

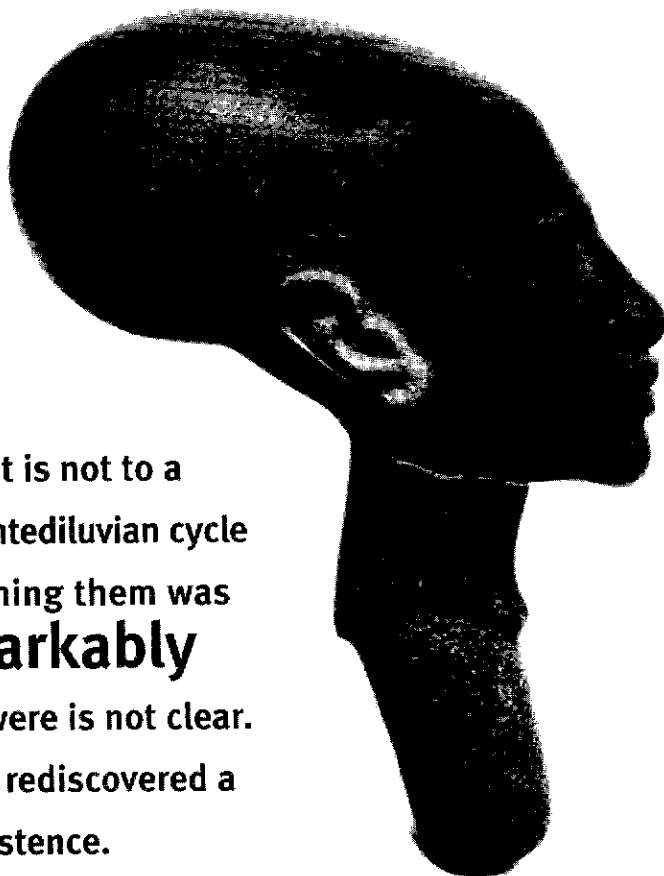
# HUMANOIDES

## The Dolichocephaloids

### Missing Race of Our Human Family

by Randy Kopping

Evidence outlined here indicates that a **distinct “race” of people** became extinct during our Christian era; however, the “link” this race may represent is not to a pre-human evolutionary lineage but to an antediluvian cycle of civilization. The genetic trait distinguishing them was their anomalously dolichocephalic, **remarkably elongated, heads.** Who they were is not clear. Yet, in recent years a few researchers have rediscovered a wealth of facts once known about their existence.



In academic terms, the logical context for these facts is the dogmatic quest for our evolutionary “missing link.” However, the word *academic*, in one sense, is defined as “theoretical rather than practical.” Yet, academic authorizations regarding *Homo sapiens* skeletons are still entirely theoretical. It is just as valid and more practical to evaluate origins via anomalous physical evidence of a people who may not fit into evolutionary preconceptions. The quantity of this evidence is substantial, not dubiously rare.

#### The Facts

My introduction to this topic was due to research by David Hatcher Childress, Adriano Forgione and Andrew Collins. Taking their publication references to a major research university, I found that the race in question was distributed around the archaic world.

In his article, “The Coneheads of Peru,” D.H. Childress humorously calls them “coneheads.” This accurately depicts the cranial trait distinctly differ-

entiating these people. Although *cone-head* is an endearing sobriquet from *Saturday Night Live*, this mystery group is in no way fictional. A recurring skeptical explanation by archeologists for the oddly shaped heads is *deformity*, in the manner of numerous New and Old World tribes with traditions of self-inflicted head molding. Skull elongation is performed on infants by binding the head, pressuring skull bones to grow into shape.

Another skeptical explanation for distended heads is *disease*: the osteopathic term *dolichocephaly* (long cranium) is used to describe the symptoms. A disorder called Marfan’s Syndrome results in symptoms including elongated, deformed body parts. This is caused by congenital traits and, possibly, cystathionine synthase protein deficiency.

The intent of this article is to affirm the reality of genetically natural but *unusual* dolichocephaly in a group of people who are now extinct, and to offer

**Akhenaten’s Daughter.** Egyptian Pharaoh Akhenaten and his family were sculpted in stone as being long-headed. Ironically, Akhenaten had decreed realism in Egyptian art; thus, Egyptologists can’t reconcile the peculiar way they were sculpted.

a derivative “mimetic” explanation for native cultural traditions of head binding.

#### Best Evidence

Evidence validating the existence of a natural and pronounced dolichocephalic race was presented in a book titled *Peruvian Antiquities*. First published in 1851, this comprehensive study was co-authored by Mariano E. Rivero and John James Von Tschudi, M.D.

Dr. Von Tschudi was a “doctor in philosophy, medicine and surgery, and a member of various societies of medicine,” such credentials being crucial to what Dr. Von Tschudi reports on, “the singular conformation of the Peruvian crania” found in what appeared to be two of “three distinct races (who) dwelt

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there before the foundation of the kingdom of the Incas."

Anticipating comparable discoveries in Iraq a hundred years later, Dr. Von Tschudi's book is a revelation. At the beginning of chapter two, a disclaimer regarding bias is made: "...an historian ... is under a strict obligation not to permit himself to be carried away by any prejudice ... to seek sincerely for the truth, and when found, to admit it without hesitation, even though it may tend to dissipate opinions entertained from infancy and sanctioned by universal reception." Dr. Von Tschudi, indeed, met his obligation as a scientist.

The paradox in Von Tschudi's anthropology was that he thought he contradicted the first chapters of *Genesis*. Today, correlations of his work to later discoveries instead contradict *evolution*! The dolichocephalic racial evidence suggests the reality of an antediluvian source for this variety of racial diversity. On purely biological terms, the cranial details, as Von Tschudi recognized them, feature "an anomalous characteristic of ruminant and carnivorous animals," not pre-human primates!

The three pre-Incan "nations or races" Von Tschudi names are the Chinchas, Aymaraes, and Huancas. With osteopathic precision, Dr. Von Tschudi illustrates clear structural differences between these three "nations"; each of which is comprised of sub-tribes. Obvious differences were based on

**This distinct "race" of people may represent a missing link, not to a pre-human evolutionary lineage but to an antediluvian cycle of civilization.**

"numerous and scrupulously careful observations of Dr. J.J. Von Tschudi, who from his long residence in Peru, had it in his power to examine hundreds of crania of the ancient inhabitants of that country."

Skulls of the Chinchas were what we would call normally human. The other two "races" were remarkably unlike the



Chinchas. The Huancas had the most pronounced dolichocephalic traits. The Aymaraes "commenced the dynasty of the Incas." Of the Aymaraes, Von Tschudi said, "The crania of these people present differences equally remarkable ... and particularly the contour of the cranium." Keeping in mind that *Inca* is a term venerating the emperors of Peru, not a tribe/nation per sé, the Aymaraes conquered the other two peoples and marshaled the unity of Inca civilization.

Dr. Von Tschudi condensed these discoveries into two questions, as crucial to human origins today as they were in 1851: (1) "What was the cranial configuration of the ... real Indians? and (2) Can there be found anywhere, now existing, the races above named, pure and without any mixture?"

In reverse order Von Tschudi answers these questions, after "the most scrupulous investigations on these points": (1)

Yes. A few pure Indians did then exist, but, largely, the contemporary Peruvian natives "proceed from the union of the three races already

described." (2) The cranial shape of the earliest "real Indians" is the most important question. Why? Because of the controversy over the cause of the cranial peculiarities among physiologists in the 1840s!

Peruvian "coneheads" were deemed "anomalous," but due to "exclusively artificial" head binding: "It (was) notorious enough that such a practice did

Of Tender Age. In his 1851 book *Peruvian Antiquities* John James Von Tschudi, M.D. presents evidence of natural dolichocephaly in the Peruvian race, stating that the hypothesis of exclusively artificial dolichocephaly rests on observations of adult mummies. Dr. Von Tschudi offers this illustration of two mummies "of tender age," stating the same head formation is exhibited in "a foetus enclosed in the womb of a mummy of a pregnant woman ... in our collection."

obtain among various... New World peoples; and that it existed among the (Peruvian) Chinchas for the sake of producing distinctive marks in families; an abuse which was forbidden by an apostolic bull in the 16th century." Interesting! Traits of cranial anomaly were transmuted out of existence through a "union of three races." Meanwhile, racial extinction was insured by erasure of cultural memory when Catholic Spaniards imposed papal prohibition on head-binding traditions.

Of the three "races" discussed, the non-dolicho-headed group, the Chinchas, artificially mimed the actual "conehead" peoples. Inductive reasoning would suggest that other New World tribes that practiced head binding were miming the true longheads as well.

The Aymaraes had what may be classified as intermediate dolichocephaly. The Huancas possessed the more distinct crania. To be sure, Dr. Von Tschudi offers, "physiologists are undoubtedly in error who suppose (dolichocephaly in) the Peruvian race (is) *exclusively* artificial. This hypothesis rests on insufficient grounds; its authors could have made their observations solely on the crania of adult(s) ... (however) two mummies of children (analyzed in England) ... belonged to the tribe Aymaraes. The two crania (both of children scarce a year old) had in all respects the same form as those of adults. We ourselves have observed the same fact in many mummies of children of tender age."

"More still: the same formation of the head presents itself in children yet unborn; and of this truth we have had convincing proof in sight of a foetus

enclosed in the womb of a mummy of a pregnant woman ... which is, at this moment, in our collection." The fetus was age 7 months!

It is significant to note, Dr. Von Tschudi was very "scrupulous" in his own study and his peer review of others when he determined that no confirmed skulls of the famed emperors themselves – the Incas – had ever been unearthed. Von Tschudi said, "The general opinion is that the Incas descended directly from Manco-capac. All traditions relate this person (being) distinguished from the natives by his physiogamy, and clear color of his complexion... Our minute and recent investigations go to prove that the Incas do not derive their origin from (Manco-capac), but from a native family established in the royal dignity by the stranger reformer," Manco-capac.

Thus, if nothing else, the dolichocephalic skulls, and various traditions representing the Incas, contradict anthropological theories that Asians originally settled the Americas. Asians don't have anomalous dolichocephaly! Thus, mentioning the Inca Dynasty in this context emphasizes racial anomalies, and distinguishes between Manco-capac's race and the dolicho-headed *descendent* Incas. Native traditions describing Manco-capac and his relatives say this first Inca was non-Indian.

Consistent with Dr. Von Tschudi's data is a more recent revisionist account. In *America's Ancient Civilizations* (1953), author A. Hyatt Verrill described the Incas as "fair skinned, tall... and had red or brown hair." Verrill adds, "There is no question that they were of a different and in some ways more intelligent race." Whoever the first Inca was, he was not the first civilizer of Peru. Manco-capac was a reformer who rejuvenated a decadent civilization preceding the arrival of the First Inca. About the Peruvian region, Dr. Von Tschudi observed, "It is not to be questioned that there existed in Peru, previous to (Manco-capac), a certain degree of culture."

Verrill reiterates, "Beyond any doubt this first Inca found Cuzco an inhabited city, for... there is abundant and incon-

trovertible evidence to prove that for many centuries before... Manko-kapak, the Andean region had been occupied by a highly civilized race." Yes, but *which* race preceded Manco-capac? If his own non-native race was not the preceding race, nor the Aymaraes (who Manco-capac may have ordained as his royal surrogates), all this makes Dr. Von Tschudi's anomalous dolicho-headed race even more mysterious.

### The Plot Thickens

The oldest pre-Incan city of this region is Tiahuanco, just over the Peruvian border in Bolivia. Regarding the age of Tiahuanco, A.H. Verrill quotes archeo-astronomical computations by Prof. Arthur Posnansky, who calculated that Tiahuanco was at least the age of pre-dynastic Egypt. Verrill also notes, "The extremely great age of (Tiahuanco) ruins is proved by the discovery of human skulls (there) that have been completely fossilized," now in the La Paz Museum.

Verrill does not acknowledge the shape of Tiahuanco skulls, but Childress' article on this topic features two photos of "conehead" skulls recovered at Tiahuanco and displayed in the Tiahuanco Museum. Remarkably, the greatest resource for these odd skulls is the Peruvian region. In a chapter titled "Mining For Mummies," Verrill exclaims how resourceful this region is: In Peru, "... most parts of... the country is one vast cemetery."

Childress presents numerous color photos of the many dolichocephalic skulls exhibited in museums at Ica and Nazca, Peru; Tiahuanco and La Paz, Bolivia; and Mexico City. Ironically, none of the skulls unearthed represent the royal Incas themselves. With "nearly six years" of on-site excavation experience, Verrill reports, "Why no one had ever found a royal mummy was something of a mystery."

Verrill's chapter on excavating Peru does not allude to long-headed mummies specifically. His book was published in 1953. In 1954, however, a Peruvian book photographically illustrated just how common the longheads are in the

region. This book, *Las Trepanaciones Craneanas En El Perú En La Epoca pre-Hispanica*, was written in Spanish by two professors of medicine at the university in Lima, Peru (see Graña). The subject of this treatise is the medical anthropology of ancient skull surgery: i.e. *trepanning*. This book provides great insights into the commonality of pronounced dolichocephaly.

Using photographs and x-ray imaging, *Las Trepanaciones* shows how routine



trepanning was performed on the Dolicho-races and others. The chronological distribution of trepanning specimens spans from about 1000 BC through 1532 AD, an ancient epoch for such a "modern" idea. Frescoes, reliefs and finely carved sculptures call attention to the inter-cultural prominence of the phenomenon in Mexico and Central America.

Childress presents a wealth of dolichocephalic iconography. These

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multicultural artifacts, however, seem to be simply stylistic novelties. They lack authoritative reality reference according to their anatomical uniqueness. Anthropological writers minimize even head binding as explaining such imagery. Childress's hypothesis is the same one prevailing in the 1840s: that longheads are intentionally "deformed" via head binding. Yes, cross-cultural head binding was somewhat common, but how was the transoceanic/transnational "diffusion" of the practice achieved?

There's a problem in presuming an ephemeral (mysterious) cosmetic value that warrants wrenching an infant's head in a vice for many formative years. This explanation is lacking as the inspiration for head binding. Also, mere cosmetic head binding doesn't seem to explain the apparent cross-cultural popularity that the combined multicultural evidence suggests.



Fortunately, we have Dr. Von Tschudi's professional assurances of an actual racial model for the practice. He authoritatively reported that not only did he possess a mummified seven month dolichocephalic fetus "enclosed in the womb," but he declared, "The same proof is to be found in another mummy which exists in the museum of Lima, under the direction of Don M.E. Rivero," co-author of Tschudi's book. Where are these fetal specimens today? Skeletal remains of an anomalous dolicho-headed race would offer proof that actual exalted racial personages inspired head binding!

With Tschudi's facts, the iconographic essence of dolicho-headed art becomes genetically symbolic. Once discernment

acclimates to the cranial contours of the skull evidence, the Mayan canon of imagery enlivens with physiological authenticity and reverential symbolism, as opposed to cosmetic contrivance. There is revealed an explanatory option with greater common sense: If dolichocephalic races were in Peru long before the Maya, they could have influenced Mesoamerican territory.

### Old World Discoveries

Italian writer Adriano Forgione has investigated Mediterranean dolichocephaly via evidence from archeology in Malta. Preliminary racial estimations and conclusions by Forgione in Malta are the same as those observed in Peru by Dr. Von Tschudi.

Discoveries in Maltese temple-tombs at Taxien, Ggantja and Hal Safflieni pose challenges to evolutionary reasoning of "racial" diffusion. The confutation is

**The epoch of Sumer and the earliest advanced forms of civilized achievements were conceived from these groups. What formative role did the longhead peoples play?**

every bit as penetrating as those demanded by Peruvian data. The pattern of a global dolicho-race presence itself seems to be yet another dolichocephalous anomaly. As in Peru, Maltese excavations have yielded three classes of skull anomalies: (1) The highly pronounced elongation; i.e., an "above all, strange, lengthened skull, bigger and more peculiar than the others, lacking of the median knitting," or suture, linking bones in the roof of the skull; (2) Skulls that were more "natural" appearing; yet, "still presented pronounced, natural dolichocephalous" shapes "distinctive of an actual race"; (3) A significant proportion of "7,000 skeletons dug out of the Hal Safflieni Hypogeum" (subterranean tomb-cellar), exhibiting "artificially

performed deformities." (Forgione)

If "an actual race" can be established in Malta, what was the compelling incentive for non-longhead races to mimic true Maltese longheads? Are the role models in Peru and Malta the same?

The books about the Maltese discoveries inspired A. Forgione in his research. The authors are Maltese doctors named Dr. Anton Mifsud and Dr. Charles Savona Ventura. Forgione went to Malta, and these doctors helped him confirm details of Maltese dolichocephaly. Also, Forgione names two "Maltese archeologists" who affirmed racial implications to him. Archeologists Mark Anthony Mifsud and Anthony Buonanno say, "They are another race although C-14 or DNA exams haven't yet been performed."

Mark Anthony Mifsud is reportedly a museum archeologist at the Maltese Archeological Museum of the Valletta. This is where Maltese dolicho-skulls were housed. Forgione reports that in 1985 this museum removed the remarkable specimens from public display.

The approximate date for the Maltese skulls is 2500 BC. The in-house proximity between temples and the skulls circumstantially implies direct links between sacred mystery cults and this possible dolicho-head race. These Mother Goddess temples "were built by villagers living in a genuinely Neolithic (late Stone Age) cultural stage." Maltese temples and tombs were megalithic, and this is evidence that they "were in part inspired from the centers of civilization" off the islands. (see Hawkes)

Thus, we have another developmental correlation: a relationship between a possible elite dolichocephalous race and megalithic building skills during an earliest historical epoch. It's no coincidence that Malta is near the heartland of the oldest, most mega-lithic of all stone work, Baalbek, and is also near the Eden of civilization, Sumer/Akkad (Iraq). Do we find proto-historic dolicho-head peoples in Iraq? Yes, we do!

### The Heartland Skulls

Six kilometers east of Mosul, in northern Iraq, is the ancient site of Tell Arpachiyah. In 1933, Max Mallowan

excavated numerous graves of two Neolithic cultures: the Halaf and al'Ubaid. In *Deformed Skulls at Tell Arpachiyah*, Stuart Campbell reports on Mallowan's excavations: "These date from approximately 4600 BC and 4300 BC, respectively." Coincidentally, A. Forgione dates the megalithic goddess culture Maltese skulls at 4100 BC – 2500 BC. Campbell further reports, the skulls have a "marked degree of deliberate, artificial deformation." The resulting cranial effects were to create "an elongated skull." (Campbell)

None of this is new, even the scientific correlations between iconographic images of dolicho-heads on pottery and "serpentine" goddess figurines. Current revisionists emphasize this correlation, but they did not originate it. Adriano Forgione's hypothesis contends that the meaning of head binding is cult emulation of serpent symbolism by priestess/priest. Likewise, Campbell proposes, "skull deformation was being used to demarcate a particular elite group, either social or functional," the elite group being a priestly caste.

Mallowan also says, "A high frequency of genetically determined (skull) traits raises the possibility that the (skulls) represent the remains of an inbred group." There is no supposition regarding skull elongation being anything other than artificial. Campbell further remarks, "Skull deformation at Arpachiyah appears, on current (1995) knowledge, striking... Skull deformation seems to occur with regularity at other sites of this general period over a very wide area." (Campbell) In fact, this report acknowledges elongated "deformation" of the head as "widely practiced in the eastern Mediterranean region," and that specimens of the anomaly have been "recovered from Jericho, Chalcolithic Byblos, Ganj Dareh, and Ali Kesh."

Given that the phenomenon is "widely practiced" in the Peruvian region, perhaps the actual anomaly is that it's not an anomaly! Even greater antiquity has been assigned to dolicho-headed anomalies at Neolithic-Cyprus, Kow Swamp,

Australia (13,000 before present (B.P.), "and perhaps 18,000-23,000 B.P. at Chou Kou Tien, China." (Campbell)

The Halaf and Ubaid peoples occupied Arpachiyah successively. The Halaf period was c. "5200 BC to 4500 BC"; the Ubaid period c. "4400 BC to 4200 BC." In this regard, Mallowan's excavations "were almost exclusively prehistoric." The Halaf people most prominently influenced the northern Euphrates Valley; the al'Ubaid were "who first settled the Euphrates delta lands," far to the south. The epoch of Sumer and the earliest advanced forms of civilized achievements were conceived from these two groups. What formative role did the longhead peoples play?

In *The Civilization of Babylonia and Assyria*, Jastrow writes that in "the eleventh chapter of

*Genesis*... the significant feature is the tradition which thus ascribed to the Euphrates Valley the distinction of once harboring all mankind in addition to being a cradle of the human race." (Jastrow) A still raging conjecture regarding the "cradle" of humanity is the issue of globally archaic dolichocephaly in both racial and artificial forms. How could global patterns or traditions of head-binding practice become as interculturally diffused as they are? Was a racial role model – or archetype – simultaneously pre-existent in all parts of the world where the cranial-mimetics became tradition?

After close analysis of the dolicho-skulls found at Arpachiyah, a plausible genetic relationship was determined. According to Campbell, "the practice has considerable potential for elitism." First, the recoveries of "deformed" dolicho-headed specimens tend to be female throughout the Euphrates Valley region and neighboring lands. However, at Arpachiyah "it involves females and males of an apparently inbred lineage that spans [both] the Halaf-Ubaid." The evidence for this overlapping inbred relationship between the two peoples is a congenital dental pattern called



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*hypodontia*: "The congenital absence of third molars," plus "particularly small (reduced) incisors or pre-molars." (Campbell)

Realizing that the historical record in the art of Sumerian *Ur* illustrates the labouring public bearing burdens on their heads, having an intentionally deformed cone-head condition would be a counterproductive handicap. Cosmetically, heads so shaped would secure a signifying look, symbolic of role distinctions and elite class. The Malta case corresponds with this perspective.

In a comparison of drawings and photos of Mallowan's Halaf/Ubaid skulls with artistic depictions of Von Tschudi's Aymaraes skulls, the two sets appear to possess contours of relationship. The Aymaraes people were sacerdotally ordained successors to the first Inca as the Inca aristocracy. The correlations are many. Campbell writes that the evidence for tribal inbreeding at Arpachiyah suggests the "skulls represent members of a

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**The dolichocephalic skulls and other traditions of the Incas contradict theories that Asians originally settled the Americas. Asians don't have dolichocephaly!**

hereditary group or class – priests... or princes might be considered.” The possibly votive figurines with elongated serpentine heads, found in graves of this period, may also symbolize goddess-cult motivations for head-binding.

In the case of Sumerian/Akkadian/Babylonian art history, the illustrated figures with dissimilar heads assume greater contrast, however, since Sumerians clearly rendered themselves as diminutive, with very *round heads*. Yet, certain memorialized figures of prominence consistently wear pointed or conical headgear, and pottery and figurines clearly depict cone-headed images.

### The Egyptian Paradox

Correlating dolicho-headed art across various ancient cultures literally “comes to a head” when we lastly address the Egyptian record. The above facts culminate in a paradox of sorts with the Egyptian data. In terms of quantity and quality, the best skeletal evidence for an anomalously dolicho-headed race are skulls found in Peru; however, the best artistic rendering in sculpture is from the Amarna Age of Egypt.

Two revisionist authors have made good hypothetical cases for a possible dolicho-racial presence in ancient Egypt: Adriano Forgione and Andrew Collins (see Collins) primarily base their theses on the professional archeology of Walter Emery. Emery did the original grave excavations of predynastic/early dynastic Upper Egypt circa 3500-3100 BC.

Collins and Forgione both quote a salient passage from Emery's book *Archaic Egypt*. They interpret Emery as qualifying a possible dolichocephalous foreign race influencing Egyptian development. The problem is, Emery does not actually define his anomalous or alien skeletal discoveries in terms required

here. He records his perception of a non-native race; a race “whose skulls were of a greater size and whose bodies were larger than those of the natives.” (Collins)

Walter Emery's eminent candor is invaluable

for understanding racial diversity in Egyptian development. Yet, current revisionist views, as Dr. G. Elliot Smith wrote in *The Ancient Egyptians* (1923), may “have been led into error by the imperfections in their knowledge of the contents of Predynastic graves.” The contents Smith refers to are what he termed “Proto-Egyptian.” Smith and Emery both agreed that clearly non-native peoples fused with native Egyptians in the formative period. The two men drew different views, however, and neither of them reported definitively anomalous dolicho-headed Egyptians – racial or artificial – as reported in Peru or Malta.

Smith, an anatomist doctor, obtained his information concerning “these earliest inhabitants of the Nile Valley” by studying “the contents of many thousands of graves” between 1901-1908, mostly under direction of Dr. G.A. Reisner. Smith focused on the period 2800-1500 BC and said his study at *Naga-ed-der* was an “extraordinary” resource of skeletons “for the reconstruction of the racial history of one spot during more than 45 centuries.”

Smith's clinical second opinion in *The Ancient Egyptians* is that Egyptian cranial variation derives from integrated indigenous heterogeneity of “affiliated peoples.” He admits, it's “puzzling” to confront an obvious “paradoxical” picture that bones present. Smith reports of equivalent evidence, as Emery found later, of “remains examined in Upper Egypt ... a few ... I definitely labeled “alien” ... and a considerable number in which the head was bigger ... broader, the features finer and the skeletons generally more robust.”

Dr. Smith defines the “alien traits” with osteopathic detail, as does Dr. Von

Tschudi in Peru. Smith notes, “cranial form is one of far reaching importance,” but he concludes, the “aliens who began to make their way into the Delta from Palestine and Syria about fifty centuries ago all conform to the same racial type, known as... Armenoid”; not Mediterranean, but from Asia Minor. He writes, after “nine years experience in the Anatomical Department of the School of Medicine in Cairo (Smith had)... no doubt” that the proto-Egyptian was what he named the “Brown Race”: a non-Negro, non-Semitic race who integrated with these two.

Contrasting Walter Emery, Smith states, “The people of Upper Egypt were still dolichocephalic at the time of the earliest pyramid-builders; but the inhabitants of Lower Egypt had become mesaticephalic,” i.e., skulls moderately broadened and shortened. (Smith uses “dolichocephalic” in the most general, osteopathic sense.)

### The Pharaoh Akhenaten

I leave to the reader the possibility of applying Smith's dolicho-“Proto-Egyptian” (c. 3400 BC) to explain the following cultural anomaly. The Egyptian evidence for cross-cultural continuity regarding an anomalously dolichocephalic race becomes even more paradoxical because it manifests in art – not mummies. I refer here to the classically dolicho-anomalous sculptures of Pharaoh Akhenaten, his family, and others.

Akhenaten (1378 BC) is a major revolutionary figure in both ancient religious history and art history. Akhenaten and his daughters were memorialized in sculpted stone as being inexplicably dolichocephalous. Ironically, Akhenaten had decreed a revolution in Egyptian art toward more adept realism; thus, there is a controversy about how he and his family are portrayed. Given the topical evidence here, the Amarna stone portraits are too good to be true, because if the goal of Akhenaten's art policy was greater realism, Egyptologists can't reconcile the peculiar way they were sculpted.

As described in *The Amarna Age* by Rev. James Baikie, “The heads are ... of Akhenaten ... (and) statuettes of Queen



L'ULTIMO LIBRO SUGLI ufo: 1977

henry durrant

## «PREMIÈRES ENQUÊTES

### sur les HUMANOÏDES EXTRATERRESTRES»

Abbiamo recensito la volta scorsa il primo libro sugli UFO. Presentiamo invece in questo numero l'ultimo prodotto dell'editoria ufologica.

Finito di stampare a febbraio, per i tipi della casa editrice Laffont di Parigi, nell'ottima collana "Les énigmes de l'univers", l'opera, intitolata "Premières Enquêtes sur les Humanoïdes Extraterrestres", è l'ultima parte della trilogia ufologica dell'amico Henry Durrant, il cui primo "parto", oggi esaurito, è apparso anche in Italia, col titolo "Il libro nero dei dischi volanti".

Giornalista di professione, Durrant voleva scrivere una tesi ufologica ad uso dei suoi colleghi, ed incominciò verso la metà degli anni sessanta a raccogliere una vasta documentazione sull'argomento. Alla fine, il "malloppo" superò ogni previsione, e l'autore preferì dividere il tutto in tre parti.

"Le Livre Noir des Soucoupes Volantes" (1970) costituisce la parte introduttiva, ed è un panorama non degli UFO ma dell'ufologia, per dirla con l'autore "la storia degli uomini del pianeta Terra davanti al mistero degli UFO".

Seguì nel 1973 "Les Dossiers des O.V.N.I.", che è invece una completa e dettagliata analisi documentaria sui vari aspetti del fenomeno in sé.

Chiude ora la serie quest'ultima opera (il cui titolo originale era più modesto, escludendo il "premieres"), in cui Durrant si dedica agli atterraggi e agli "incontri" con gli "extraterrestri".

Il "metodo" dell'autore (tipicamente giornalistico) è ammirevole per la chiarezza e la sistematicità dell'esposizione, dote unita ad uno stile scorrevolissimo.

L'"Enquête" è divisa (come già il secondo libro) in "dossiers" che esaminano ed analizzano a fondo ciascuno un certo aspetto del problema in maniera esauriente. I dossiers sono raggruppati in tre parti ("Fatti", "Analisi" ed "Ipotesi") strettamente logico ed effettivamente corrispondente ai tre "momenti" della ricerca.

A parte qualche informazione da prendere con le molle (come la "base extraterrestre in Siberia distrutta con un bombardamento", oppure i "dischi" di Bayan Kara Oula) i tre libri sono fra i migliori in commercio, e valgono la pena d'essere acquistati.

I residenti in Torino possono procurarseli presso la libreria

Deux cent deux rencontres du même type et vingt six portraits-robots, est le sous-titre de cet ouvrage que vient de réaliser Eric Zurcher \*.

Avec la collaboration d'Alain Gamard et Jean-Luc Rivera pour le postface, l'auteur a réalisé un dossier très bien agencé sur tout ce qui concerne le phénomène "ufonau-te" en France.

L'auteur a examiné les différentes caractéristiques de ces "formes mouvantes", les réactions, les attitudes des témoins. C'est donc, pour la première fois en France, un inventaire de ce phénomène qui nous montre les relations, trop souvent négligées chez les auteurs qui précéderont Zurcher, entre le phénomène et le témoin. Deux cent deux rencontres en France qui couvrent la période de 1906 à fin 1977.

La seconde partie de l'ouvrage est consacrée à toute une série d'approches analogiques. Zurcher met en évidence la diversité de possibilités qui s'offre à la recherche pour tenter d'expliquer un phénomène lumineux et, semble-t-il, intelligent. En conclusion, l'auteur ne peut cacher que le phénomène OVNI est un grand inconnu, intelligent, qui nous manipule sans que nous puissions déterminer les moyens mis en oeuvre pour agir sur l'homme. Enfin, Erich Zurcher insiste sur les possibilités offertes par l'ordinateur. Il s'agit d'introduire des "scénarios d'observations" dans l'ordinateur et d'en déterminer l'évolution tout en mettant en évidence les paramètres qui l'a déterminent, la modifier sans cesse. Un très bon livre. (Jacques Sobott). U-1, D.C.-79

LES APPARITIONS D'HUMANOÏDES

# CATALOGUE

Le CATALOGUE UFO-QUEBEC est une compilation systématique et abrégée des rapports d'observations d'objets volants non identifiés (ou identifiés, après enquête) recueillis par les membres de la Corporation UFO-QUEBEC, ou par leurs collaborateurs et correspondants, et sur lesquelles nous avons mené une enquête.

Dans les cas d'objets volants identifiés après enquête, une explication sommaire accompagne la description du cas analysé.

Les observations consignées dans ce catalogue sont classées d'après la date de l'observation. Afin de rendre ce catalogue accessible à l'échelon international, et afin d'en faciliter la lecture, nous avons adopté :

- 1) l'emploi des sigles U.F.O ( pour Unidentified Flying Object ) et I.F.O ( pour Identified Flying Object )
- 2) une typologie des cas similaire à celle employée par le Dr. J. Allen Hynek.

## UFO-QUEBEC MARCH - 81

### ORIGINES DES RAPPORTS D'OBSERVATIONS

Les rapports d'observations d'UFOs nous proviennent de différentes sources :

- les collaborateurs à l'échelle provinciale, nationale et internationale.
- les groupes et organisations ufologiques internationaux.
- organismes civils et gouvernementaux (C.N.R.)
- du public en général
- des médias d'information.

### DEFINITION DES OBSERVATIONS D'UFOs

" Tout phénomène anormal - le plus souvent aérien - qui ne peut être attribué à un objet connu et conventionnel, à cause de son apparence, de son comportement et de ses effets, et ce après enquête. "

### CODE DE CLASSIFICATION DES OBSERVATIONS

Les observations sont classées et codées d'après une typologie mise au point par le DR. J. Allen Hynek: des initiales ( d'après les termes anglais )

NL : Nocturnal Light ( Lumière Nocturne ) : lumières distantes dans le ciel nocturne, qui résistent à toute explication conventionnelle ( étoiles filantes, avions, ballons, phénomènes atmosphériques, etc. )

DD : Daylight Disc ( disque diurne ) A noter que J. Allen Hynek place dans cette catégorie certains objets observés de jour mais qui ne sont pas des disques.

RV : Radar Visual ( observation radar et visuelle ) : UFOs observés ou détectés par radar et observés en même temps par des témoins.

CE-I : Close Encounter of the First Kind ( Rencontre rapprochée du premier type, ou de la première catégorie ) : UFOs observés dans un rayon de moins de 180 mètres.

CE-II : Close Encounter of the Second Kind ( Rencontre rapprochée de la deuxième catégorie ) : observation du type CE-I, avec en plus des traces physiques au sol et dans l'environnement, ou encore des effets physiologiques sur le témoin, ou les deux à la fois.

CE-III : Close Encounter of the Third Kind ( Rencontre rapprochée de la troisième catégorie ) : observation de type CE-I mais avec observation des occupants ou contact avec des humanoïdes.

### INDICE D'ETRANGETE

Par définition, c'est le degré d'étrangeté d'un rapport d'observation, à l'intérieur de son type de classification. Dans l'énumération des faits ou des éléments résistants à une explication banale, nous appliquons une cote d'après les caractéristiques suivantes :

mouvement - effets - luminosité - trajectoire - traces - couleurs - altitude - comportement intelligent - formes - distance - photo(s) - et autres...

La cote, à son minimum, vaut : 0  
à son maximum : 10

S'il n'y a rien d'étrange dans le cas, il est noté 0, car l'événement a une explication normale.

S'il s'agit d'un fait absolument extraordinaire, il est coté : 10.

La cote 3 ou 4 : seuil de rejet ou d'acceptation pour une étude ultérieure.

### INDICE DE PROBABILITE

Par définition, c'est le degré de probabilité qu'un événement ait bien eu lieu tel que décrit.

Dans l'énumération des faits ou des éléments rendant crédible et exact le récit, nous attribuons une cote à un cas, d'après les caractéristiques suivantes :

nombre de témoins - cohésion interne du rapport - cohésion externe du rapport - tournure - jugement de l'enquêteur - estimation de deux ou trois enquêteurs - tests - autres...

Si le cas mérite 0 il est rejeté ; il n'inspire aucune confiance.

Si le cas mérite 10, il est absolument fiable.

En pratique, nous conservons les cas qui atteignent ou dépassent l'indice 3.

Sauf exceptions, les cas consignés dans le Catalogue UFO-QUEBEC, concernent des observations faites dans la Province de Québec et dans le reste du Canada.

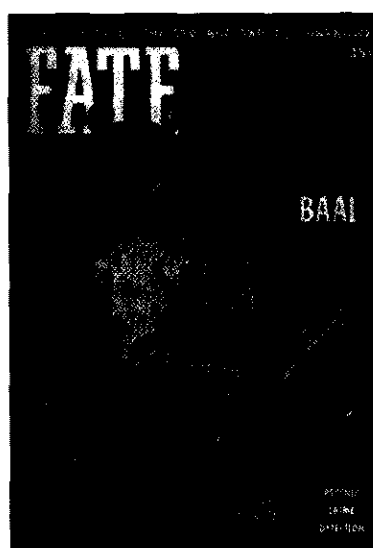
U. Q., MARCH - 81

1F



Fifty years ago

# HUMANOIDES



## The Monster and the Saucer

*The huge shape with the weirdly glowing eyes was seen by seven witnesses.*

*Was it an alien life form?*

**FATE**  
January 1953  
Vol. 6, No. 1

The original Flatwoods monster report

by Gray Barker

**O**N September 12, 1952, the nation's wire services crackled with news of a 10-foot, red-faced monster, which sprayed a foul, sickening gas and frightened seven Flatwoods, W. Va., residents into panic.

"It looked worse than Frankenstein," Mrs. Kathleen May, one of a party who climbed a hill to investigate a flying saucer sighting, told reporters.

Shortly afterward I went to Flatwoods, a small town of 300, and spent three days subjecting these seven people, and other residents of the area, to rigorous questioning. If this story were true, I felt it deserved factual reporting; if it were a hoax I wished to explode it.

The stories I obtained from the seven different persons who had been present were heard separately. Although their accounts did not reach the terrifying proportions originally reported, and some of them had taken on color through retellings and leading questions, their stories agreed, except in very minor details. And try as I might, I could not break these stories down.

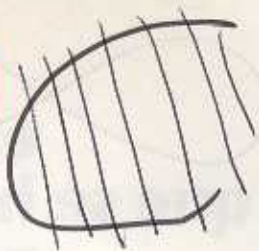
On that terrifying night reports of strange lights and objects in the skies were prevalent from Ohio eastward to Washington, D. C., and from Virginia northward to Pennsylvania. About seven o'clock, just as it had become dark, Mrs. May, a beautician, was told by her two small sons, Eddie 13, and Fred 12, that they had seen a "flying saucer" land on a hilltop above their

house. The two May children had been at a nearby playground with Gene Lemon 17, Neil Nunley 14, Ronnie Shaver 10, and Tommy Hyer, also 10.

The "saucer" which the children described to me, "looked like a silver dollar rushing through the sky," spouting an exhaust which looked like red balls of fire. It came southwestward across the sky and, directly over the hilltop, paused, seemed to hover, and descended out of view on the other side.

The group ran to Mrs. May's home, at the base of the hill, and the two May children told their mother about the object. She insisted it was "just their imaginations," until she looked upward and saw a strange red glow. Gene Lemon found a flashlight

# ¿Quiere saber si usted es uno de ellos?



HUMANOIDES



Los investigadores Steiger, Mandelker y Randles han elaborado complejos cuestionarios para averiguar quiénes poseen las características de la gente de las estrellas, de los que brindamos esta síntesis a nuestros lectores como una simple curiosidad que en ningún caso debería servir para evadirnos de nuestra realidad cotidiana.

## 1 PECULIARIDADES FÍSICAS

- Fotofobia: les molesta la luz en los ojos
- Temperatura corporal más baja de lo normal
- Tipo sanguíneo fundamentalmente Rh negativo
- Vértebrales adicionales
- Costillas desviadas
- Sinusitis crónica
- Hipersensibilidad a la electricidad
- Reacciones ante campos electromagnéticos

## 2 EXPERIENCIAS VIVIDAS EN LA INFANCIA

- En torno a los cinco años, viven una experiencia con «visitantes de dormitorio» (AÑO/CERO, 37), generalmente nocturnas, durante la cual se les aparecen seres no humanos. Muchos de estos niños dicen tener «amigos invisibles» con los que hablan o juegan.
- Sobre los once sufren una experiencia traumática personal: pérdida de algún familiar, separación de padres, etc.
- Desde muy pequeños desarrollan alguna capacidad o facultad especial.

## 3 ANOMALÍAS PSICOLÓGICAS

- Fobias inexplicables
- Reacciones extrañas ante algún objeto, palabra, color.
- Sensaciones especiales en determinados lugares: «Aquí me ha ocurrido algo que no recuerdo» o el sentimiento de «ya he estado aquí».
- Dificultades en las relaciones sociales desde los primeros años de vida.
- Sensaciones de desarraigo local y familiar
- «No me siento de aquí» o «mis padres naturales no son mis padres reales».

## 4 EXPERIENCIAS

- Sueños muy vívidos
- En los que el sujeto se encuentra en un lugar desconocido en compañía de criaturas no humanas. Sueños en donde el protagonista se ve viviendo en antiguas civilizaciones, observando un OVNI o incluso en el interior de una nave de otros mundos.
- Sueños lúcidos
- El ensoñante vuela sobre una ciudad o por el espacio. (AÑO/CERO, 68).



PHOTOS: P. J. STORM

### ➤ Tiempo perdido

En una o varias ocasiones el sujeto no recuerda dónde ha estado y qué ha hecho durante un determinado periodo de tiempo, que oscila entre treinta minutos y varias horas.

### ➤ Experiencias místicas

Si el sujeto practica meditaciones o relajaciones y alcanza sentimientos de intensa e inexplicable integración y comunión con el cosmos.

### ➤ Contactos con otras realidades

Continuos o esporádicos. Revelaciones del tipo: «no eres de aquí» o «tienes una misión que cumplir».

### ➤ Experiencias cercanas a la muerte

O experiencias fuera del cuerpo. Los cambios vienen en muchos casos a raíz de una de estas experiencias, siempre y cuando no sean provocadas.

## 5 VIDA SOCIAL

### ➤ Dedicación a los demás

Desde un momento dado, el individuo desempeña una función social relacionada con la ayuda a los semejantes: medicina, asistencia...

### ➤ Progresivo interés por la ecología

Y también el naturismo, la ufología, los poderes psíquicos —que a veces desarrollan ellos mismos—, la mística o los misterios de civilizaciones pasadas. ■

# 1.989 Casos de extraterrestres que se hacen pasar por humanos

BRUNO CARDEÑOSA

La tecnología que emplea la inteligencia que hay detrás del fenómeno OVNI es deslumbrante e incluso mágica. Hasta el punto de que existen casos bien documentados de extraños seres que son capaces de adoptar apariencia humana para infiltrarse en nuestra sociedad. Sólo su extraño comportamiento podría delatarlos. El testimonio de quienes les han visto o han convivido con ellos parece increíble pero... ¿son simples fabulaciones o pueden realmente engañar a la Humanidad?



# Infiltrados



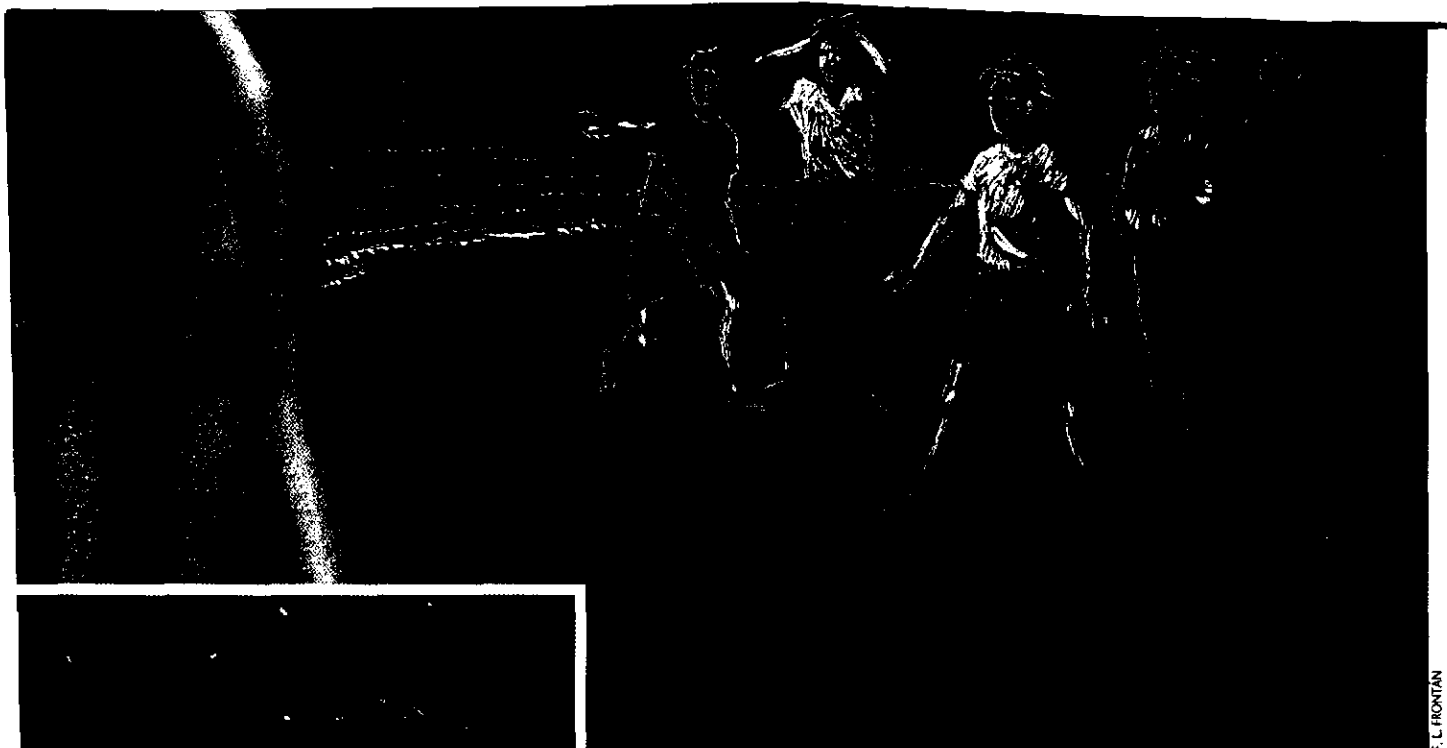
**E**ntrimo, pequeño pueblo orensano cercano a la frontera con Portugal. Noviembre de 1995. Una pareja de novios disfruta del atardecer en un paraje conocido como La Illa, cuando un objeto esférico luminoso se sitúa sobre ellos. El OVNI emite un potente fogonazo seguido de un intenso resplandor y, como por arte de magia, se convierte en un avión comercial. Este avistamiento es uno los más desconcertantes sucesos acaecidos desde que comenzara la oleada OVNI que, desde hace ahora un año, azota el noroeste de la Península Ibérica (AÑO/CERO, 69 y 70). Manuel Carballal, ufólogo que ha investigado a fondo la «oleada gallega», manifiesta su gran desconcierto ante este caso:

«Racionalmente —explica—, habría que pensar que confundieron el OVNI con un avión, pero esto está descartado. Es imposible. Me cuesta mucho explicarlo, ya que se trata de un caso que entra de lleno en la llamada transufología y va más allá de lo que entendemos como un avistamiento convencional».

## TRANSMUTACIONES

La historia de la ufología recoge numerosos casos similares. Es cierto. Los No Identificados son capaces de aparecer y desaparecer instantáneamente, como si dieran un salto a «otra dimensión». Pueden camuflarse bajo la apariencia de nubes, aparecer en fotografías aunque no estaban allí cuando se disparó la cámara, adquirir diversas formas o, incluso, conver-





F. L. MONTAÑ



FOTOS: BRUNO CARDENOSA

*Reconstrucción del caso de la playa de Los Bateles basada en la declaración de los testigos. Abajo, una muestra del aspecto y tamaño que presentaban las huellas encontradas, comparada con el contorno de una huella dejada por el pie de un humano adulto.*

tirse en aviones, coches o motocicletas. Así es, por increíble que parezca.

Se cuentan por miles los testigos que en todo el mundo aseguran haber contemplado fantásticas mutaciones ufológicas. El prestigioso científico Richard Haines ha realizado un interesante estudio sobre multitud de casos y ha sacado la conclusión de que muchos OVNI son capaces de cambiar de forma a su antojo, lo que hace pensar que la inteligencia que opera tras este fenómeno sobrepasa todo lo que conocemos. Y lo que es más, si los OVNI pueden presentar un aspecto convencional a su antojo... ¿permite la tecnología que emplean adoptar a sus supuestos tripulantes una apariencia idéntica a la de un ser humano?