumb to apply is "Occam's Razor", which states that the simplest and easiest interpretation is most likely to be the correct interpretation. So what is easier to believe? Could ancient Celts have been in western Oklahoma and left proof by carving an inscription into a cliff in the language of the Numidians written in the script of ancient Carthage?

Why, Champollion's decipherment of the Rosetta Stone in the 1820s is beggared by comparison! I know how I have to interpret this. How do you?

by Peter Faris

If you would like to enter this debate on rock art, or wish to submit a letter or article for publication, please [email the editor](#).

Gloria Farley, *In Plain Sight: Old World Records In Ancient America*, 1994, ISAC Press, Columbus, Georgia.





Pleistocene Coalition

To join us, please contact [the webmaster](#) of the [Pleistocene Coalition](#)

- Learn the real story of your Palaeolithic ancestors, a story about highly-intelligent and innovative people, a story quite 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 any paradigm promoted as "scientific" that is so delicate as to require withholding conflicting data in order to appear unchallenged.

PLEISTOCENE COALITION

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