

ANCIENT SKIES

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A RADIOTECHNICAL DEVICE IN THE ANCIENT WORLD

BY DR. ROSTISLAV FURDUJ*

Our attention is drawn to the biblical legend of the story of the Hebrew Patriarch Moses and his "contact" with "God". The story is repeated in other sacred books, such as the Kabbalah and the Dead Sea Scrolls. The story relates that when the Israelites were wandering in the desert near Mount Sinai, Moses came into close contact with "God" and received detailed instructions about how to construct the so-called "tabernacle", that is, a mobile dismountable temple. The "temple" enabled Moses to have periodic oral communication with extraterrestrials.

Besides the oral instructions Moses received from "above", he was provided with two mysterious stone tablets. Having built a tabernacle and placed the tablets within the shrine, Moses was able to keep in touch with "God."

According to the old texts, the tabernacle was some sort of a frame, or a large rectangular marquee, oriented from West to East with its long axis. This structure measured 28 x 40 cubits (14 x 20 metres, or 46 x 66 feet) and was similar to a picket fence made of vertical beams, each 5m high, .75m wide and .25m thick (16 ft high, 30 in. wide and 8 in. thick). The beams were fastened together with horizontal poles. The beams and poles were made of wood and coated with sheet gold. A fabric curtain was hung on them and another curtain covered the whole structure from above, producing semi-darkness inside. Around the tabernacle there was a second concentric rectangular fence - the so-called "court of the tabernacle" which measured 25 x 50m (82 x 164 ft) with beams 2.5m high (8 ft), also with a fabric curtain on it. Inside, the tabernacle was divided into two rooms by a curtain, which was hung on the gold-covered beams.

There were three objects in the front room, a table, a lamp and an altar for incense. One can see the image of the lamp on the triumphal column of the Emperor Titus in Rome, where there is a picture of a procession of Roman soldiers carrying on their shoulders a lamp made of forged gold. It was captured at the time of the plunder of the Jerusalem Temple in 70 AD.

The most important object, the "shrine of the precept" was in the second, darkened room of the tabernacle, the so-called "Holy of Holies." It was there, according to the text, that "seances of communications" between Moses and "God" took place.

*This article is based upon Dr. Furduj's presentation at the Ancient Astronaut Society's World Conference in Novi Vinodolski, Yugoslavia in September, 1987. Dr. Furduj is a geologist and a member of the faculty at the Kiev University. His address is Vassilkovskaya Street, 90, Kiev University, Geological Faculty, 252022 Kiev-22, USSR.

This story is staggering. To stretch such a large marquee, or tent, Moses was ordered to build a rather strange frame with the giant beams. The tabernacle itself required 53 beams and the fence another 60! Taking into account their golden sheets and size, such beams must have been very heavy. It is a strange, gigantic structure for a nomadic desert tribe to build. It is known that the Israelites wandered about the desert for some forty years and normally they would take into account every pound of their transportable loads. The frame of the portable temple should have been made of thinner and lighter poles, not so high and fewer in quantity. This paradox can be explained by only one fact, that the dimensions of the beams and their quantity were dictated by the technical role they were to play. Namely, the beings who gave the "technical task" to Moses had so calculated beforehand the parameters and mutual disposition of those beams, so that they could effectively implement their role.

The "shrine of the precept" was the most important part of the tabernacle, its heart. It was, according to the text, a wooden box, covered inside and outside with sheet gold with a special crown around it, the dimensions being 1.25 x .75 x .75m (4ft. x 2.5ft. x 2.5 ft). From above, the shrine was covered with a special cover with two sculptures of golden cherubs. It was between the two figures of these cherubs that the image of "God" periodically appeared and the voice of "God" could be heard.

Let us examine this description with the eyes of a modern engineer. In preparing this article, I consulted with engineers and radiomechanics and we consider the ancient text to be of great interest to modern specialists. The biblical text is believed to reflect real historic events, namely, the contact in ancient times between a primitive nomadic tribe and representatives of a highly-developed, technological extraterrestrial civilization. Moses and his co-tribesmen could not take these human-beings for somebody else but powerful "gods." Let us assume further, that these "gods" were in bad need of some bulky technical device on the surface of the Earth, and they supported a two-way radio communication with the operating tribe. Could the tabernacle be a receiver-transmitter radio-device? Theoretically it could be, but unfortunately we do not know much about some of its important details and can judge only by a chary text.

First, we can note that in principle any set of metallic, well-grounded objects can serve as a device for reflecting radiowaves. But in our case we do not have an accidental set, but some regulated system of metallized beams, providing maximally effective operation. Its typical features are as follows:

1. All of the dimensions of this structure (the long sides of the tabernacle and its fence, the distance between the tabernacle and the fence,

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the height of the beams, etc.), appear to be multiples of 10 cubits (5 metres or about 17 feet). This means that the whole system worked as an effective reflecting device for radiowaves with the length of 10 metres (33 ft) if we admit another length for the cubit, namely from 40 to 64 centimetres as it was in antiquity in the Near East, then the effective wave length would be from 8 to 12m (26 to 39 ft), or just the same metric range of radiowaves.

2. The beams of the tabernacle being 5m high, or 17 feet, could work as semi-wave vibrators, ending on the top by conducting poles. Each such beam acted as a peculiar metallic resonator. Its silver feet with pins may have served for a better contact with the ground.

3. Beams of the tabernacle fence with the height of 2.5m (8 ft) could serve as quarter-wave vibrators, separated on the top. Both types of beams interacted most effectively with 10 metre length radiowaves.

Modern remote detector radio-locators work, as a rule, in the metric range, because it is less subjected to the influence of atmospheric hindrances, such as thunder, rain and snow, in comparison with decimeter and centimeter ranges. The metric range is also advantageous in contacting space objects, such as satellites. There is a very essential fact: the errors in placing the beams of the aerial lattice are within the limits of 25cm, if we have the parameters in question. If we would like to have more shortwave range, the elements must be placed so precisely that primitive nomads could not have done it without special instruments and knowledge.

The objects inside the tabernacle (metallic table with the crown, lamp and shrine) played a definite role in the supposed radiotechnical device. Calculations show that if the frequency is half that of a reflector (5m), the tabernacle can act as a directing lattice for the irradiator, situated in the shrine. If that is so, the influence of the lateral walls of the tabernacle compensated each other, and other walls could play the role of two directors and a reflector.

Thus, the tabernacle of Moses could be, according to our hypothesis, a multifunctional radiotechnical device. On the one hand it could act as a passive reflector of the metric radiowaves. On the other hand it could work periodically as a receiver-transmitter. But, in order to have a receiver-transmitter device, it is necessary to have some generator and a source of input apart from an aerial lattice. And again, our attention is drawn to the most intriguing detail of the tabernacle - the "shrine of the precept" with the mysterious stone tablets inside.

Undoubtedly the "stone tablets" handed down by "God" to Moses were the most important details of the shrine. Moses could not make them himself and he received them ready for operation. Apparently, the material these tablets were made of only seemed to the nomadic cattle-breeders to be stone, because they had no other analogies. One may suppose that Moses received from the extraterrestrials two blocks of complicated electronic devices - the radioscheme consisting of crystalline elements - modules and radioisotopic source of power. Probably these blocks began to operate (switched on) only after they were put together and placed into the shrine. It is quite possible that switching was done by remote control. The manner of putting these blocks into the shrine was defined originally by the text (Ten Commandments). Let us recall that the tablets were inscribed "on either side by the hand of the God." Letters, or intervals between them, or some ornamentation, likely served as the contacts between the two tablets and between both tablets and the body of the shrine. It is likely

that inside the tablets there was an isotopic source of power to operate the entire receiver-transmitter device for a long period of time.

Those who directed Moses to build the tabernacle understood that the work with the shrine was very dangerous. Only a few men were allowed to work on it, that is, those who received instructions on industrial safety measures. Those who were allowed inside the temple were required to wear special clothes; the underwear of insulating material and hooded metallized outer garments. All the clothes, according to the descriptions in the text, are similar to the so-called "Faraday cage." It is known that a person can be in a very high tension electric field without harm, if he is inside a grounded metallic cage. Nevertheless, one might not always get inside the "Holy of Holies" even in this protective clothing. Moses was warned about it on more than one occasion. The shrine was especially dangerous at the time when the tabernacle was "illuminated by the light" or "overshadowed by the cloud." The text describes the death of those people who ignored the warnings. For instance, there is an impressive episode when Miriam, the wife of Aaron, perished because she came into the tabernacle and was "overshadowed by the cloud." The Philistines who captured the shrine looked into it and perished. Also, the man named Oza perished when he touched the shrine carelessly with his hand. His death may have resulted from electrocution. Moses and his brother Aaron were warned repeatedly after such cases.

Thus, according to the ancient texts, the tabernacle enabled the people on Earth to have contact with those in the cosmos. One wonders if it would not have been easier to supply Moses with a portable receiver-transmitter device rather than to force him to build and transport so bulky a contraption as the tabernacle. But the tabernacle probably not only was a receiver-transmitter device, but also served for some other purposes. We must remember that Moses and his tribe had wandered about the desert for forty years, following an intricate and complicated route resembling the trajectory of the Brownian motion of the molecule! The distance from the Nile Valley to the River Jordan is only about 1000km (some 620 miles) and it was possible to cover this distance even with a slow-moving caravan in about a half year. Therefore, the passing from place to place and the duration of the stops must have been dictated by "instructions from above," which Moses received. The instructions were also given in the form of special signals, such as in "cloudy columns" in the daytime and as "fiery columns" at night.

We can only guess what the "columns" were. One hypothesis holds that they were areas of highly ionized air along the channel of directed microwave radiation, which were transmitted from Space to Earth. Extraterrestrials led this ray from Space along some route and pointed where to stop and unfold the tabernacle. Perhaps they were able with the help of the tabernacle to carry out the charging of their power sources by utilizing some energy from Earth. The directed microwave radiation created for them the channel for such a charge. We must bear in mind that Moses's journey took place in the zone of the East-African rift system, one of the most tectonic strained zones of the Earth.

Strangers from Space could, with the help of the tabernacle, carry out some scientific-research investigation as well, such as the probing of the Earth by means of electromagnetic waves. In this case the tabernacle could act as a peculiar geophysical frame or dipole. This question should be considered by specialists. But one thing is certain: the tabernacle was some sort of technical device which necessitated being moved along the surface of the Earth, and beings from the cosmos exploited Moses and his tribe for this purpose.

SKY MACHINES OF THE SCRIPTURES

BY RENE ANDREW BOULAY*

Biblical scholars have had a difficult time explaining Ezekiel's "fiery chariot." It is graphically described in the Old Testament Book of Ezekiel; therefore it cannot be dismissed as merely an aberration of the text or even as a hallucination of the prophet. Ezekiel's account is not unique. These aerial machines appear throughout the Scriptures, although they are usually interpreted in religious or mystical terms, rather than in technical terms. It is indicative of the mind mold of the translators that they refused to recognize the machines for what they were.

Nowhere have I seen where a Biblical scholar has translated or referred to aircraft, airships, sky-borne machines, or, perish the thought, spaceships. It is interesting to note that the land-locked Hebrews refer to the airships as "chariots", while the sea-going Egyptians called them "boats of Heaven." So with these caveats out of the way, let us look at the references to sky vehicles in the Old Testament and the Pseudepigrapha, a collection of ancient scriptures omitted from the Bible.

What is not commonly perceived is that there are numerous references to airborne craft in the Scriptures, but their appearances have been masked through theological interpretation and in many cases, just plain false translations. We shall consider here the "shekinah," the "kabod," the "cherubim," and the "shem."

THE ORBITING MOTHER SHIP. Before discussing the details of the space craft itself, the Shekinah, let us consider where the spaceship was quartered. A most fascinating picture of a spaceship is provided by the Third Book of Enoch, one of the "lost" books of the Bible. It describes the trip of the prophet Ishmael to the "heavenly abode" where he meets the antediluvian patriarch Enoch. Stripping away the theological verbiage, what we see emerging is a large complex spaceship. It has seven "heavens" or decks and each deck has seven "palaces", arranged in concentric circles with guards at the entrance of each circle of rooms. The center of the ship is called the Arabot, where the deity has his dwelling (called the "shekinah"), which rests on a platform of "cherubim." Various functions are assigned to Rikbi-el ("Princes"), who apparently are section chiefs, or managers, associated with this Shekinah. For example, one Prince is in charge of the "wheels of the chariot." Another is in charge of the Cherubim upon which the Shekinah rests. The most interesting of these managers is the Prince of the Opannim, who seems to be in charge of servicing and maintaining the craft. "He polishes their platforms, he adorns their compartments, he makes their turnings smooth, and cleans their seats." When the Shekinah leaves the heavenly abode on its platform of Cherubim there is an impressive ceremony called the Qedussah.

THE BLAST-OFF. The ceremony called the "singing of the Qedussah" sounds very much like a rocket lift-off. In the words of the Third Book of Enoch, there is a "cosmic commotion at the singing of the Qedussah." It is much like the frantic activity which accompanies the count-down for the launch of a rocket vehicle. "All the pillars of the heavens and their bases shake and the gates of the palaces of the heavens of Arabot quiver." Before this spirited activity begins "brilliant starry crowns are put on the heads of the angels and princes." These are obviously protective devices or head-gear to protect against the deafening noise and brilliant light of the blast-off. The book warns that when the proper procedure is not followed, an accident or tragedy can happen. When they "do not follow the proper order of the Qedussah, devouring fire goes out from the little fingers of the holy one and destroys the

ministering angels." It warns that the exhaust of the rocket is quite dangerous as "a fire precedes him as he goes devouring all those around him."

There is an interesting reference in the Haggadah, the oral tradition of the Jews, which describes where the Shekinah went on one of its trips after leaving the space ship. The Shekinah is credited with blasting the cities of Sodom and Gomorrah. Josephus, in his "Antiquities of the Jews," further elaborates on the destruction of these cities for "God then cast a thunderbolt upon the city, and set it on fire." Thus suggesting that the space ship destroyed the cities with some sort of beam or particle weapon.

THE COMPOSITE SPACECRAFT. The Old Testament refers to the composite craft as a "kabod." It is the term used throughout as the vehicle of the Lord. It too rests on a platform of Cherubim. The fiery chariot that Ezekiel saw was a Kabod. Ezekiel first saw the Kabod as he stood by the Chebar Canal near Nippur one summer day. The description of the vehicle has been extensively reported (see Josef Blumrich's The Spaceships of Ezekiel), but why was it at Nippur? According to Zecharia Sitchin, Nippur was the space control center of the Anunnaki, the space men who founded the Mesopotamian civilization. (See The 12th Planet, The Stairway to Heaven, and The Wars of Gods and Men.)

The Kabod appears again to Ezekiel, this time near Jerusalem, where he was told to go out to the plain where "there was the kabod of the Lord waiting like the kabod that I saw by the Chebar Canal."

It was also a Kabod that appeared on several occasions to Moses. At one time, when the people were grumbling, they were told to watch for it and "then as Aaron spoke the people turned toward the wilderness and there, in a cloud, appeared the kabod of the Lord." (Exodus 16:7-10)

While the term "Kabod" seems to have no antecedents, the word Shekinah literally means a physical dwelling or resting place, although it has been translated as "glory" in the Scriptures and has been given a mystical interpretation to mean a spiritual presence rather than a physical one. In fact, a complete Kabbalistic literature has arisen over this spiritual meaning. The Scriptures and Pseudepigrapha do not support this meaning however, for everywhere it is described as a physical dwelling or personal vehicle used by the deity.

Theological interpretations have also been attributed to the term "Cherubim." The origin of the word is unknown. Customarily it is translated as a group of winged celestial beings or special kind of angel. An interesting explanation suggests that the word "cherub" or "keruv" in Hebrew, could be a metathesis or inversion of the letters for chariot, or "rekhuv." This makes more sense and this view is supported in the Scriptures where "cherub" is equated to an aerial chariot as in the Second Book of Samuel: "He bowed the heavens, and came down; thick darkness was under his feet. He rode on a cherub, and he flew; he came swiftly upon the wings of the wind." (22:10-11)

The shem (shumu of the Sumerians) has been translated in the Old Testament as "name," for example, in the incident of the Tower of Babel when man wanted to make a shem for himself. Gilgamesh of the Sumerian epics also wanted to make a name, or shumu, for himself. Thus it appears that in both cases it was an attempt by man to set up a rocketship to reach the gods in Heaven. The shem and shumu have been thoroughly discussed by Zecharia Sitchin, who equates the shem/shumu to a rocket vehicle, consisting of both the space capsule and the larger booster rocket.

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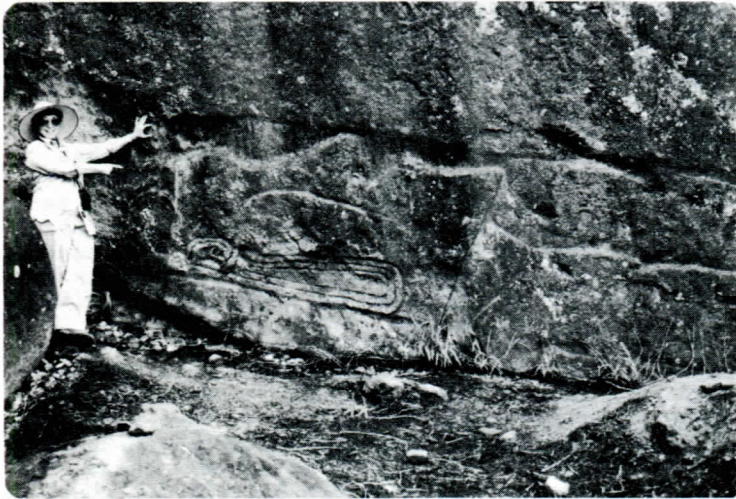
MORE ON EASTER ISLAND

BY B. GEORGE LANG*

I was intrigued by the article in Ancient Skies 10:4 by Gene M. Phillips entitled "One Easter Island Mystery Solved," but I confess that I read the article with a certain degree of incredulity. It was difficult for me to accept the proposition that the prestigious NOVA Television series might deliberately mislead the public.

I was particularly interested in that portion of the article which discussed the "statue" which Thor Heyerdahl's workers had carved. On the NOVA program, Heyerdahl said that he actually witnessed the islanders as they "carved and erected a statue." As Mr. Phillips clearly pointed out, this statement is untrue, because the natives never did carve out a statue, but rather they etched an outline in relief on the rock face. Therefore, what they "carved" could not have been "erected."

I had the good fortune of visiting Easter Island during the early part of 1987 with members of Earthwatch, a group dedicated to improving the scientific literacy of American young people by providing opportunities for teachers and students to participate in research expeditions. I made it a point to see the Heyerdahl "statue" for myself. This was not easy, because the guides are reluctant to take anyone to it. However, my persuasion was successful, and I was guided up a steep slope of the Rano Raraku crater and at last gazed upon the "carved and erected statue," still safely recumbent in the rock face, just as Mr. Phillips saw it in 1983.



Society Member Millie Chapin points to the "statue" on Easter Island which Thor Heyerdahl said the natives "carved and erected." (Photo by B. George Lang - 1987)

You do not have to be a sculptor to see that the Heyerdahl work could never have resulted in a three-dimensional statue like the original ones on Easter Island, not in one year as Heyerdahl claimed; not in one thousand years.

By the way, Thor Heyerdahl was on Easter Island when I was there. He was not too communicative and was rather evasive in his answers. He did not want to discuss our questions and constantly changed the subject. His interest had shifted from "proving" how the natives carved the statues to a new pet idea - how the natives moved the giant figures.

The islanders tell a legend that the statues "walked" from the quarry to their distant positions, and Heyerdahl was experimenting with having the natives move an upright statue along the ground by inching forward first one side and then the other, and repeating this process until the journey was

completed. Heyerdahl did prove that the natives on Easter Island today could move a large statue by "walking" it forward, as we often move refrigerators and other large objects today, but that is about all he proved.

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YUGOSLAV CONFERENCE HUGE SUCCESS

Society Members travelled from all over the world to participate in the Ancient Astronaut Society's World Conference in Novi Vinodolski, Yugoslavia in September, 1987 and to enjoy the social activities, which included an evening Fisher Boat Party on the Adriatic Sea and a hunting lodge banquet set high in the forest of the nearby mountains. Members of the Hunt Club personally cooked and served the food. Organization and management of the Conference were under the direction of Dr. Josip Kotnik, of Zagreb.

We were especially pleased that four scientists from the Soviet Union were permitted to present papers at the Conference. They included:

- Dr. Vladimir Avinsky, a geologist and mineralogist from Kuibyshev.
- Dr. Rostislav Furdaj, a geologist from Kiev.
- Dr. Igor S. Lisevich, a sinologist with the Institute of Oriental Studies in Moscow and a Member of the Academy of Sciences of the USSR.
- Dr. Vladimir Rubtsov, a philosopher and sociologist from Kharkov.

A highlight of the Conference was the attendance by the Soviet Cosmonaut Georgy M. Grechko, who also addressed the Conference on the opening day. Twice named a national hero in the Soviet Union, Cosmonaut Grechko held a record for spending 96 days in a space station and another record for being the first grandfather in space! Dr. Grechko is a Doctor of Science in Physics and Mathematics and is Head of the Laboratory at the Institute of Atmospheric Physics at the USSR Academy of Science in Moscow, where he instructs fledgling cosmonauts. Now 56, Dr. Grechko expects to make still another space flight.

At the Plenary Session of the membership at the end of the Conference, Dr. Harry O. Ruppe, formerly an assistant to Dr. Wernher von Braun with NASA in Huntsville, Alabama and now Professor of Space Technology at the Technical University in Munich, West Germany, summed up the proceedings as follows:

"During this meeting twenty papers were presented. Not all of them found full agreement with all the participants, and that is good. We will continue to be critical, not only against the ideas of others, but also against our own ideas. We will avoid all dogmatism and sectarianism and we do not want to be right by-all-means. We will be open to all ideas and suggestions. We do not see ourselves as at the start of a new religion, but as at the beginning of a new branch of science.

"For the first time, bridges have been cast between East and West at this Conference. So, our spectrum is growing more and more encompassing on this Earth. But not only that, our ideas have grown beyond Earth, and the solar system is included in our searching thoughts step-by-step. Pre-astronautics and modern astronautics are beginning to grow together. Our motto remains: COME SEARCH WITH US!"

The Ancient Astronaut Society's next World Conference will be held in Chicago in August, 1989.

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